

Wycliffe's Old Testament

Volume Three

Proverbs – Malachi

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THE BOOK
of
PROVERBS

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Chapter 1

1:1 The parables of Solomon, the son of David, king of Israel;

1:2 to know wisdom and knowing; to understand the words of prudence; [to be known wisdom, and discipline; to be understood the words of prudence;]

1:3 and to take the learning of teaching; *to take* rightfulness, and doom and equity; [and to be undertaken informing of doctrine, rightwiseness, and doom, and equity;]

1:4 that fellness, *or wariness*, be given to little children (that fellness, *or wariness*, be given to men *of* little *wit*), and knowing, and understanding to a young waxing man. [that fellness be given to little children, and to the young full-waxen, knowing and understanding.]

1:5 A wise man hearing shall be the wiser; and a man (of) understanding shall hold governance. [Hearing the wise wiser shall be; and understanding, governance he shall wield. (Hearing, the wise shall be the wiser; and understanding, he shall wield governance.)]

1:6 He shall perceive a parable, and

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Chapter 1

1:1 The proverbs of Solomon the son of David, king of Israel;

1:2 To know wisdom and instruction; to perceive the words of understanding;

1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

1:4 To give subtlety to the simple, to the young man knowledge and discretion.

1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

1:6 To understand a proverb, and the

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the expounding; the words of wise men, and the dark figurative speeches of them. [Take he heed (to) the parable, and the interpreting; the words of wise men, and the dark speeches of them.]

1:7 The dread of the Lord *is* the beginning of wisdom; fools despise wisdom and teaching. [The dread of the Lord the beginning of wisdom; wisdom and lore fools despise (fools despise wisdom and lore).]

1:8 My son, hear thou the teaching of thy father, and forsake thou not the law of thy mother; [Hear, my son, the discipline of thy father, and not leave thou the law of thy mother; (My son, hear the discipline of thy father, and leave thou not the law of thy mother;)]

1:9 that grace be added, *either increased*, (un)to thine head, and a band to thy neck (and a band about thy neck). [that there be added grace to thine head, and a wreath to thy neck.]

1:10 My son, if sinners flatter thee, assent thou not to them.

1:11 If they say, Come thou with us, set we ambush to *shed* blood, hide we snares of deceits against an innocent without cause; [If they say, Come thou with us, (lay) wait we to the blood (lay we wait to the blood), hide we snares of deceits against the innocent in vain;]

1:12 swallow we him, as hell *swalloweth* a man living (as hell *swalloweth up* a living man); and all-whole, as (those) going down into a pit^{*}; [swallow we him,

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interpretation; the words of the wise, and their dark sayings.

1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

1:9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

1:10 My son, if sinners entice thee, consent thou not.

1:11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

1:12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

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as hell the living; and whole, as the (ones)
descending into the lake;]

1:13 we shall find all precious chattel,
we shall fill our houses with spoils; [all
precious substance we shall find (we shall find
all precious substance), we shall fill our houses
with spoils;]

1:14 put thou (thy) lot with us, one
purse be there of us all; [lot lay with us
(lay lot with us), one bag of money be of us
all;]

1:15 my son, go thou not with them;
forbid thy foot from the paths of them.

1:16 For the feet of them run to evil;
and they hasten to shed out blood.

1:17 But a net is laid in vain before the
eyes of birds, that have wings. [In vain
forsooth is thrown a net before the eyes of the
feathered. (Forsooth a net is thrown in vain
before the eyes of the feathered.)]

1:18 Also they set ambush against their
own blood (And they set ambush
against their own blood); and make
ready frauds, *or guiles*, against their
(own) souls. [They also against their (own)
blood await (And they lay wait against their
own blood); and cast guiles against their
souls.]

1:19 So the paths of each avarice man
ravish, *or take away*, the souls of them
that wield (them). [So the paths of the
avarice man ravish the lives of the wielders.]

1:20 Wisdom preacheth withoutforth;

1:13 We shall find all precious
substance, we shall fill our houses with
spoil:

1:14 Cast in thy lot among us; let us all
have one purse:

1:15 My son, walk not thou in the way
with them; refrain thy foot from their
path:

1:16 For their feet run to evil, and make
haste to shed blood.

1:17 Surely in vain the net is spread in
the sight of any bird.

1:18 And they lay wait for their own
blood; they lurk privily for their own
lives.

1:19 So are the ways of every one that is
greedy of gain; which taketh away the
life of the owners thereof.

1:20 Wisdom crieth without; she

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in (the) streets it giveth his voice.
(Wisdom preacheth withoutforth; it
giveth his voice in the streets.)

1:21 It crieth oft in the head of
companies; in the leaves of [the] gates of
the city it bringeth forth his words, and
saith, [In the head of companies it oft crieth;
in the doors of the gates of the city he bringeth
forth his words, saying,]

1:22 How long, ye little men *in wit* (ye
men of little *wit*), love young childhood,
and fools shall covet those things, that
be harmful to themselves, and
unprudent men shall hate
knowing?/How long, little men *in wit*
(men of little *wit*), love ye young
childhood, and fools shall covet those
things, that be harmful to themselves,
and *how long* unprudent men shall hate
knowing? [How long, ye little children, love
childhood, and fools those things that be
noisome to them shall covet (and fools shall
covet those things that be noisome to them),
and unknowing men shall hate knowing?]

1:23 Be ye converted at my reprovng;
lo, I shall proffer forth to you my
spirit,/lo, I shall bring forth to you my
spirit, and I shall show (you) my words.
[Be ye converted at my correction; lo! I shall
bring forth to you my spirit, and show my
words.]

1:24 For I called, and ye forsook; I held
forth mine hand, and none there was
that beheld. [For I called, and ye forsook; I
stretched* out mine hand, and there was not
that would behold.]

1:25 Ye have despised all my counsel;

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uttereth her voice in the streets:

1:21 She crieth in the chief place of
concourse, in the openings of the gates:
in the city she uttereth her words,
saying,

1:22 How long, ye simple ones, will ye
love simplicity? and the scornors delight
in their scorning, and fools hate
knowledge?

1:23 Turn you at my reproof: behold, I
will pour out my spirit unto you, I will
make known my words unto you.

1:24 Because I have called, and ye
refused; I have stretched out my hand,
and no man regarded;

1:25 But ye have set at nought all my

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and charged not my blamings.

counsel, and would none of my reproof:

1:26 And I shall laugh in your perishing; and I shall scorn you/bemock you, when that, that ye dread, cometh to you.

1:26 I also will laugh at your calamity; I will mock when your fear cometh;

1:27 When sudden wretchedness falleth in, and perishing befalleth as (a) tempest; when tribulation and anguish cometh on you. [When shall fall suddenly wretchedness, and death as tempest shall against-come; when shall come upon you tribulation and anguish. (When wretchedness suddenly shall fall in, and death as a tempest shall come against; when tribulation and anguish shall come upon you.)]

1:27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

1:28 Then they shall call me, and I shall not hear; they shall rise early, and they shall not find me. [Then they shall inwardly call me, and I shall not full out hear; they shall rise together, and not find me. (Then they shall inwardly call me, and I shall full out not hear; they shall rise up, and not find me.)]

1:28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

1:29 For they hated teaching, and they took not the dread of the Lord, [For-thy that hatesome they had discipline, and the dread of the Lord they undertook not, (For-thy that they had discipline hatesome, and they undertook not the dread of the Lord,)]

1:29 For that they hated knowledge, and did not choose the fear of the LORD:

1:30 neither they assented to my counsel, and they depraved all mine amending. [nor assented to my counsel, and backbited to all my correction.]

1:30 They would none of my counsel: they despised all my reproof.

1:31 Therefore they shall eat the fruits of their (own) way; and they shall be filled with their (own) counsels.

1:31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

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1:32 The turning away of little men *in wit* shall slay them (The turning away of men of little *wit* shall slay them); and the prosperity of fools shall lose them.

1:33 But he that heareth me, shall rest without dread; and he shall use abundance, when the dread of evils is taken away. [Who forsooth me shall hear, without fear shall rest; and abundance he shall perfectly use, the fear of evils taken away. (Forsooth who shall hear me, shall rest without fear; and he shall perfectly use abundance, the fear of evils taken away.)]

Chapter 2

2:1 My son, if thou receivest my words, and hidest my behests with thee; [My son, if thou undertakest my words, and my commandments hidest with thee (and hidest my commandments with thee);]

2:2 that thine ear hear wisdom, bow thine heart to know prudence.

2:3 For if thou inwardly callest (to) wisdom, and bowest thine heart to prudence;

2:4 if thou seekest it as money, and diggest it out as treasures;

2:5 then thou shalt understand the dread of the Lord, and shalt find the knowing of God.

2:6 For the Lord giveth wisdom; and prudence and knowing *is* of his mouth. [For the Lord giveth wisdom; and of the mouth of him prudence and knowing.]

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1:32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

1:33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Chapter 2

2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

2:2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

2:3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

2:4 If thou seekest her as silver, and searchest for her as for hid treasures;

2:5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

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2:7 He shall keep the health of rightful men, and he shall defend them that go simply. [He shall keep the health of rightwise men, and defend the (ones) going simply.]

2:8 And he shall keep the paths of rightwiseness, and he shall keep the ways of holy men.

2:9 Then thou shalt understand rightfulness, and doom, and equity, and each good path. [Then thou shalt understand rightwiseness, and doom, and equity, and each good path.]

2:10 If wisdom entereth into thine heart, and knowing pleaseth thy soul,

2:11 good counsel shall keep thee, and prudence shall keep thee;

2:12 that thou be delivered from an evil way, and from a man that speaketh wayward things. [that thou be pulled out from an evil way, and from a man that speaketh depraved* things.]

2:13 Which forsake a rightful way, and go by dark ways; [They that forsake the right going, and went by dark ways;]

2:14 which be glad, when they have done evil, and make full out joy in worst things; [that forsooth glad (forsooth that be glad), when they do evil, and full out joy in worst things;]

2:15 whose ways *be* wayward, and their goings *be* of evil fame.

2:16 That thou be delivered from an

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2:7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

2:8 He keepeth the paths of judgment, and preserveth the way of his saints.

2:9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

2:10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

2:11 Discretion shall preserve thee, understanding shall keep thee:

2:12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

2:13 Who leave the paths of uprightness, to walk in the ways of darkness;

2:14 Who rejoyce to do evil, and delight in the frowardness of the wicked;

2:15 Whose ways are crooked, and they froward in their paths:

2:16 To deliver thee from the strange

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alien woman, and from a strange *woman*, that maketh soft her words; [That thou be taken away from an alien woman, and from a strange (one), that softeneth her words;]

woman, even from the stranger which flattereth with her words;

2:17 and forsaketh the duke, *or leader*, of her time of marriage, and hath forgotten the covenant of her God. [and forsaketh the leader of her childhood, and the covenant of her God hath forgotten (and hath forgotten the covenant of her God).]

2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

2:18 For the house of her is bowed to death, and her paths to hell. (For the house of her is bowed to death, and her paths to the land of the dead.)

2:18 For her house inclineth unto death, and her paths unto the dead.

2:19 All that enter to her, shall not turn again, neither they shall catch the paths of life (neither they shall take hold of the paths of life). [All that go into her, shall not turn again, nor take (hold of) the paths of life.]

2:19 None that go unto her return again, neither take they hold of the paths of life.

2:20 That thou go in a good way, and keep the paths of just men. [That thou go in a good way, and the paths of rightwise men thou keep.]

2:20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

2:21 Forsooth they that be rightful, shall dwell in the land; and simple men shall perfectly dwell therein. [Who forsooth be right (Forsooth who be upright), shall dwell in the earth; and the simple shall perfectly dwell in it.]

2:21 For the upright shall dwell in the land, and the perfect shall remain in it.

2:22 But unfaithful men shall be lost from the land; and they that do wickedly, shall be taken away from it. [The unpious forsooth from the earth shall be lost; and (they) that wickedly do, shall be taken from it away. (Forsooth the unpious

2:22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

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shall be lost from the earth; and they that do wickedly, shall be taken away from it.}]

Chapter 3

3:1 My son, forget thou not my law; and thine heart keep my commandments.

3:2 For they shall set to thee the length of days, and the years of life, and peace. [Forsooth length of days, and years of life, and peace, they shall lay to thee.]

3:3 Mercy and truth forsake thee not; bind thou those to thy throat, and write *them* in the tables of thine heart (bind thou them about thy neck, and write *them* on the tables of thine heart). [Mercy and truth forsake they not thee (Mercy and truth forsake they thee not); compass them to thy throat, and describe in the tables of thine heart.]

3:4 And thou shalt find grace, and good teaching before God and men. [And thou shalt find grace, and good discipline before God and men.]

3:5 Have thou trust in the Lord, of all thine heart; and lean thou not to thy prudence. (Have thou trust in the Lord, with all thine heart; and lean thou not to thine own prudence.) [Have trust in the Lord, of all thine heart; and not lean thou to thy prudence (and lean thou not to thine own prudence).]

3:6 In all thy ways think on him, and he shall direct thy goings. [In all thy ways think (of) him, and he shall right rule thy goings.]

Chapter 3

3:1 My son, forget not my law; but let thine heart keep my commandments:

3:2 For length of days, and long life, and peace, shall they add to thee.

3:3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

3:4 So shalt thou find favour and good understanding in the sight of God and man.

3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

3:6 In all thy ways acknowledge him, and he shall direct thy paths.

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3:7 Be thou not wise with thyself; dread thou God, and go away from evil. [Not be thou wise with thyself (Be thou not wise with thyself); dread God, and go away from evil.]

3:8 For why health shall be in thy navel, and moisting of thy bones. (For why it shall be health to thy navel, and moisting to thy bones.) [Health forsooth shall be in thy navel, and watering of thy bones. (Forsooth it shall be health to thy navel, and watering to thy bones.)]

3:9 Honour thou the Lord of thy chattel, and of the best of all thy fruits give thou to poor men; (Honour thou the Lord with thy chattel and with the best of all thy fruits;) [Honour the Lord of thy substance, and of the chief of all thy fruits give to poor men;]

3:10 and thy barns shall be filled with abundance, and thy pressers shall flow with wine. [and thy barns shall be full-filled with fullness, and with wine thy presses shall redound. (and thy barns shall be filled full with fullness, and thy presses shall redound with wine.)]

3:11 My son, cast thou not away the teaching of the Lord; and fail thou not, when thou art chastised of him (when thou art chastised by him). [The discipline of the Lord, my son, not cast thou away; nor fail thou, when of him thou art chastised. (The discipline of the Lord, my son, cast thou not away; nor fail thou, when thou art chastised by him.)]

3:12 For the Lord chastiseth him, whom he loveth; and as a father in the son he

3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

3:8 It shall be health to thy navel, and marrow to thy bones.

3:9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

3:10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

3:12 For whom the LORD loveth he correcteth; even as a father the son in

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pleaseth him (and as a father to the son who pleaseth him).

whom he delighteth.

3:13 Blessed *is* the man that findeth wisdom, and that floweth with prudence. [Blessful the man that findeth wisdom, and that floweth prudence.]

3:13 Happy is the man that findeth wisdom, and the man that getteth understanding.

3:14 The getting thereof is better than the merchandise of gold and of silver; the fruits thereof *be* the first and the cleanest. [Better is the purchasing of it, than the chaffering of gold and of silver; first and most pure the fruits of it.]

3:14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

3:15 It is more precious than all riches; and all things that be desired, may not be comparised to this. [More precious than all riches it is; and all things that be desired, to it may not be comparised. (It is more precious than all riches; and all things that be desired may not be comparised to it.)]

3:15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

3:16 Length of days *is* in the right half thereof, and riches and glory *be* in the left half thereof. [Length of days in his right half, and in the left half of it riches and glory.]

3:16 Length of days is in her right hand; and in her left hand riches and honour.

3:17 The ways thereof *be* fair ways, and all the paths thereof *be* peaceable. [The ways of it fair, and all the paths of it peaceable.]

3:17 Her ways are ways of pleasantness, and all her paths are peace.

3:18 It is a tree of life to them that take (hold of) it; and he that holdeth it, is blessed. [The tree of life it is to them that catch (hold of) it; and (those) that hold it, be blessingful.]

3:18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

3:19 The Lord founded the earth by wisdom; he stablished (the) heavens by

3:19 The LORD by wisdom hath founded the earth; by understanding

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prudence. [The Lord by wisdom founded the earth; by prudence stabled heavens.]

3:20 The depths of waters brake out by his wisdom; and (the) clouds waxed altogether with dew. [By the wisdom of him brake out deep waters; and the clouds by dew together waxed (and the clouds waxed altogether with dew).]

3:21 My son, these things float not away from thine eyes; keep thou my law, and my counsel; [My son, not flow these things away from thine eyes (My son, these things flow not away from thine eyes); keep thou my law, and my counsel;]

3:22 and life shall be to thy soul, and grace to thy cheeks. [and there shall be life to thy soul, and grace to thy cheeks.]

3:23 Then thou shalt go trustily in thy way; and thy foot shall not stumble. [Then thou shalt go trustily in thy way; and thy foot shall not offend.]

3:24 If thou shalt sleep, thou shalt not dread; thou shalt rest, and thy sleep shall be soft. [If thou shalt sleep, thou shalt not dread; thou shalt rest, and sweet shall be thy sleep.]

3:25 Dread thou not of sudden fear, and the powers of wicked men falling in on thee. [Not dread thou with sudden ghastliness (Dread thou not with sudden ghastliness), and the powers of unpious men falling onto thee.]

3:26 For the Lord shall be at thy side; and he shall keep thy foot, that thou be not taken.

hath he established the heavens.

3:20 By his knowledge the depths are broken up, and the clouds drop down the dew.

3:21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:

3:22 So shall they be life unto thy soul, and grace to thy neck.

3:23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

3:24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

3:25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

3:26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

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3:27 Do not thou forbid to do well him that may; if thou mayest, also do thou well. (Do not thou forbid him to do well that may; and if thou mayest, thou do well.) [Do thou not forbid him that may well do; if thou mayest, and thyself do well. (Do not thou forbid him to do well that may; and if thou mayest, thyself do well.)]

3:28 Say thou not to thy friend, Go, and turn again, and to morrow I shall give to thee; when thou mayest give at once.

3:29 Imagine thou not evil to thy friend, when he hath trust in thee. [Not cast thou to thy friend evil, when he in thee hath trust. (Cast thou not evil to thy friend, when he hath trust in thee.)]

3:30 Strive thou not against a man without cause, when he doeth none evil to thee. [Not strive thou against a man in vain, when he nothing of evil hath done to thee. (Strive thou not against a man in vain, when he hath done nothing of evil to thee.)]

3:31 Follow thou not an unjust man, follow thou not his ways. [Not envy thou the unrightwise man (Envy thou not the unrightwise man), nor follow thou the ways of him.]

3:32 For each deceiver is abomination to the Lord; and his speaking *is* with simple men (but his speaking *is* with upright men).

3:33 Neediness *is sent* of the Lord in(to) the house of a wicked man; but the dwelling places of just men shall be blessed. [Need (*is sent*) of the Lord in the

3:27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

3:28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

3:30 Strive not with a man without cause, if he have done thee no harm.

3:31 Envy thou not the oppressor, and choose none of his ways.

3:32 For the froward is abomination to the LORD: but his secret is with the righteous.

3:33 The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.

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house of the unpious; the dwelling places
forsooth of rightwise men shall be blessed
(forsooth the dwelling places of rightwise men
shall be blessed).]

3:34 He shall scorn [the] scorners; and
he shall give grace to mild men.

3:35 Wise men shall have glory; [the]
enhancing of fools *is* shame (shame shall
be the enhancing of fools).

Chapter 4

4:1 Sons, hear ye the teaching of *your*
father; and perceive ye, that ye know
prudence. [Hear ye, sons, the discipline of
the father; and taketh heed, that ye know
prudence.]

4:2 I shall give to you a good gift;
forsake ye not my law.

4:3 For why and I was the son of my
father, a tender son, and [the] one
begotten, before my mother (and the
only begotten in the sight of my
mother). [For and I was the son of my father,
somewhat tender, and the only begotten,
before my mother.]

4:4 And *my father* taught me, and said,
Thine heart receive my words; keep
thou my behests, and thou shalt live.
[And he taught me, and said, Take my words
in thine heart; keep thou my behests, and thou
shalt live.]

4:5 Wield thou wisdom, wield thou
prudence; forget thou not, neither bow
thou away from the words of my mouth.
[Wield wisdom, wield prudence; not forget

3:34 Surely he scorneth the scorners:
but he giveth grace unto the lowly.

3:35 The wise shall inherit glory: but
shame shall be the promotion of fools.

Chapter 4

4:1 Hear, ye children, the instruction
of a father, and attend to know
understanding.

4:2 For I give you good doctrine,
forsake ye not my law.

4:3 For I was my father's son, tender
and only beloved in the sight of my
mother.

4:4 He taught me also, and said unto
me, Let thine heart retain my words:
keep my commandments, and live.

4:5 Get wisdom, get understanding:
forget it not; neither decline from the
words of my mouth.

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thou (forget thou not), nor bow thou down from the words of my mouth.}]

4:6 Forsake thou not it, and it shall keep thee; love thou it, and it shall keep thee. [Not leave thou it (Leave thou not it), and it shall keep thee; love it, and it shall withhold thee.]

4:7 The beginning of wisdom, wield thou wisdom; and in all thy possession, get thou prudence./The beginning of wisdom, buy thou wisdom; and in all thy buying, get thou prudence. [Beginning of wisdom, wield thou wisdom; and in all thy possession purchase prudence.]

4:8 Take thou it, and it shall enhance thee; thou shalt be glorified of it, when thou hast embraced it (thou shalt be glorified by it when thou hast embraced it). [Take it, and it shall enhance thee; thou shalt be glorified of it, when thou hast embraced it.]

4:9 It shall give increasings of graces to thine head; and a noble crown shall defend thee. [It shall give to thine head increases of graces; and a noble crown shall defend thee.]

4:10 My son, hear thou, and take my words; that the years of life be multiplied to thee. [Hear thou, my son, and undertake (to do) my words; and be there multiplied to thee years of life.]

4:11 I shall show to thee the way of wisdom; and I shall lead thee by the paths of equity.

4:12 Into which when thou hast

4:6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

4:8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

4:9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

4:10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

4:11 I have taught thee in the way of wisdom; I have led thee in right paths.

4:12 When thou goest, thy steps shall

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entered, thy goings shall not be made strait; and thou shalt run, and shalt not have hurting (and shalt not be caused to stumble). [The which when thou shalt go in, thy goings shall not be straitened; and running thou shalt not have hindering.]

4:13 Hold thou teaching, and forsake it not; keep thou it, for it is thy life. [Hold discipline, and not let go thou it (and thou not let it go); keep it, for it is thy life.]

4:14 Delight thou not in the paths of wicked men; and the way of evil men please not thee (and the way of evil men please thee not). [Not delight thou in the paths of unpius men, and to thee please not the way of evil men. (Delight thou not in the paths of unpius men, and the way of evil men please not to thee.)]

4:15 Flee thou from it, and pass thou not thereby; bow thou away, and forsake it. [Flee from it, and pass thou not by it; bow down, and forsake it.]

4:16 For they sleep not, no but they have done evil; and sleep is ravished from them, no but they have deceived *simple men*./For they sleep not, but if they have done evil; and sleep is taken away from them, but if they have deceived (*someone*). [Forsooth they sleep not, but if they do evil; and sleep is not caught of them, but if they supplant.]

4:17 They eat the bread of unpiety, and drink the wine of wickedness. [They eat the bread of unpiusness, and the wine of wickedness drink (and drink the wine of wickedness).]

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not be straitened; and when thou runnest, thou shalt not stumble.

4:13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

4:14 Enter not into the path of the wicked, and go not in the way of evil men.

4:15 Avoid it, pass not by it, turn from it, and pass away.

4:16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

4:17 For they eat the bread of wickedness, and drink the wine of violence.

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4:18 But the path of just men goeth forth as light shining, and increaseth till to perfect day. (But the path of just men goeth forth as the shining light, and increaseth till to perfect day.) [Forsooth the path of rightwise men as shining light goeth forth, and groweth into a perfect day. (Forsooth the path of rightwise men goeth forth as shining light, and groweth into a perfect day.)]

4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

4:19 The way of wicked men *is* dark; they know not where they shall fall.

4:19 The way of the wicked is as darkness: they know not at what they stumble.

4:20 My son, harken thou (to) my words; and bow down thine ears to my speeches. [My son, harken (to) my words; and to my speeches bow in thine ear.]

4:20 My son, attend to my words; incline thine ear unto my sayings.

4:21 Go not they away from thine eyes (Go they not away from thine eyes); keep thou them in the middle of thine heart.

4:21 Let them not depart from thine eyes; keep them in the midst of thine heart.

4:22 For those be life to men finding those, and health of all flesh. (For they be life to men finding them, and health to all flesh.)/For those *words* be life to men finding them, and *they be* health to each man. [Forsooth life they be to the (ones) finding them, and of all flesh the health. (Forsooth they be life to the ones finding them, and the health of all flesh.)]

4:22 For they are life unto those that find them, and health to all their flesh.

4:23 With all keeping keep thine heart, for life cometh forth of it. [With all ward keep thou thine heart, for of it life goeth forth.]

4:23 Keep thy heart with all diligence; for out of it are the issues of life.

4:24 Remove a depraved* mouth from thee; and backbiting lips be far from

4:24 Put away from thee a froward mouth, and perverse lips put far from

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thee. [Remove from thee a shrewd mouth; and backbiting lips be they far from thee.]

4:25 Thine eyes see rightful things; and thing eyelids go before thy steps. [Thine eyes see they right things; and thine eyelids before-go they thy goings (and thine eyelids go they before thy goings).]

4:26 Direct thou [the] paths to thy feet, and all thy ways shall be stablished. [Right rule the paths to thy feet, and all thy ways be they stabled.]

4:27 Bow thou not to the right side, neither to the left side; turn away thy foot from evil. [Not bow thou down to the right, nor to the left (Bow thou not down to the right, nor to the left); turn away thy foot from evil.]

Chapter 5

5:1 My son, perceive thou my wisdom, and bow down thine ear to my prudence; [My son, take heed to my wisdom, and to my prudence bow thou thine ear;]

5:2 that thou keep thy thoughts, and thy lips keep teaching. [that thou keep thoughts, and discipline thy lips withhold (and thy lips hold discipline).]

5:3 Give thou not attention to the falseness of a woman; for the lips of an whore *be* an honeycomb dropping, and her throat *is* clearer than oil (for the lips of an whore *be* a dripping honeycomb, and her throat *is* clearer than oil); [Do thou not attend to the deceiving of (a) woman; forsooth an honeycomb dropping (*be*) the lips of a strumpet, and clearer than oil the throat of

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thee.

4:25 Let thine eyes look right on, and let thine eyelids look straight before thee.

4:26 Ponder the path of thy feet, and let all thy ways be established.

4:27 Turn not to the right hand nor to the left: remove thy foot from evil.

Chapter 5

5:1 My son, attend unto my wisdom, and bow thine ear to my understanding:

5:2 That thou mayest regard discretion, and that thy lips may keep knowledge.

5:3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

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her; (Do not thou give attention to the deceiving of a woman; forsooth the lips of a strumpet *be* a dripping honeycomb, and the throat of her clearer than oil;)]

5:4 but the last things [of her] *be* bitter as wormwood, and her tongue *is* (as) sharp as a sword carving on each side. [forsooth the last of her bitter as wormwood, and the tongue of her sharp as a two-biting sword.]

5:5 Her feet go down into death; and her steps pierce to hells. [The feet of her go down into death; and to hell the goings of her pierce (and the goings of her pierce to hell).]

5:6 Those go not by the path of life; her steps be uncertain, and may not be sought out. [By the path of life they go not; vagrant be the goings of her, and unsearchable. (They go not by the path of life; the goings of her be vagrant and unsearchable.)]

5:7 Now therefore, my son, hear thou me, and go not away from the words of my mouth. [Now then, my son, hear thou me, and not go thou away from the words of my mouth (and go thou not away from the words of my mouth).]

5:8 Make far thy way from her, and nigh thou not to the doors of her house.

5:9 Give thou not thine honour to aliens, and thy years to the cruel;

5:10 lest peradventure strangers be filled with thy strengths (lest peradventure strangers be filled with thy wealth), and lest thy travails be in

5:4 But her end is bitter as wormwood, sharp as a twoedged sword.

5:5 Her feet go down to death; her steps take hold on hell.

5:6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

5:7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

5:8 Remove thy way far from her, and come not nigh the door of her house:

5:9 Lest thou give thine honour unto others, and thy years unto the cruel:

5:10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

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an alien's house; [lest peradventure be full-filled strangers with thy strengths (lest peradventure strangers be filled full with thy wealth), and thy travails be in an alien house;]

5:11 and thou bewail in the last days, when thou hast wasted thy flesh, and thy body; [and thou wail in thy last, when thou hast wasted thy flesh, and thy body;]

5:12 and say, Why loathed I teaching, and mine heart assented not to blamings; [and say, Why cursed I discipline, and to snubbings assented not mine heart (and mine heart assented not to reproofs);]

5:13 neither I heard the voice of men teaching me, and I bowed not down mine ear to masters? [nor I heard the voice of men teaching me, and to masters I bowed not mine ear?]

5:14 Almost I was in all evil, in the midst of the church, and of the synagogue. (I was almost in all evil in the midst of the congregation and in the assembly.) [Nigh I was in all evil, in the middle of the church, and of the synagogue.]

5:15 Drink thou water of thy cistern, and the floods of thy well*. (Drink thou water out of thine own cistern, and the flowings out of thine own well.) [Drink water of thy cistern, and the flowings of thy pit.]

5:16 Thy wells be streamed forth; and part thy waters in (the) streets (and thy waters be parted in the streets). [Be led out thy wells withoutforth; and in streets thy water divide thou. (Be thy wells led out withoutforth; and divide thou thy water in the

5:11 And thou mourn at the last, when thy flesh and thy body are consumed,

5:12 And say, How have I hated instruction, and my heart despised reproof;

5:13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

5:14 I was almost in all evil in the midst of the congregation and assembly.

5:15 Drink waters out of thine own cistern, and running waters out of thine own well.

5:16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

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streets.)}]

5:17 Have thou alone those *waters* (Have thou those *waters* alone);/Have thou alone them (Have thou them alone); and aliens be not thy partners. [Have thou them alone; and be not aliens thy partners (and aliens be not thy partners).]

5:18 Thy vein be blessed; and be thou glad with the woman of thy young waxing age. [Be thy vein blessed; and glad thou with the woman of thy full waxing youth.]

5:19 (She is as) An hind most dearworthy; and an hart calf most acceptable (She is as a most dearworthy hind; and a most acceptable hart calf). Her teats (ful)fill thee in all time; and delight thou continually in the love of her. [(She is as) A most cheery hind; and a most kindly hart calf. The teats of her inwardly make thee drunk all time; and in the love of her delight thou busily (The teats of her make thee inwardly drunk all the time; and busily delight thou in the love of her).]

5:20 My son, why art thou deceived of an alien woman (My son, why art thou deceived by an alien woman); and art fostered in the bosom of another? [Why art thou brought down, son (of) mine, of an alien woman; and art fed in the bosom of another?]

5:21 The Lord seeth the way(s) of a man; and he beholdeth all his steps. [The Lord looketh (on) the way(s) of a man; and all the goings of him beholdeth (and beholdeth all the goings of him).]

5:17 Let them be only thine own, and not strangers' with thee.

5:18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

5:20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

5:21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

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5:22 The wickednesses of a wicked man take him; and he is bound with the ropes of his sins. [His wickednesses take the unpious; and with the cords of his sins he is together strained (and he is altogether constrained with the cords of his sins).]

5:23 He shall die, for he had not learning; and he shall be deceived in the muchliness of his folly. [He shall die, for he had not discipline; and in the multitude of his folly he shall be beguiled.]

Chapter 6

6:1 My son, if thou hast promised for thy friend, thou hast fastened thine hand at a stranger. [My son, if thou become (a) borrow for thy friend, thou hast pitched down with a stranger thine hand (thou hast pitched down thine hand with a stranger).]

6:2 Thou art bound by the words of thy mouth; and *thou art* taken with thine own words. [Thou art snared with the words of thy mouth; and taken with thy proper words.]

6:3 Therefore, my son, do thou that that I say, and deliver thyself; for thou hast fallen into the hand of thy neighbour. Run thou about, haste thou, raise [up] thy friend (implore thy friend); [Do then, my son, that (that) I say, and deliver thyself; for thou hast fallen into the hand of thy neighbour. Run hither and thither, hie, rear up thy friend;]

6:4 give thou not sleep to thine eyes, neither thine eyelids nap. [not give thou sleep to thine eyes (give thou not sleep to thine eyes), and nap not thine eyelids.]

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5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

5:23 He shall die without instruction; and in the greatness of his folly he shall go astray.

Chapter 6

6:1 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

6:2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

6:3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

6:4 Give not sleep to thine eyes, nor slumber to thine eyelids.

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6:5 Be thou ravished as a doe from the hand; and as a bird from [the] ambushings of the fowler. [Be thou pulled out as a fawn from the hand; and as a bird from the ambushes of the fowler.]

6:5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6:6 O! thou slow man, go to the ant; and behold thou his ways, and learn thou wisdom. [Go to the ant, O! thou slow (one); and behold the ways of it, and learn wisdom.]

6:6 Go to the ant, thou sluggard; consider her ways, and be wise:

6:7 Which when he hath no duke, neither commander, nor prince; [The which, when it hath no leader, nor commander, nor prince;]

6:7 Which having no guide, overseer, or ruler,

6:8 maketh ready in summer meat to himself (maketh ready meat for himself in summer), and gathereth together in harvest that, that he shall eat. [it prepareth in the summer meat to itself, and gathereth together in time of reap, that (that) it eat.]

6:8 Provideth her meat in the summer, and gathereth her food in the harvest.

6:9 How long shalt thou, slow man, sleep? when shalt thou rise from thy sleep? [How long, thou slow (one), shalt thou sleep? when shalt thou rise from thy sleep?]

6:9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

6:10 A little thou shalt sleep, a little thou shalt nap; a little thou shalt join together thine hands that thou sleep. [A little while thou shalt sleep, a little while thou shalt nap; a little while thou shalt lay together thine hands that thou sleep.]

6:10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

6:11 And *then* neediness, as a waygoer, shall come to thee; and poverty, as an armed man. Forsooth if thou art not slow, thy ripe corn shall come as a well; and neediness shall flee far from thee.

6:11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

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[And there shall come to thee as a waygoer, need; and poorness, as a man armed. If forsooth unslow thou shalt be, shall come as a well thy reap; and need far shall flee from thee. (And need shall come to thee as a waygoer; and poorness, as an armed man. Forsooth if thou shalt be unslow, thy reaping shall come as a well; and need shall flee far from thee.)]

6:12 A man apostate, a man unprofitable, he goeth with a wayward mouth;/A man apostate *is* a man unprofitable, he goeth with a wayward mouth; [A man apostate, a man full of strength unprofitable (a man full of unprofitable strength), goeth with perverted mouth;]

6:13 he beckoneth with eyes, he trampeth with the foot, he speaketh with the finger, [he twinkleth with the eyes, he trampleth with the foot, with the finger he speaketh (he speaketh with the finger),]

6:14 by depraved* heart he imagineth evil, and in all time he soweth dissensions. [with shrewd heart he casteth evil; and all times strives he soweth (and all times he soweth strives).]

6:15 His perdition shall come to him at once, and he shall be broken suddenly (and suddenly he shall be broken); and he shall no more have medicine. [To this anon shall come his perdition, and suddenly he shall be treaded; and he shall have no more medicine.]

6:16 Six things there be, which the Lord hateth; and his soul curseth the seventh thing. [Six things be, that the Lord hateth; and the seventh the life of him sweareth (at).]

6:12 A naughty person, a wicked man, walketh with a froward mouth.

6:13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

6:14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

6:15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

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6:17 High eyes, a tongue liar, *that is, accustomable to deadly lying**, hands shedding out innocent blood,

6:18 an heart imagining full wicked thoughts, feet swift to run into evil (feet swift to run to evil), [the heart casting most evil thoughts, the swift feet to run into evil (feet swift to run to evil),]

6:19 a man bringing forth lies*, a false witness; and him that soweth discord among brethren. [the (one) bringing forth leasings, the deceivable witness; and him that soweth among brethren discords. (the one bringing forth lies, the deceitful witness; and him that soweth discord among brethren.)]

6:20 My son, keep the commandments of thy father; and forsake not the law of thy mother.

6:21 Bind thou those continually in thine heart; and encompass to thy throat (and tie them about thy neck). [Bind them busily in thine heart; and environ to thy throat.]

6:22 When thou goest, go they with thee; when thou sleepest, keep they thee; and thou waking, speak with them. [When thou shalt go, go they with thee; when thou shalt sleep, keep they thee; and waking speak thou with them (and thou waking, speak with them).]

6:23 For the commandment *of God* is a lantern, and the law *is* light, and the blaming of teaching *is* the way of life; [For the commandment is a lantern, and the law light, and the way of life the snubbing of discipline;]

6:17 A proud look, a lying tongue, and hands that shed innocent blood,

6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

6:19 A false witness that speaketh lies, and he that soweth discord among brethren.

6:20 My son, keep thy father's commandment, and forsake not the law of thy mother:

6:21 Bind them continually upon thine heart, and tie them about thy neck.

6:22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

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6:24 that they keep thee from an evil woman, and from a flattering tongue of a strange woman. [that they keep thee from an evil woman, and from the flattering tongue of the strange woman.]

6:25 Thine heart covet not the fairness of her; neither be thou taken by the beckonings of her. [Covet not thine heart the fairness of her; nor be thou taken with the beckonings of her.]

6:26 For the price of a whore is scarcely a gobbet of bread; but a woman taketh (away) the precious soul of a man./For the price of a whore is scarcely *the value of* one loaf; forsooth a woman taketh away the precious soul of a man. [The price forsooth of the strumpet scarcely is of one loaf; the woman forsooth taketh the precious life of a man. (Forsooth the price of the strumpet is scarcely of one loaf; forsooth the woman taketh the precious life of a man.)]

6:27 Whether a man may hide fire in his bosom, that his clothes burn not;

6:28 either go on coals, and his feet be not burnt? [or go upon coals, and his soles be not burnt?]

6:29 So he that entereth to the wife of his neighbour; (he) shall not be clean, when he hath touched her. [So he that goeth in to the woman of his neighbour; (he) shall not be clean, when he toucheth her.]

6:30 It is no great sin, when a man stealeth; for he stealeth to fill an hungry soul. [Not great is the blame, when a man stealeth; forsooth he stealeth, that he fulfill the hungering soul.]

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6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

6:25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

6:26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

6:27 Can a man take fire in his bosom, and his clothes not be burned?

6:28 Can one go upon hot coals, and his feet not be burned?

6:29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

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6:31 And he taken shall yield the seventhfold; and he shall give all the chattel of his house, and shall deliver himself. [Caught therewith forsooth he shall yield sevenfold; all the substance of his house he shall take, and deliver himself. (Forsooth therewith caught, he shall yield sevenfold; he shall give all the substance of his house, and deliver himself.)]

6:31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

6:32 But he that is an adulterer, shall lose his soul, for the poverty of heart, *that is, (the) wanting of reason*. [Whoso forsooth is adulterer, for mis-ease of heart, he shall lose his soul. (Forsooth whoso is an adulterer, he shall lose his soul, for mis-ease of heart.)]

6:32 But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul.

6:33 He gathereth filth, and scandal* to himself; and his shame shall not be done away. [Filth and shame he gathereth to himself; and the reproof of him shall not be done away.]

6:33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

6:34 For the fervent love and strong vengeance of the man shall not spare in the day of vengeance, (For the fervent love and strong vengeance of the husband shall not spare in the day of vengeance,) [For the jealousy and strong vengeance of the man shall not spare in the day of vengeance,]

6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

6:35 neither (he) shall assent to the prayers of any; neither he shall take many gifts for ransom. [nor assent to the prayers of any man; and he shall not take for the again-buying many gifts (and he shall not take many gifts for the buying again).]

6:35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Chapter 7

Chapter 7

7:1 My son, keep thou my words; and

7:1 My son, keep my words, and lay

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keep my behests to thee (and keep my behests with thee). [My son, keep thou my words; and my behests lay up to thee (and lay up my behests with thee).]

7:2 Keep thou my behests, and thou shalt live; and my law, as the apple of thine eye. [Keep my commandments, and thou shalt live; and my law, as the apple of thine eye.]

7:3 Bind thou it in thy fingers; write thou it in the tables of thine heart. (Bind thou it on thy fingers; write thou it on the tables of thine heart.) [Bind it in thy fingers; write it in the tables of thine heart.]

7:4 Say thou to wisdom, Thou art my sister; and call thou prudence thy love. [Say to wisdom, My sister thou art; and prudence call thou thy leman (and call thou prudence thy leman).]

7:5 That it keep thee from a strange woman; and from an alien woman, that maketh her words sweet.

7:6 For why from the window of mine house by the lattice I beheld;

7:7 and I see little children, *that is, fools that have little wit*. I behold a young man coward (I behold a cowardly young man), [and I see little children. I behold the sorry-hearted young man,]

7:8 that passeth by the streets, beside the corner; and he goeth nigh the way of her house, [that passeth through the streets, beside the corner; and nigh the way of that house goeth in dark (and goeth in dark

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up my commandments with thee.

7:2 Keep my commandments, and live; and my law as the apple of thine eye.

7:3 Bind them upon thy fingers, write them upon the table of thine heart.

7:4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

7:5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

7:6 For at the window of my house I looked through my casement,

7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

7:8 Passing through the street near her corner; and he went the way to her house,

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nigh the way of that house),]

7:9 in dark time, when the day draweth to night, in the darkness and mist in the night. [the day waxing to even, in the night's darknesses and mistiness.]

7:10 And lo! a woman, made ready with (the) ornament of an whore to deceive souls, meeteth him, [And lo! a woman against-came to him, with strumpet array before made ready to the souls to be deceived,]

7:11 and *she is* a jangler, and going about, and impatient of rest, and may not stand in the house with her feet (and her feet may not stand in the house); [a chatterer, and vagrant of rest, impatient, not able in the house to abide still with her feet (her feet not able to abide still in the house);]

7:12 and now withoutforth, now in [the] streets, now beside [the] corners, she ambusheth. [now withoutforth, now in the streets, now beside the corners, ambushing.]

7:13 And she taketh, and kisseth the young man; and flattereth with wooing cheer, *that is, unrestful, and without shame*, and saith, [And the caught young man she kisseth (And the young man caught, she kisseth him); and with wooing cheer she flattereth, saying,]

7:14 I owed sacrifices for health;/I avowed sacrifices for health; to day I have yielded my vows.

7:15 Therefore I went out into thy meeting, and I desired to see thee; and I

7:9 In the twilight, in the evening, in the black and dark night:

7:10 And, behold, there met him a woman with the attire of an harlot, and subtle of heart.

7:11 (She is loud and stubborn; her feet abide not in her house:

7:12 Now is she without, now in the streets, and lieth in wait at every corner.)

7:13 So she caught him, and kissed him, and with an impudent face said unto him,

7:14 I have peace offerings with me; this day have I payed my vows.

7:15 Therefore came I forth to meet thee, diligently to seek thy face, and I

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have found *thee*. [Therefore I went out into thine against-coming, desiring thee to see (desiring to see thee); and I have found (*thee*).]

have found thee.

7:16 I have made my bed with cords, I have arrayed *it* with tapets painted of Egypt; [I have arrayed with cords my little bed (I have arrayed my little bed with cords), and spread (*it*) with painted tapets of Egypt;]

7:16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

7:17 I have besprinkled my bed with myrrh, and aloes, and canel.

7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

7:18 Come thou, be we filled with *touching of* teats, and use we embracings *that be* coveted; till the day begin to be clear. [Come, and be we inwardly drunk with teats, and use we the coveted embracings; to the time that the day wax light.]

7:18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

7:19 For *mine* husband is not in his house; he is gone a full long way. [There is not a man in her house; he went away the most far way.]

7:19 For the goodman is not at home, he is gone a long journey:

7:20 He took with him a bag of money; he shall turn again into his house in the day of [the] full moon.

7:20 He hath taken a bag of money with him, and will come home at the day appointed.

7:21 She bound him with many words; and she drew forth him with flatterings of lips (and she drew him forth with flatterings of lips). [She snared him with many words; and with flattering of lips she for-drew him (and she drew him forth with flattering of lips).]

7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

7:22 At once he as an ox led to slain sacrifice followeth her, and as a jolly lamb and unknowing (At once he followeth her, as an ox led to slain sacrifice, and as a jolly and unknowing

7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

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lamb); and the fool knoweth not, that he is drawn to bonds, [Anon he followeth her, as an ox led to the sacrifice of victory; and as a lamb playing, and unknowing, that to bonds the fool is drawn (and as a playing and unknowing lamb, the fool is drawn to bonds),]

7:23 till an arrow pierce his maw. As if a bird hasteth to the snare; and knoweth not, that it is done of the peril of his life (and knoweth not, that it is done at the peril of his life). [to the time that the arrow drill through his maw. As if a bird hie to the snare; and knoweth not, that of the peril of his life men purposeth (and knoweth not, that men purposeth at the peril of his life).]

7:24 Now therefore, my son, hear thou me; and perceive the words of my mouth. [Now then, son (of) mine, hear thou me; and take attention to the words of my mouth.]

7:25 Lest thy soul be drawn away in the ways of her (Lest thy soul be drawn away by the ways of her); neither be thou deceived in the paths of her. [Not be drawn away in the ways of her thy mind (Thy mind be not drawn away by the ways of her); nor be thou beguiled in the paths of her.]

7:26 For she hath cast down many wounded men; and all [the] strongest men were slain of her.

7:27 The ways of hell *is* her house (Her house *is* the way to hell); and pierce into the inner things of death. [The ways of hell the houses of her (The house of her *is* the way to hell); piercing into the innermore things of death.]

7:23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

7:25 Let not thine heart decline to her ways, go not astray in her paths.

7:26 For she hath cast down many wounded: yea, many strong men have been slain by her.

7:27 Her house is the way to hell, going down to the chambers of death.

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Chapter 8

8:1 Whether wisdom crieth not oft; and prudence giveth her voice? (Whether wisdom crieth not oft? and prudence giveth her voice?) [Whether not wisdom oft crieth (Whether wisdom crieth not oft?); and prudence giveth his voice?]

8:2 In most sovereign and high tops, above the way (upon the way), in the midst of paths, [In the highest and high fronts, above the way, in the middle paths,]

8:3 and it standeth beside the gate of the city, in those enclosings, and speaketh, and saith, [standing beside the gate of the city; in those gate doors it speaketh, saying,]

8:4 A! ye men, I cry oft to you (I oft cry to you); and my voice *is* to the sons of men. [O! men, to you I oft cry; and my voice to the sons of men.]

8:5 Little children, *that is, little of wit (that is, men of little wit)*, understand ye wisdom; and ye unwise men, perceiveth in heart. [Understandeth, ye little children, witness (Ye men of little wit, understandeth wisdom); and, ye unwise men, taketh heed.]

8:6 Hear ye, for I shall speak of great things; and my lips shall be opened, to preach rightful things.

8:7 My throat shall bethink truth (My mouth shall speak truth); and my lips shall curse a wicked man. [Truth my throat shall sweetly bethink (My throat shall sweetly bethink truth); and my lips shall loathe the unpius.]

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Chapter 8

8:1 Doth not wisdom cry? and understanding put forth her voice?

8:2 She standeth in the top of high places, by the way in the places of the paths.

8:3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

8:4 Unto you, O men, I call; and my voice is to the sons of man.

8:5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

8:6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

8:7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

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8:8 My words be just; no depraved* thing, neither wayward is in those./My words be just; no depraved* thing, neither wayward there is in them. (My words be just; there is no depraved neither wayward thing in them.) [Rightwise be all my sermons; there is not in them any thing shrewd, nor perverted.]

8:9 They be rightful to them that understand; and *they be* even to them that find knowing. [Right they be to understanding men (They be right to men that understand); and even to men finding knowing.]

8:10 Take ye my chastising, and not money; choose ye teaching more than treasure. [Taketh my discipline, and not money; doctrine more than treasure chooseth (chooseth doctrine more than treasure).]

8:11 For wisdom is better than all riches most precious (For wisdom is better than all of the most precious riches); and all desirable thing may not be comparised thereto. [Better is wisdom than all the most precious riches; and all desirable thing to it may not be comparised (and all desirable thing may not be comparised to it).]

8:12 I, wisdom, dwell in counsel; and I am among learned thoughts.

8:13 The dread of the Lord hateth evil (The dread of the Lord is to hate evil); I curse boast, and pride, and a depraved* way, and a double-tongued mouth. [The dread of the Lord hateth evil; enhancing, and pride, and the shrewd way, and the mouth of

8:8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

8:9 They are all plain to him that understandeth, and right to them that find knowledge.

8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.

8:11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

8:13 The fear of the LORD is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.

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the twisel-tongue, I loathe (all of them).]

8:14 Counsel is mine, and equity;
prudence is mine, and strength.

8:15 Kings reign by me; and makers of
laws deem just things *by me*. [By me kings
reign; and makers of laws right things deem
(and makers of laws deem right things).]

8:16 Princes command by me; and
mighty men deem rightfulness *by me*.
[By me princes command; and mighty men
deem rightwiseness.]

8:17 I love them that love me; and they
that wake early to (seek) me, shall find
me.

8:18 With me be riches, and glory;
sovereign riches, and rightfulness. [With
me be riches, and glory; proud
plenteousnesses, and rightwiseness.]

8:19 My fruit is better than gold, and
precious stone; and my seeds *be better*
than chosen silver. [Better is my fruit than
gold, and than precious stone; and my
burgeonings than chosen silver.]

8:20 I go in the ways of rightfulness, in
the midst of the paths of doom; [In the
ways of rightwiseness I go, in the middle of
paths of doom;]

8:21 that I make rich them that love
me, and that I fill their treasures/their
treasuries.

8:22 The Lord wielded me in the
beginning of his ways; before that he

8:14 Counsel is mine, and sound
wisdom: I am understanding; I have
strength.

8:15 By me kings reign, and princes
decree justice.

8:16 By me princes rule, and nobles,
even all the judges of the earth.

8:17 I love them that love me; and
those that seek me early shall find me.

8:18 Riches and honour are with me;
yea, durable riches and righteousness.

8:19 My fruit is better than gold, yea,
than fine gold; and my revenue than
choice silver.

8:20 I lead in the way of righteousness,
in the midst of the paths of judgment:

8:21 That I may cause those that love
me to inherit substance; and I will fill
their treasures.

8:22 The LORD possessed me in the
beginning of his way, before his works

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made any thing, at the beginning. [The Lord wielded me in the beginning of his ways; ere any thing should be made, of the first cause.]

of old.

8:23 From without beginning I was ordained; and from eld times, before that the earth was made. [Of the everlasting I am ordained; and of the old (age), ere the earth should be made.]

8:23 I was set up from everlasting, from the beginning, or ever the earth was.

8:24 [The] Depths of waters were not yet; and I was conceived then. The wells of waters had not broken out yet (The wells of waters had not yet broken out), [Not yet were the depths of waters; and I now was conceived (and I was conceived now). And not yet the wells of waters had broken out,]

8:24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

8:25 and [the] hills stood not together yet by firm heaviness; before [the] little hills I was born. (and the hills stood not yet altogether with firm heaviness; before the little hills I was born.) [not yet the mountains in heavy muchliness had been made; ere the hills I was born.]

8:25 Before the mountains were settled, before the hills was I brought forth:

8:26 Yet he had not made [the] earth; and (the) floods, and the hinges of the world, *that is, the principal parts of the world, that be the east and west, south and north.* Yet he had not made [the] earth; and (the) floods, and the earths of the world (and the dust of the world). [Yet the earth he had not made; and floods, and the uttermost points of the roundness of the earth.]

8:26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

8:27 When he made ready (the) heavens, I was present; when he compassed the depths of (the) waters by

8:27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

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certain law and compass. [When he prepared heavens, I was there-at (I was there); when in certain law and compass he (en)closed the deepness of waters.]

8:28 When he made steadfast the air above; and weighed the wells of waters.

8:29 When he compassed to the sea his mark; and setted law to (the) waters, that they should not pass their coasts. When he weighed* the foundations of [the] earth; [When he compassed to the sea his term; and law put to waters (and put law to the waters), that they pass not their coasts. When he hung up the foundations of the earth;]

8:30 I was making all things with him. And I delighted by all days, and played before him in all time, [with him I was, all things putting together (I was with him, putting all things together). And I delighted by all days, before him (in) all time,]

8:31 and I played in the world; and my delights *be* to be with the sons of men. [playing into the roundness of (the) earth's; and my delights to be with the sons of men.]

8:32 Now, therefore, sons, hear ye me; blessed *be they* that keep my ways.

8:33 Hear ye teaching, and be ye wise men; and do not ye cast it away. [Heareth discipline, and be ye wise men; and doeth not cast it away.]

8:34 Blessed *is* the man that heareth me, and that watcheth* at my gates all

8:28 When he established the clouds above: when he strengthened the fountains of the deep:

8:29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

8:30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

8:31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

8:32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

8:33 Hear instruction, and be wise, and refuse it not.

8:34 Blessed is the man that heareth me, watching daily at my gates, waiting

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day; and keepeth at the posts of my door[s]. [Blessful the man that heareth me, and that waketh at my gate doors all day; and that waiteth at the posts of my doors.]

8:35 He that findeth me, shall find life; and he shall draw health of the Lord (and shall obtain favour with the Lord). [Who me shall find (Who shall find me), shall find life; and draw health of the Lord.]

8:36 But he that sinneth against me shall hurt his soul; all that hate me, love death.

Chapter 9

9:1 Wisdom builded an house to himself; he hewed out seven pillars, [Wisdom built out to him(self) an house; hewed out seven pillars,]

9:2 he offered his slain sacrifices, he meddled wine (he mixed wine), and setted forth his table. [offered his sacrifices of victory, mingled wine, and set forth his board.]

9:3 He sent his handmaidens, that they should call to the tower; and to the walls of the city. [He sent his handwomen, that they should call to the height; and to the walls of the city.]

9:4 If any man is little (*in wit*), come he to me. And *wisdom* spake to unwise men, (and said,) [If any is a little child, come he to me. And to unwise men, she spake,]

9:5 Come ye, eat ye my bread; and drink the wine, which I have meddled

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at the posts of my doors.

8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Chapter 9

9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:

9:2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

9:3 She hath sent forth her maidens: she crieth upon the highest places of the city,

9:4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

9:5 Come, eat of my bread, and drink of the wine which I have mingled.

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to you (and drink the wine which I have mixed for you). [Cometh, eateth my bread; and drinketh wine, that I mingled to you.]

9:6 Forsake ye young childhood, and live ye (Forsake ye foolishness, and live ye); and go ye by the way of prudence.

9:7 He that teacheth a scorner, doeth (a) wrong to himself; and he that reproveth a wicked man, engendereth a wem to himself.

9:8 Do not thou reprove a scorner; lest he hate thee. Reprove thou a wise man; and he shall love thee. [Do thou not reprove the scorner (Do not thou reprove the scorner); lest he shall hate thee. Reprove the wise man; and he shall love thee.]

9:9 Give thou occasion to a wise man; and wisdom shall be increased to him. Teach thou a just man; and he shall hasten to take *it*. [Give to the wise man occasion (Give occasion to the wise man); and there shall be added to him wisdom. Teach the rightwise man; and he shall hie to take (*it*).]

9:10 The beginning of wisdom *is* the dread of the Lord; and prudence *is* the knowing of (the) saints. [The beginning of wisdom the dread of the Lord; and the knowing of hallows prudence (and prudence the knowing of the hallows).]

9:11 For thy days shall be multiplied by me; and [the] years of (thy) life shall be increased to thee. [Forsooth by me shall be multiplied thy days; and be added to thee the years of life. (Forsooth thy days shall be multiplied by me; and the years of thy life be

9:6 Forsake the foolish, and live; and go in the way of understanding.

9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

9:11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

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added to thee.}]

9:12 If thou art wise, thou shalt be *wise* to thyself, and to thy neighbours (If thou art wise, thou shalt be *wise* for thyself, and for thy neighbours). Forsooth if *thou art* a scorner, thou alone shalt bear (the) evil.

9:13 A fond woman, and full of cry, and full of unleaveful lusts, and that knoweth nothing utterly (and that utterly knoweth nothing), [A fool(ish) woman, and crious, and full of evil dregs to delights, and nothing utterly knowing (and utterly knowing nothing),]

9:14 sitteth in the doors of her house, on a seat, in an high place of the city; [sat in the gate doors of her house, upon a seat, in the high place of the city;]

9:15 to call men passing by the way, and men going in their journey (and men going on their journey).

9:16 Who is a little man *in wit* (Who is a man of little *wit*); bow he to me. And she spake to a coward, [Who is a little child; bow he down to me. And to the sorry-hearted she spake,]

9:17 Waters of theft be sweeter, and bread hid is sweeter (and hidden bread is sweeter). [Stolen waters be sweeter, and hid bread more sweet.]

9:18 And [he] knew not that giants be there (And he knew not that the dead be there); and the guests of her *be* in the depths of hell. Soothly he that shall be applied, *either fastened*, to her, shall go

9:12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

9:14 For she sitteth at the door of her house, on a seat in the high places of the city,

9:15 To call passengers who go right on their ways:

9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.

9:18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.

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down to hells. For why he that goeth away from her, shall be saved. [And he knew not that there be giants; and in the depths of hell the guests of her. Who forsooth shall be joined to her (Forsooth who shall be joined to her), shall fall down into hell. For why he that goeth away from her, shall be saved.]

Chapter 10

10:1 *The parables of Solomon.* A wise son maketh glad his father; but a fond son is the sorrow of his mother. [A wise son gladdeth the father; forsooth a son fool, the sorrow is of his mother (forsooth a foolish son is the sorrow of his mother).]

10:2 Treasures of wickedness shall not profit; but rightfulness shall deliver from death. [Nothing shall profit the treasures of unpiusness; rightwiseness forsooth shall deliver from death. (The treasures of unpiusness shall profit nothing; forsooth rightwiseness shall deliver from death.)]

10:3 The Lord shall not torment the soul of a just man with hunger; and he shall destroy the treasons of unpius men (but he shall destroy the treasons of unpius men). [The Lord shall not torment through hunger the soul of the rightwise; and the ambushes of the unpius men he shall turn upside-down.]

10:4 A slow hand hath wrought neediness; but the hand of strong men maketh ready riches. Forsooth he that endeavoureth *to get any thing* by lies*, feedeth the winds;/Forsooth he that endeavoureth *to get aught* with lies*,

Chapter 10

10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

10:2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

10:3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

10:4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

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feedeth the winds; soothly the same man followeth birds flying (soothly the same man followeth flying birds). [Neediness worketh the slow hand; the hand forsooth of strong men prepareth riches. Who forsooth useth leasings, this feedeth winds; the same followeth flying birds. (The slow hand worketh neediness; forsooth the hand of strong men prepareth riches. Forsooth who useth lies, this feedeth the winds; the same followeth flying birds.)]

10:5 He that gathereth together in harvest, is a wise son; *but* he that sleepeth in summer, is a son of confusion.

10:6 The blessing of God *is* over the head of a just man; but wickedness covereth the mouth of wicked men. [The blessing of God upon the head of the rightwise; the mouth forsooth of unpius men wickedness covereth (forsooth wickedness covereth the mouth of unpius men).]

10:7 The mind of a just man *shall be* with praisings; and the name of wicked men shall wax rotten. (The memory of a just man *is* blessed; but the name of wicked men shall wax rotten.) [The mind of the rightwise with praisings; and the name of unpius men shall wax stinking.]

10:8 A wise man shall receive commandments with heart (A man wise in heart shall receive commandments); a fool is beaten with (his own) lips. [The wise man in heart shall keep the behests; the fool is beaten with lips. (The man wise in heart shall keep the behests; the fool is beaten with his own lips.)]

10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

10:6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

10:7 The memory of the just is blessed: but the name of the wicked shall rot.

10:8 The wise in heart will receive commandments: but a prating fool shall fall.

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10:9 He that goeth simply, goeth trustily; *but* he that maketh depraved* his ways (*but* he that maketh his ways depraved), shall be [made] open. [Who goeth simply, goeth trustily; who forsooth beshreweth his ways, shall be made open (forsooth who maketh his ways depraved shall be made open).]

10:10 He that beckoneth with the eye, shall give sorrow; a fool shall be beaten with (his own) lips. [Who twinkleth with the eye, shall give sorrow; the fool with lips shall be beaten (the fool shall be beaten with his own lips).]

10:11 The vein of life *is* the mouth of a just man; but the mouth of wicked men covereth wickedness. [The vein of life the mouth of the righteous; the mouth forsooth of unpious men covereth wickedness (forsooth the mouth of unpious men covereth wickedness).]

10:12 Hatred raiseth up chidings; and charity covereth all sins. [Hate reareth strives; and all guilts charity covereth (and charity covereth all guilts).]

10:13 Wisdom is found in the lips of a wise man; and a rod in the back of him that is needy of heart. (Wisdom is found on the lips of a wise man; and a rod on the back of him that is needy of heart.) [In the lips of the wise man is found wisdom; and a rod in the ridge of him that is needy in heart.]

10:14 Wise men hide knowing; but the mouth of a fool is next to confusion.

10:15 The chattel of a rich man *is* the

10:9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10:10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

10:11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

10:12 Hatred stirreth up strifes: but love covereth all sins.

10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

10:14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

10:15 The rich man's wealth is his strong

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city of his strength; the dread of poor men *is* the neediness of them. [The substance of the rich man the city of his strength; the fear of poor men the neediness of them.]

city: the destruction of the poor is their poverty.

10:16 The work of a just man *is* to life; but the fruit of a wicked man *is* to sin. [The work of the rightwise man to life; the fruit forsooth of the unpious to sin (forsooth the fruit of the unpious to sin).]

10:16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

10:17 The way of life *is* to him that keepeth chastising; but he that forsaketh blamings, erreth. [The way of life to the (one) keeping discipline; who forsooth reprovings forsaketh, erreth (forsooth who forsaketh reprovings, erreth).]

10:17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

10:18 False lips hide hatred; he that bringeth forth despising is unwise. [Lying lips hide hate; who speaketh wrongful blaming, is an unwise man.]

10:18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

10:19 Sin shall not fail in much speaking; but he that measureth his lips, is most prudent. [In much speech shall not lack sin; who forsooth tempereth his lips, is most prudent. (In much speech sin shall not be lacking; forsooth who tempereth his lips, is most prudent.)]

10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

10:20 Chosen silver *is* the tongue of a just man; the heart of wicked men *is* for nought. [Chosen silver the tongue of the rightwise; the heart of unpious men (*is*) for nought.]

10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

10:21 The lips of a just man teach full many men; but they that be unlearned shall die in neediness of heart. [The lips of the rightwise teach many; who forsooth be

10:21 The lips of the righteous feed many: but fools die for want of wisdom.

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untaught, in the neediness of heart shall die (forsooth who be untaught, shall die in the neediness of the heart).]

10:22 The blessing of the Lord maketh rich men (The blessing of the Lord maketh men rich); and torment shall not be fellowshipped to them. [The blessing of the Lord maketh rich men; nor shall be fellowshipped to them tormenting. (The blessing of the Lord maketh men rich; nor shall tormenting be fellowshipped to them.)]

10:23 A fool worketh wickedness as by laughing; but wisdom is prudence to a man./but prudence is to a wise man. [As by laughing the fool worketh hideous trespass; wisdom forsooth is to a man purveying (forsooth wisdom is to a purveying man).]

10:24 That that a wicked man dreadeth, shall come on him; the desire of just men shall be given to them. [That the unpious dreadeth, shall come upon him; their desire to rightwise men shall be given (the desire of rightwise men shall be given to them).]

10:25 As a tempest passing, a wicked man shall not be; but a just man *shall be* as an everlasting fundament. [As tempest passing, shall be the unpious; the rightwise forsooth as ever (en)during ground (forsooth the rightwise as ever enduring ground).]

10:26 As vinegar *harmeth* the teeth, and smoke *harmeth* the eyes, so a slow man *harmeth* them that sent him in the way (so a slow man *harmeth* them that sent him on the way). [As eisel to teeth, and smoke to eyes, so the slow (one) to them that sent him in the way.]

10:22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

10:25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

10:26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

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10:27 The dread of the Lord increaseth days; and the years of wicked men shall be made short. [The dread of the Lord layeth to days; and the years of unpious men shall be shorted.]

10:28 [The] Abiding of just men *is* gladness; but the hope of wicked men shall perish. [The abiding of rightwise men gladness; the hope forsooth of unpious men shall perish (forsooth the hope of unpious men shall perish).]

10:29 The strength of a simple man *is* the way of the Lord; and dread to them that work evil. [The strength of the simple the way of the Lord; and fear to them that work evil.]

10:30 A just man shall not be moved without end; but wicked men shall not dwell on the earth. [The rightwise into without end shall not be moved; (the) unpious forsooth shall not dwell upon earth (forsooth the unpious shall not dwell upon the earth).]

10:31 The mouth of a just man shall bring forth wisdom; the tongue of the depraved* shall perish. [The mouth of the rightwise shall bear wisdom; the tongue of shrews shall perish.]

10:32 The lips of a just man behold pleasant things; and the mouth of wicked men *beholdeth* wayward things. [The lips of the rightwise behold pleased things; and the mouth of (the) unpious perverted things.]

Chapter 11

11:1 A guileful balance is (an)

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10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

10:29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

10:30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

Chapter 11

11:1 A false balance is abomination to

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abomination with God; and an even weight *is* his will (and an even weight *is* his desire). [A treacherous weigh abomination is with God (A treacherous weigh is an abomination with God); and an even weight the will of him.]

11:2 Where pride is, there also despising shall be (there also shall be despising); but where meekness is, there also *is* wisdom. [Where shall be pride, there shall be wrongful blaming; where forsooth is meekness, and there wisdom (forsooth where there is meekness, there also *is* wisdom).]

11:3 The simpleness of just men shall direct them; and the deceiving of wayward men shall destroy them. [Simpleness of rightwise men shall right rule them; and supplanting of perverted men shall waste them.]

11:4 Riches shall not profit in the day of vengeance; but rightfulness shall deliver from death. [Riches shall not profit in the day of vengeance; forsooth rightwiseness shall deliver from death.]

11:5 The rightfulness of a simple man shall direct his way; and a wicked man shall fall in his wickedness. [(The) Rightwiseness of the simple shall right rule his way; and the unpious in his unpiousness shall fall (and the unpious shall fall in his unpiousness).]

11:6 The rightfulness of rightful men shall deliver them; and wicked men shall be taken in their ambushings. [The rightwiseness of (up)right men shall deliver them; and wicked men in their ambushings shall be taken (and wicked men shall be taken

the LORD: but a just weight is his delight.

11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.

11:3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

11:4 Riches profit not in the day of wrath: but righteousness delivereth from death.

11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

11:6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

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in their ambushings).]

11:7 When a wicked man is dead, none hope shall be further *of him*; and [the] abiding of busy men *in evil* shall perish (and the abiding of men busy *with evil* shall perish). [The unpious man dead, none hope shall be over (none hope shall be more); and the abiding of busy men shall perish.]

11:8 A just man is delivered from anguish; and a wicked man shall be given for him. [The rightwise from anguish is delivered; and shall be taken the unpious for him. (The rightwise is delivered from anguish; and the unpious shall be given for him.)]

11:9 A feigner by mouth deceiveth his friend; but just men shall be delivered by knowing. [The feigner in mouth deceiveth his friend; rightwise men forsooth shall be delivered with knowing (forsooth rightwise men shall be delivered by knowing).]

11:10 A city shall be enhanced in the goods of just men; and praising shall be in the perdition of wicked men. [In goods of rightwise men shall be enhanced the city; and in the losing of unpious men shall be praising. (The city shall be enhanced in the goods of rightwise men; and praising shall be in the losing of unpious men.)]

11:11 A city shall be enhanced by [the] blessing of just men; and it shall be destroyed by the mouth of wicked men. [Through the blessing of rightwise men shall be enhanced the city (The city shall be enhanced through the blessing of rightwise men); and by the mouth of unpious men it shall be turned upside-down.]

11:7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

11:11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

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11:12 He that despiseth his friend, is needy in heart; but a prudent man shall be still.

11:13 He that goeth guilefully, showeth privates (telleth secrets); but he that is faithful, covereth the private of a friend. [Who goeth guilingly, showeth privy things; who forsooth is faithful (forsooth who is faithful), covereth the guilt of the friend.]

11:14 Where a governor is not, the people shall fall; but health *is*, where be many counsels. [Where is not a governor, the people falleth; health forsooth, where be many counsels (forsooth health, where be many counsels).]

11:15 He that maketh faith, *that is*, (*an*) *obligation*, for a stranger, shall be tormented with evil; but he that escheweth snares, shall be secure. [He shall be tormented with evil, that doeth faith for a stranger; who forsooth shunneth snares (forsooth who shunneth snares), shall be secure.]

11:16 A gracious woman shall find glory; and strong men shall have riches.

11:17 A merciful man doeth well to his soul (A merciful man doeth good for his own soul); but he that is cruel, casteth away, yea, (his own) kinsmen. [Well doeth to his soul the merciful man; who forsooth is cruel, casteth away nigh men. (The merciful man doeth well to his own soul; forsooth who is cruel, casteth away nigh men.)]

11:18 A wicked man maketh unstable work; but faithful meed *is* to him, that soweth rightfulness. [The unpious maketh

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11:12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

11:15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

11:16 A gracious woman retaineth honour: and strong men retain riches.

11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

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work unstable; to the (one) sowing forsooth rightwiseness, is faithful meed. (The unpius maketh unstable work; forsooth to the one sowing rightwiseness is faithful meed.)]

11:19 Mercy shall make ready life; and the following of evils *shall make ready death.*/Mercy shall make ready life; and the following of evil, death. [Noble mercy shall prepare life; and following of evils, death.]

11:20 A depraved* heart *is* abominable to the Lord; and his will *is* in them, that go simply (but his delight *is* in them, that go simply). [Abominable is a shrewd heart to the Lord; and his will in them, that simply go. (A depraved heart is abominable to the Lord; but his delight in them that go simply.)]

11:21 *Though* hand *be* in hand, an evil man shall not be innocent; but the seed of just men shall be saved. [Hand in hand, shall not be innocent the evil man; the seed forsooth of rightwise men shall be saved. (Hand in hand, the evil man shall not be innocent; forsooth the seed of rightwise men shall be saved.)]

11:22 A golden *ring* in the nostrils of a sow, a woman fair and fool. (As a golden *ring* in the nostrils of a sow *is* a woman fair yet foolish.) [A golden circle in the nostrils of a sow, a fair woman and a fool(ish one).]

11:23 The desire of just men is all good (The desire of just men is only good); [the] abiding of wicked men *is* strong vengeance. [The desire of rightwise men all good thing is (The desire of rightwise men is all good thing); the abiding of wicked men

11:19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

11:20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

11:21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

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strong vengeance.]

11:24 Some men part their own things, and be made richer; other men ravish *things, that be* not theirs, and they be ever in neediness. [Other men divide proper things, and be made richer (Some men divide their own things and be made richer); others raven not their own, and evermore be in neediness.]

11:25 A soul that blesseth, shall be made fat; and he that filleth, shall be filled also. [The life that blesseth, shall be inwardly fattened; and he that maketh inwardly drunk, also himself shall be inwardly made drunk (shall also himself be made inwardly drunk).]

11:26 He that hideth wheat (He that hideth corn), shall be cursed among the peoples; but blessing *shall come* on the head of sellers. [He that hideth wheat in time, shall be cursed in peoples; blessing forsooth upon the head of sellers (forsooth blessing *shall come* upon the head of sellers).]

11:27 Well (be) he (that) riseth early, that seeketh good things; but he that is a searcher of evils, shall be oppressed of those (but he that is a searcher for evils, shall be oppressed by them). [Well (be he that) riseth early, that seeketh goods; who forsooth is ensearcher of evils, of them shall be oppressed (forsooth who is an ensearcher of evils shall be oppressed by them).]

11:28 He that trusteth in his riches, shall fall; but just men shall burgeon as a green leaf. [Who trusteth in his riches, shall fall; rightwise men forsooth as a green leaf shall burgeon (forsooth rightwise men shall burgeon as a green leaf).]

11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

11:26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

11:27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

11:28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

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11:29 He that troubleth his house, shall have (the) winds *in possession*; and he that is a fool, shall serve a wise man. [Who disturbeth his house, shall have winds; and he that is a fool, shall serve to the wise man.]

11:30 The fruit of a rightful man *is* the tree of life; and he that taketh souls, is a wise man (and he that winneth souls is a wise man). [The fruit of the rightwise the tree of life; and he that undertaketh souls, is a wise man.]

11:31 If a just man receiveth in [the] earth, how much more an unfaithful man, and a sinner. [If the rightwise in the earth receiveth (If the rightwise receiveth in the earth), much more the unpious, and the sinner.]

Chapter 12

12:1 He that loveth chastising, loveth knowing; but he that hateth blamings, is unwise. [Who loveth discipline, loveth knowing; who forsooth hateth blamings, is unwise (forsooth who hateth blamings is unwise).]

12:2 He that is good, shall draw to himself grace of the Lord; but he that trusteth in his (own) thoughts, doeth wickedly.

12:3 A man shall not be made strong by wickedness; and the root of just men shall not be moved. [A man shall not be strengthened of unpiousness; and the root of (the) rightwise shall not be all-moved.]

12:4 A diligent woman is a crown to her husband; and rot is in the bones of

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11:29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Chapter 12

12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

12:2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

12:3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

12:4 A virtuous woman is a crown to her husband: but she that maketh

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that *woman*, that doeth things worthy of confusion. [A busy woman a crown is to her husband (A busy woman is a crown to her husband); and stink (is) in the bones of her, that beareth things worthy (of) confusion.]

12:5 The thoughts of just men *be* dooms; and the counsels of wicked men *be* guileful. [The thoughts of rightwise men dooms; and the counsels of unpius men guilesome.]

12:6 The words of wicked men set treason to blood; the mouth of just men shall deliver them. [The words of unpius men ambush to blood; the mouth of rightwise men shall deliver them.]

12:7 (Over)Turn thou wicked men, and they shall not be; but the houses of just men shall dwell perfectly (but the houses of just men shall perfectly dwell). [(Over)Turn unpius men, and they shall not be; the houses forsooth of rightwise men shall abide still (forsooth the houses of rightwise men shall still abide).]

12:8 A man shall be known by his teaching; but he that is vain and heartless, shall be open to despising. [By his doctrine shall be known a man; who forsooth is vain and heartless, shall be open to despising. (A man shall be known by his doctrine; forsooth who is vain and heartless, shall be open to despising.)]

12:9 Better is a poor man, and sufficient to himself, than a (self-)glorious man, and needy of bread.

12:10 A just man knoweth the lives of his work beasts; but the entrails of

ashamed is as rottenness in his bones.

12:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

12:6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

12:7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

12:8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

12:9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

12:10 A righteous man regardeth the life of his beast: but the tender mercies of

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wicked men *be* cruel. [The rightwise knew the lives of his help beasts; the bowels forsooth of unpious men cruel (forsooth the bowels of unpious men *be* cruel).]

12:11 He that worketh his land, shall be [full-]filled with loaves; but he that followeth idleness, is most fool(ish). He that is sweet, *that is mild*, liveth in temperances; /He that is soft, *or easy*, liveth in temperances; and in his admonishings he forsaketh despisings (and he forsaketh despisings in his admonishings). [Who worketh his land, shall be full-filled with loaves; who forsooth followeth idle rest, most fool is. Who is sweet, liveth in temperings; in his admonishings he forsaketh wrongful blamings. (Who worketh his land, shall be filled full with loaves; forsooth who followeth idle rest, is most foolish. Who is sweet, liveth in temperings; and he forsaketh wrongful blamings in his admonishings.)]

12:12 The desire of a wicked man is the memorial of worst things; but the root of just men shall increase. [The desire of the unpious is the mindful place of worst things; the root forsooth of rightwise men shall profit (forsooth the root of rightwise men shall profit).]

12:13 For the sins of (his) lips, falling down nigheth to an evil man;/ruin, *or mischief*, nigheth to an evil man; but a just man shall escape from anguish. [For the sins of lips, falling nigheth to the evil man; forsooth the rightwise man shall flee out of anguish.]

12:14 Of the fruit of his mouth each man shall be [ful]filled with goods (Each man

the wicked are cruel.

12:11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12:12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

12:13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

12:14 A man shall be satisfied with good by the fruit of his mouth: and the

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shall be fulfilled with good by the fruit of his mouth); and by the works of his hands it shall be yielded to him. [Of the fruit of his mouth each one shall be fulfilled of goods; and after the works of his hands it shall be yielded to him.]

12:15 The way of a fool *is* rightful in his eyes; but he that is wise, heareth counsels. [The way of the fool (*is*) right in the eyes of him; who forsooth is a wise man (forsooth who is a wise man), heareth counsels.]

12:16 A fool showeth at once his ire; but he that dissembleth wrongs, is wise. [The fool showeth anon his wrath; who forsooth dissembleth wrongs (forsooth who dissembleth wrongs), is fell.]

12:17 He that speaketh that, that he knoweth, is a judge of rightfulness; but he that lieth, is a guileful witness. [Who that (that) he knew, speaketh, doomsman of rightwiseness is; who forsooth lieth, is a guileful witness. (Who speaketh that that he knew, is a doomsman of rightwiseness; forsooth who lieth, is a guileful witness.)]

12:18 A man is that promiseth, and he is pricked as with the sword of conscience (A man is that speaketh, and his words prick as of a sword); but the tongue of wise men is health. [There is that promiseth, and as with a sword is punged to the conscience; the tongue forsooth of wise men is health. (There is that speaketh, and his words prick as of a sword; forsooth the tongue of wise men is health.)]

12:19 The lip of truth shall be steadfast without end; but he that is a sudden

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recompense of a man's hands shall be rendered unto him.

12:15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

12:16 A fool's wrath is presently known: but a prudent man covereth shame.

12:17 He that speaketh truth showeth forth righteousness: but a false witness deceit.

12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

12:19 The lip of truth shall be established for ever: but a lying tongue

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witness, maketh ready the tongue of lying*. [The lip of truth shall be (stead)fast into without end; who forsooth is a sudden witness (forsooth who is a sudden witness), maketh a tongue of leasing.]

12:20 Guile *is* in the heart of them that think evils; but joy followeth them that make counsels of peace. [Treachery in the heart of men thinking evils; who forsooth goeth into the counsels of peace, (to) them followeth joy (forsooth who goeth in the counsels of peace, joy followeth them).]

12:21 Whatever befalleth to a just man, it shall not make him sorry; but wicked men shall be filled with evil. [(It) Shall not wholly sorrow the rightwise man, whatever thing shall fall to him; unpious men forsooth shall be filled of evil. (Whatever thing shall fall to him, it shall not wholly sorrow the rightwise man; forsooth unpious men shall be filled with evil.)]

12:22 False lips is abomination to the Lord; but they that do faithfully, please him. [Abomination is to the Lord lying lips; who forsooth faithfully do, please to him. (Lying lips is abomination to the Lord; forsooth those who do faithfully, please to him.)]

12:23 A fell man covereth knowing; and the heart of unwise men stirreth folly. [A man turned to deceit, covereth knowing; the heart of unwise men stirreth to folly.]

12:24 The hand of strong men shall have lordship; but the hand that is slow, shall serve to tributes. [The hand of strong men shall lordship; the which forsooth is slow (forsooth the which is slow), shall serve to tributes.]

is but for a moment.

12:20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

12:21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

12:22 Lying lips are abomination to the LORD: but they that deal truly are his delight.

12:23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

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12:25 Mourning in the heart of a just man shall make him meek; and he shall be made glad by a good word. [Mourning in the heart of the rightwise man shall meek him; and with a good word he shall be made glad.]

12:26 He that despiseth harm for a friend, is a just man; but the way of wicked men shall deceive them. [Who despiseth harm for a friend, is rightwise; the way forsooth of unpius men shall deceive them (forsooth the way of unpius men shall deceive them).]

12:27 A guileful man shall not find winning; and the substance of [a] (diligent) man shall be the price of gold. [The guileful man shall not find winning; and the substance of a (diligent) man shall be the price of gold.]

12:28 Life *is* in the path of rightwiseness; but the wrong way leadeth to death. [In the path of rightwiseness, life; the going-out way forsooth leadeth to death (forsooth the going-out way leadeth to death).]

Chapter 13

13:1 A wise son *is* the teaching of the father (A wise son *heareth* the teaching of his father); but he that is a scorner, heareth not, when he is reproved. [The wise son (*heareth*) the doctrine of the father; who forsooth is a (be)guiler (forsooth who is a beguiler), heareth not, when he is reproved.]

13:2 A man shall be filled with goods of the fruit of his mouth (A man shall be filled with good by the fruit of his mouth); but the soul of unpius men *is*

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12:25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

12:26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

12:27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

12:28 In the way of righteousness is life; and in the pathway thereof there is no death.

Chapter 13

13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.

13:2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

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wicked. [Of the fruit of his mouth a man shall be filled with goods; the soul forsooth of the law breakers (*is*) wicked. (By the fruit of his mouth a man shall be filled with good; forsooth the soul of the law breakers *is* wicked.)]

13:3 He that keepeth his mouth, keepeth his soul; but he that is unwary to speak, shall feel evils (but he that is unwary when speaking, shall experience evil). [Who keepeth his mouth, keepeth his soul; who forsooth is unadvised to speak (forsooth who speaketh unadvisedly), shall feel evils.]

13:4 A slow man will, and will not; but the soul of them that work shall be made fat. [The slow desire, and desire not; the soul forsooth of working men shall be inwardly fatted (forsooth the soul of working men shall be inwardly fatted).]

13:5 A just man shall loathe a false word; but a wicked man shameth, and shall be shamed. [A leasing word the rightwise man shall loathe; the unpius man forsooth shameth, and shall be shamed. (The rightwise man shall loathe a lying word; forsooth the unpius man shameth, and shall be shamed.)]

13:6 Rightfulness keepeth the way of an innocent man; but wickedness deceiveth a sinner. [Rightwiseness keepeth the way of the innocent; unpiusness forsooth supplanteth the sinner (forsooth unpiusness supplanteth the sinner).]

13:7 A man is as rich, when he hath nothing; and a man is as poor, when he is in many riches. [There is as a rich man,

13:3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

13:5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

13:6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

13:7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

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when nothing he hath; and there is as a poor man, when in many riches he is. (There is as a rich man, when he hath nothing; and there is as a poor man, when he is in many riches.)]

13:8 [The] Redemption of the soul of [a] man *is* his riches; but he that is poor, suffereth not blaming. [The again-buying of the soul of a man (*is*) his riches; who forsooth is a poor man, blaming suffereth not (forsooth who is a poor man, suffereth not blaming).]

13:9 The light of just men maketh glad; but the lantern of wicked men shall be quenched. [The light of rightwise men maketh glad; the lantern forsooth of unpious men shall be quenched (forsooth the lantern of unpious men shall be quenched).]

13:10 Strives be ever among proud men; but they that do all things with counsel, be governed by wisdom. [Among proud men evermore be strives; who forsooth all things do with counsel (forsooth who do all things with counsel), be governed with wisdom.]

13:11 Hasted chattel, *that is, gotten hastily*, shall be made less; but that that is gathered little and little with hand, shall be multiplied (but that that is gathered little and little by hand, shall be multiplied). [Substance hasted (*in getting*) shall be lessed; that forsooth (that) little-meal is gathered, with hand shall be multiplied (forsooth that that is gathered little-meal by hand shall be multiplied).]

13:12 Hope which is delayed, tormenteth the soul; a tree of life *is* desire coming. [Hope that is deferred, tormenteth the soul;

13:8 The ransom of a man's life are his riches: but the poor heareth not rebuke.

13:9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

13:10 Only by pride cometh contention: but with the well advised is wisdom.

13:11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

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the tree of life (*is*) desire coming.}]

13:13 He that backbiteth any thing, bindeth himself into [the] time to coming; but he that dreadeth the commandment, shall live in peace. [Who backbiteth to any thing, he obligeth himself into the time to come; who forsooth dreadeth the behest, in peace shall dwell (forsooth who dreadeth the behest, shall dwell in peace).]

13:14 The law of a wise man *is* a well of life, that he bow away from the falling of death, *that is, of sin and of hell.*

13:15 Good teaching shall give grace; a swallow *is* in the way of despisers (a pit *is* in the way of despisers). [Good doctrine shall give grace; in the way of despisers (*is*) a swallow.}]

13:16 A fell man doeth all things with counsel; but he that is a fool, shall (lay) open (his) folly. [A witty man all things doeth with counsel; who forsooth is a fool, shall (lay) open (his) folly. (A witting man doeth all things with counsel; forsooth who is a fool, shall lay open his folly.)]

13:17 The messenger of a wicked man shall fall into evil (A wicked messenger shall fall into evil); a faithful messenger is health. [The messenger of the unpious shall fall into evil; the faithful sent is health.}]

13:18 Neediness and shame *is* to him that forsaketh teaching; but he that assenteth to a blamer, shall be glorified. [Neediness and shame to him that forsaketh discipline; who forsooth assenteth to the reprover (forsooth who assenteth to the reprover), shall be glorified.}]

13:13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

13:14 The law of the wise is a fountain of life, to depart from the snares of death.

13:15 Good understanding giveth favour: but the way of transgressors is hard.

13:16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

13:17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

13:18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

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13:19 Desire, if it is [ful]filled, delighteth the soul; fools loathe them that flee evils.

13:19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

13:20 He that goeth with wise men, shall be wise; the friend of fools shall be made like them.

13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

13:21 Evil pursueth sinners; and goods shall be given to just men. [Sinners evil pursueth; and to rightwise men good things shall be yielded. (Evil pursueth sinners; and good things shall be yielded to rightwise men.)]

13:21 Evil pursueth sinners: but to the righteous good shall be repayed.

13:22 A good man shall leave *after him* heirs, sons, and the sons of sons; and the chattel of a sinner is kept to a just man (and the chattel of a sinner shall be given to a just man). [A good man leaveth heirs, sons, and sons' sons; and is kept to the rightwise the substance of the sinner (and the substance of the sinner is kept for the rightwise).]

13:22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

13:23 Many meats *be* in the new-tilled fields of fathers; and be gathered to other men without doom. (Many meats *be* in the new-tilled fields of the poor; but other men may sometimes gather them without doom.) [Many meats in the (re)newed fields of fathers; and to other men they be gathered without doom (but other men may gather them without doom).]

13:23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

13:24 He that spareth the rod, hateth his son; but he that loveth him, teacheth busily (him) (busily teacheth him). [Who spareth to the rod, hateth his son; who forsooth loveth him (forsooth who loveth him), busily teacheth (him).]

13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

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13:25 A just man eateth, and [ful]filleth his soul; but the womb of wicked men *is* unable to be filled. [The rightwise eateth, and fulfilleth his soul; the womb forsooth of the unpius unfillable (forsooth the womb of the unpius *is* unfillable).]

Chapter 14

14:1 A wise woman buildeth her house; and an unwise woman shall destroy with hands, *that is, with her evil works*, an house builded (but an unwise woman shall destroy with her own hands, *that is, with her evil works*, the house that is built). [The wise woman buildeth up her house; and the unwise, the made forsooth with hands, shall destroy (forsooth the unwise shall destroy with her own hands that that was made).]

14:2 A man going in rightful way, and dreading God, is despised of him that goeth in the way of evil fame. [The (one) going in right way, and dreading God, is despised of him, that goeth in the evil-lauded way.]

14:3 The rod of pride *is* in the mouth of a fool; the lips of wise men keep them. [In the mouth of the fool a rod of pride; the lips of wise men keep them.]

14:4 Where oxen be not, the cratch is void; but where full many corns appear, there the strength of the ox is [made] open. [Where be not oxen, the cratch is void; where forsooth appear many tilths, there is open made the strength of the ox. (Where oxen be not, the cratch is void; forsooth where many tilths appear, there the strength of the ox is made open.)]

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13:25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Chapter 14

14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

14:2 He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him.

14:3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

14:4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

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14:5 A faithful witness shall not lie; a guileful witness bringeth forth a lie*. [A faithful witness shall not lie; the treacherous witness speaketh leasing.]

14:6 A scorner seeketh wisdom, and he findeth *it* not; the teaching of prudent men *is* easy. [The scorner seeketh wisdom, and findeth not; the doctrine of prudent men (*is*) light.]

14:7 Go thou against a man a fool; and he shall not know the lips of prudence. [Go against the fool(ish) man; and he shall not know the lips of prudence.]

14:8 The wisdom of a fell man is to understand his way; and the unwariness of fools (make them) erreth. [The wisdom of the witty man is to understand his way (The wisdom of the witting man is to understand his way); and the unprudence of fools (*is*) erring.]

14:9 A fool scorneth sin; grace shall dwell among just men. [The fool scorneth sin; among rightwise men grace shall dwell (grace shall dwell among rightwise men).]

14:10 The heart that knoweth the bitterness of his soul; a stranger shall not be meddled in the joy thereof. [The heart that knew the bitterness of his soul; in joy to him shall not be together mingled a stranger (a stranger shall not be mingled together in the joy of it).]

14:11 The house of wicked men shall be done away; the tabernacles of just men shall burgeon. [The house of unpius men shall be done away; the tabernacles of rightwise men shall burgeon.]

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14:5 A faithful witness will not lie: but a false witness will utter lies.

14:6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

14:7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

14:8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

14:9 Fools make a mock at sin: but among the righteous there is favour.

14:10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

14:11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

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14:12 Soothly a way is, that seemeth just to a man; but the last things thereof lead forth to death. [There is forsooth a way, that seemeth to a man rightwise; the last things forsooth of it bring down to death. (Forsooth there is a way, that seemeth rightwise to a man; forsooth the last things of it bring down to death.)]

14:13 Laughing shall be mixed* with sorrow; and mourning occupieth the last things of joy. [Laughing with sorrow shall be mingled; and the ends of joy wailing occupieth. (Laughing shall be mingled with sorrow; and wailing occupieth the ends of joy.)]

14:14 A fool shall be filled with his ways; and a good man shall be above him.

14:15 An innocent man believeth to each word; a fell man beholdeth his goings. [The innocent believeth to each word; the witty beholdeth his goings (the witting beholdeth his goings).]

14:16 A wise man dreadeth, and boweth away from evil; a fool skippeth over, and trusteth. [The wise man dreadeth, and boweth down from evil; the fool over-leapeth, and trusteth.]

14:17 A man unpatient shall work folly (An unpatient man shall work folly); and a guileful man is odious. [The unpatient man shall work folly; and the deceivable man is hateful (and the deceitful man is hateful).]

14:18 Little men *of wit* shall hold folly (Men *of little wit* shall hold folly); and

14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14:14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

14:15 The simple believeth every word: but the prudent man looketh well to his going.

14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

14:17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

14:18 The simple inherit folly: but the prudent are crowned with knowledge.

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fell men shall abide knowing. [Little children shall wield folly; and witty men shall abide knowing (and witting men shall abide knowing).]

14:19 Evil men shall lie (down) before good men; and unpius men before the gates of just men. [Evil men shall lie (down) before good men; and unpius men before the gates of rightwise men.]

14:20 A poor man shall be hateful, yea, to his neighbour; but many men *be* friends of rich men. [Also to his neighbour the poor man hateful shall be; the friends forsooth of rich men (*be*) many. (And the poor man shall be hateful to his neighbour; forsooth the friends of rich men *be* many.)]

14:21 He that despiseth his neighbour, doeth sin; but he that doeth mercy to a poor man, shall be blessed. [Who despiseth his neighbour, sinneth; who forsooth doeth mercy to the poor man, shall be blessingful (forsooth who doeth mercy to the poor man shall be blessingful).]

14:22 He that believeth in the Lord, loveth mercy; they err that work evil. Mercy and truth make ready goods (Mercy and truth produce good things); [Who believeth in the Lord, loveth mercy; they err that work evil. Mercy and truth prepare goods;]

14:23 abundance shall be in each good work/in every good work. Soothly where full many words be, there neediness is oft (Soothly where be fully many words, there oft is neediness). [in all good work plenty shall be. Where forsooth be many words, there neediness oft. (in all

14:19 The evil bow before the good; and the wicked at the gates of the righteous.

14:20 The poor is hated even of his own neighbour: but the rich hath many friends.

14:21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

14:22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

14:23 In all labour there is profit: but the talk of the lips tendeth only to penury.

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good work shall be plenty. Forsooth where be many words, there oft is neediness.}]

14:24 The crown of wise men *is* the riches of them; the folly of fools *is* unwariness. [The crown of wise men the riches of them; the folly of fools unprudence.]

14:25 A faithful witness delivereth souls; and a false man bringeth forth lies*. [A faithful witness delivereth souls; and speaketh leasings the perverted (and the perverted speaketh lies).]

14:26 In the dread of the Lord *is* (the) trust of strength; and hope shall be to the sons of him. [In the dread of the Lord trust of strength; and to the sons of him shall be hope (and hope shall be to the sons of him).]

14:27 The dread of the Lord *is* a well of life; that it bow away from the falling of death (that he bow away from the falling of death). [The dread of the Lord the well of life; that he bow down from falling of death.]

14:28 The dignity of the king *is* in the multitude of people; and the shame of a prince *is* in the fewness of people. [In the multitude of people the dignity of the king; and in fewness of folk the shame of the prince.]

14:29 He that is patient, is governed by much wisdom;/is governed with much wisdom; but he that is impatient, enhanceth his folly. [Who is patient, is governed with much wisdom; who forsooth is impatient (forsooth who is impatient), enhanceth his folly.]

14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

14:25 A true witness delivereth souls: but a deceitful witness speaketh lies.

14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

14:27 The fear of the LORD is a fountain of life, to depart from the snares of death.

14:28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

14:29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

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14:30 Health of (the) heart *is* the life of (the) flesh; envy *is* [the] rot of (the) bones. [The life of flesh (*is*) health of heart; the stink of bones (*is*) envy.]

14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

14:31 He that falsely challengeth a needy man, despiseth his Maker; but he that hath mercy on a poor man, honoureth his Maker. [Who wrongfully challengeth the needy, mis-saith to his maker; he honoureth him forsooth, that hath ruth of the poor (forsooth he honoureth him, that hath mercy for the poor).]

14:31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

14:32 A wicked man is put out for his malice; but a just man hopeth in his death. [In his malice is put out the unpiou; the rightwise forsooth hopeth in his death. (The unpiou is put out for his malice; forsooth the rightwise hopeth in his death.)]

14:32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

14:33 Wisdom resteth in the heart of a wise man; and he shall teach all unlearned men. [In the heart of the prudent man shall rest wisdom; and untaught men also it shall learn. (Wisdom shall rest in the heart of the prudent man; and it shall also teach untaught men.)]

14:33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

14:34 Rightfulness raiseth [up] a folk; sin maketh peoples wretches. [Rightwiseness reareth up folk; wretchful(ness) maketh peoples sin.]

14:34 Righteousness exalteth a nation: but sin is a reproach to any people.

14:35 A servant understanding is acceptable to a king; a *servant* unprofitable shall suffer the wrathfulness of him. (An understanding servant is acceptable to the king; an unprofitable *servant* shall suffer the wrathfulness of him.) [Allowed is to the king an understanding servant; the plenty of

14:35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

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his wrath the unprofitable shall suffer. (An understanding servant is acceptable to the king; the unprofitable one shall suffer the plenty of his wrath.)]

Chapter 15

15:1 A soft answer breaketh ire; an hard word raiseth strong vengeance. [A nesh answer breaketh wrath; an hard word reareth strong vengeance.]

15:2 The tongue of wise men honoureth knowing; the mouth of fools boileth out folly.

15:3 In each place the eyes of the Lord behold good men, and evil men. [In all place the eyes of the Lord behold good men, and evil.]

15:4 A pleasant tongue *is* the tree of life; but the tongue that is unmeasurable, shall defoul the spirit. [A pleasurable tongue (*is*) the tree of life; which forsooth is untempered (forsooth that which is untempered), shall defoul the spirit.]

15:5 A fool scorneth the teaching of his father; but he that keepeth blamings, shall be made wiser. Most virtue shall be in plenteous rightfulness; but the thoughts of wicked men shall be drawn up by the root. [The fool scorneth the discipline of his father; who forsooth keepeth blamings, shall be more witty. In plenteous rightwiseness is most virtue; thoughts forsooth of unpius men shall be pulled out by the root. (The fool scorneth the discipline of his father; forsooth who keepeth blamings, shall be more witting. Most virtue is in plenteous rightwiseness; forsooth the thoughts of unpius

Chapter 15

15:1 A soft answer turneth away wrath: but grievous words stir up anger.

15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

15:3 The eyes of the LORD are in every place, beholding the evil and the good.

15:4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

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men shall be pulled out by the root.}]

15:6 (In) The house of a just man *is* full great strength (In the house of a just man *is* full great wealth); and troubling *is* in the fruits of a wicked man. [(In) The house of the rightwise much strength; and in the fruits of (the) unpious all-disturbance.]

15:7 The lips of wise men shall sow abroad knowing; the heart of fools shall be unlike (them). [The lips of wise men shall sow abroad knowing; the heart of fools unlike shall be (the heart of fools shall be unlike them).]

15:8 The sacrifices of wicked men *be* abominable to the Lord; the avows of just men *be* pleasant. [The sacrifice of victory of unpious men (*is*) loathsome to the Lord; the vows of rightwise men (*be*) pleasurable.]

15:9 The life of the unpious man is abomination to the Lord; he that followeth rightfulness, shall be loved of the Lord (shall be loved by the Lord). [Abomination is to the Lord the life of the unpious (The life of the unpious is abomination to the Lord); who followeth rightwiseness, shall be loved of him.]

15:10 Evil teaching is of men that forsake the way of life; he that hateth blamings, shall die. [Evil doctrine (*is*) to the (one) forsaking the way of life; who blamings hateth (who hateth blamings), shall die.]

15:11 Hell and perdition *be open* before the Lord; how much more the hearts of [the] sons of men.

15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

15:7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

15:8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

15:9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

15:10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

15:11 Hell and destruction are before the LORD: how much more then the hearts of the children of men?

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15:12 A man full of pestilence loveth not him that reproveth him; and he goeth not to wise men. [The backbiter loveth not him that chastiseth him; nor to wise men (he) goeth (nor he goeth to wise men).]

15:13 A joyful heart maketh glad the face; the spirit is cast down in the mourning of (the) soul. [The joying heart maketh out-gladsome the face; in mourning of inwit shall be thrown down the spirit (the spirit shall be thrown down in the mourning of the inwit).]

15:14 The heart of a wise man seeketh teaching; and the mouth of fools is fed with unknowing. [The heart of the wise man shall seek doctrine; and the mouth of fools is fed with unwisdom.]

15:15 All the days of a poor man *be* evil; a secure soul *is* a continual feast. [All the days of the poor (*be*) evil; a secure mind (*is*) as a continual feast.]

15:16 Better is a little with the dread of the Lord, than many treasures and unprofitable (than many treasures and troubles). [Better is a little with the dread of the Lord, than great treasures and unfillable.]

15:17 It is better to be called to worts with charity, than with hatred to a calf made fat. [Better is to be called to worts with charity, than to a fat calf with hate.]

15:18 A wrathful man raiseth chidings; he that is patient, assuageth *chidings that were* raised. [A man full of wrath stirreth strives; who is patient, assuageth the up-reared (assuageth the reared up).]

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15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

15:14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15:15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.

15:17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

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15:19 The way of slow men *is* as an hedge of thorns; the way of just men *is* without (a) [thing of] hurting. [The way of slow men (*is*) as hedges of thorns; the way of rightwise men (*is*) without thing of hurting.]

15:20 A wise son maketh glad *his* father; but a fond man despiseth his mother. [A wise son maketh glad the father; and a fool(ish) man despiseth his mother.]

15:21 Folly is joy to a fool; but a prudent man shall direct his steps. [Folly is joy to the fool; and a prudent man shall right rule his goings.]

15:22 Thoughts be destroyed, where no counsel is; but where many counsellors be, they be confirmed. [Thoughts be scattered, where is not counsel; where forsooth be many counsellors (forsooth where be many counsellors), they be confirmed.]

15:23 A man is glad in the sentence of his mouth; and a covenable word is best. [A man gladdeth in the sentence of his mouth; and the speedful sermon is best.]

15:24 The path of life *is* on a learned man; that he bow away from the last hell. (The path of life *leadeth* above for a learned man; and that he may bow away from hell below.) [The path of life upon the taught man; that he bow down from the last hell.]

15:25 The Lord shall destroy the house of proud men; and he shall make steadfast the coasts of a widow. [The house of proud men the Lord shall destroy; and steadfast he shall make the terms of the widow. (The Lord shall destroy the house of proud men; and he

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15:19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.

15:21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

15:23 A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

15:24 The way of life is above to the wise, that he may depart from hell beneath.

15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

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shall make steadfast the terms of the widow.}]

15:26 Evil thoughts *is* abomination of the Lord; and a clean word most fair shall be made steadfast of him. (Evil thoughts *is* abomination to the Lord; and a most fair clean word shall be made steadfast to him.)

15:27 He that followeth avarice, troubleth his house; but he that hateth gifts shall live. Sins be purged by mercy and faith; each man boweth away from evil by the dread of the Lord. [He all-disturbeth his house that followeth avarice; who forsooth hateth gifts, shall live. By mercy and faith be purged sins; by the dread forsooth of the Lord boweth down each man from evil. (He all-disturbeth his house that followeth avarice; forsooth who hateth gifts, shall live. By mercy and faith sins be purged; forsooth by the dread of the Lord each man boweth down from evil.)]

15:28 The soul of a just man bethinketh obedience; the mouth of wicked men is full of evils. [The mind of the rightwise sweetly thinketh wisdom; the mouth of unpious men redoundeth to evils.]

15:29 The Lord is far from wicked men; and he shall hear the prayers of just men (but he shall hear the prayers of just men). [Far is the Lord from unpious men; and the orison of rightwise men he shall full out hear. (The Lord is far from unpious men; but he shall full out hear the orison of rightwise men.)]

15:30 The light of (the) eyes maketh glad the soul; good fame maketh fat the bones. [The light of (the) eyes maketh glad

15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.

15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

15:28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

15:29 The LORD is far from the wicked: but he heareth the prayer of the righteous.

15:30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

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the soul; good lauds inwardly fatteneth bones.}]

15:31 The ear that heareth the blamings of life, shall dwell in the midst of wise men. [The ear that heareth the blamings of life, in the middle of wise men shall all-abide. (shall all-abide in the middle of wise men).]

15:32 He that casteth away chastising, despiseth his soul; but he that assenteth to blamings, is a peaceable holder of the heart. [Who casteth away discipline, despiseth his soul; who forsooth assenteth to reprovings, wielder is of the heart (forsooth who assenteth to reprovings, is a wielder of the heart).]

15:33 The dread of the Lord *is* (the) teaching of wisdom; and meekness goeth before glory. [The dread of the Lord (*is* the) discipline of wisdom; and meekness goeth before glory.]

Chapter 16

16:1 It pertaineth to man to make ready the soul; and *it pertaineth* to the Lord to govern the tongue. [Of a man is to make ready the inwit; and of the Lord to govern the tongue.]

16:2 All the ways of men be open to the eyes of God; the Lord is a weigher of spirits, *that is, of wills, yielding to man after his deservings*. [All the ways of man be open to the eyes of him; of spirits the peiser is the Lord (the Lord is the weigher of spirits).]

16:3 Show thy works to the Lord; and thy thoughts shall be directed. [Show to the Lord thy works; and right ruled shall be thy thoughts.]

15:31 The ear that heareth the reproof of life abideth among the wise.

15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

Chapter 16

16:1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

16:2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

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16:4 The Lord wrought all things for himself; and he *made ready* a wicked man to the evil day. (The Lord wrought all things for himself; yea, he *even made* the wicked man *ready* for the evil day.) [All things for himself wrought the Lord; also the unpious to the evil day. (The Lord wrought all things for himself; yea, even the unpious for the evil day.)]

16:5 Abomination of the Lord is each proud man (Each proud man is abomination to the Lord); yea, though the hand is to the hand, he shall not be innocent. The beginning of [the] good way *is* to do rightwiseness; forsooth it is more acceptable with God, than to offer sacrifices.

16:6 Wickedness is again-bought by mercy and truth; and men boweth away from evil by the dread of the Lord. [By mercy and truth wickedness is for-bought; and in dread of the Lord is bowed away from evil. (By mercy and truth wickedness is again-bought; and by the dread of the Lord men be bowed away from evil.)]

16:7 When the ways of man please the Lord, he shall convert, yea, his enemies to peace. [When shall please to the Lord the ways of man, the enemies forsooth of him he shall turn to peace. (When the ways of man shall please the Lord, forsooth he shall turn the enemies of him to peace.)]

16:8 Better is a little with rightfulness, than many fruits with wickedness. [Better is a little with rightwiseness, than many fruits with wickedness.]

16:9 The heart of a man shall dispose

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16:4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

16:5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

16:8 Better is a little with righteousness than great revenues without right.

16:9 A man's heart deviseth his way:

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his way; but it pertaineth to the Lord to direct his steps. [The heart of man shall dispose his way; but of the Lord is to right rule his goings.]

16:10 Divining *is* in the lips of a king; his mouth shall not err in doom.

16:11 The dooms of the Lord be weight and balance; and his works *be* all the stones of the world (and all the stones of the world *be* his works). [Weight and balance be the dooms of the Lord; and his works all the stones of the world.]

16:12 They that do wickedly *be* abominable to the king; for the throne *of the realm* is made steadfast by rightfulness. [Abominable to the king, (*be* they) that do unpiously; for by rightwiseness is fastened the king's dignity (for the king's dignity is made steadfast by rightwiseness).]

16:13 The will of kings *is* just lips (The desire of kings *is* just lips); he that speaketh rightful things, shall be directed. [The will of the king, rightwise lips; (he) that right things speaketh, shall be right ruled. (The desire of the king, rightwise lips; he that speaketh right things shall be right ruled.)]

16:14 [The] Indignation of the king *is* (as) messengers of death; and a wise man shall please him (but a wise man shall please him). [The indignation of the king (*is* as) messengers of death; and a wise man shall do satisfaction to him.]

16:15 Life *is* in the gladness of the cheer of the king; and his mercy *is* as a rain

but the LORD directeth his steps.

16:10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

16:11 A just weight and balance are the Lord's: all the weights of the bag are his work.

16:12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

16:13 Righteous lips are the delight of kings; and they love him that speaketh right.

16:14 The wrath of a king is as messengers of death: but a wise man will pacify it.

16:15 In the light of the king's countenance is life; and his favour is as a

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coming late./Life *is* in (the) gladness of the king's cheer; and his mercy *is* as (a) rain coming late. [In gladness of the cheer of the king (*is*) life; and the noble mercy of him as eventide weather.]

16:16 Wield thou wisdom, for it is better than gold; and get thou prudence, for it is preciouser than silver. [Wield wisdom, for better it is than gold; and purchase prudence, for it is more precious than silver.]

16:17 The path of just men boweth away (from) evils; the keeper of his soul keepeth his way. [The path of rightwise men boweth away (from) evils; the keeper of his soul holdeth fast his way.]

16:18 Pride goeth before sorrow; and the spirit shall be enhanced before falling. [Pride goeth before contrition; and before falling the spirit shall be enhanced.]

16:19 It is better to be made meek with mild men, than to part spoils with proud men. [Better is to be meek with mild men, than to divide spoils with proud men.]

16:20 A learned man in word shall find goods (A man learned in things shall find good); and he that hopeth in the Lord is blessed. [The learned in word shall find goods; and (he) that hopeth in the Lord is blessing.]

16:21 He that is wise in heart, shall be called prudent; and he that is sweet in speech, shall find greater things. [Who is wise in heart, shall be called prudent; and who is sweet in fair speech, more things shall find (shall find more things).]

cloud of the latter rain.

16:16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

16:17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

16:18 Pride goeth before destruction, and an haughty spirit before a fall.

16:19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

16:20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

16:21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

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16:22 The well of life *is* the learning of him that wieldeth (it); the teaching of fools *is* folly. [The well of life (*is*) the learning of the wielder; the doctrine of fools (*is*) folly.]

16:23 The heart of a wise man shall teach his mouth, and shall increase grace to his lips. [The heart of the wise man shall learn the mouth of him; and to the lips of him it shall add grace.]

16:24 Words well-set together *is* a comb of honey (Words set well together *is* a comb of honey); health of (the) bones is the sweetness of (the) soul. [The comb of honey (*is*) well-set words; sweetness of soul is health of bones.]

16:25 A way there is that seemeth rightful to a man; and the last things thereof lead to death. [There is a way that seemeth to a man right (There is a way that seemeth right to a man); and the last things of it lead to death.]

16:26 The soul of a man travailing travaileth to himself (The soul of a man travailing travaileth for himself); for his mouth compelled him. [The soul of the travailer travaileth to himself; for his mouth compelled him.]

16:27 An unwise man diggeth (up) evil; and fire burneth in his lips. [An unwise man delveth (up) evil; and in the lips of him fire burneth.]

16:28 A wayward man raiseth strives; and a man full of words separateth princes. [A man perverted reareth strives (A perverted man reareth strives); and the man full of words severeth princes.]

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16:22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

16:23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

16:24 Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

16:25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

16:26 He that laboureth laboureth for himself; for his mouth craveth it of him.

16:27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.

16:28 A froward man soweth strife: and a whisperer separateth chief friends.

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16:29 A wicked man flattereth his friend; and leadeth him by a way not good.

16:30 He that thinketh depraved* things with eyes astonished, biteth his lips, and performeth evil. (He, with eyes astonished, thinketh depraved things, and biteth his lips, and performeth evil.) [(He) That with astonished eyes thinketh shrewd things, and biting his lips performeth evil.]

16:31 A crown of dignity *is* eld (age), that shall be found in the ways of rightfulness. [The crown of dignity (*is*) eld (age), that in the way of rightwiseness shall be found (that shall be found in the way of rightwiseness).]

16:32 A patient man is better than a strong man; and he that is lord of his soul, and he that hath power of his own soul (and he that hath power over his own soul), *is better* than an overcomer of cities. [Better is the patient (man), than a strong man; and (he) that lordshippeth to his will than an overcomer of cities.]

16:33 Lots be sent into the bosom; but they be tempered of the Lord (but they be tempered by the Lord).

Chapter 17

17:1 Better is a dry morsel with joy, than an house full of sacrifices with chiding. [Better is a dry morsel with joy, than an house full of sacrifices of victory with strife.]

17:2 A wise servant shall be lord of fond sons; and he shall part (the) heritage

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16:29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

16:30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

16:31 The hoary head is a crown of glory, if it be found in the way of righteousness.

16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Chapter 17

17:1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

17:2 A wise servant shall have rule over a son that causeth shame, and shall have

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among (the) brethren. [A wise servant shall lordship to sons fools; and among brethren heritage he shall divide. (A wise servant shall lordship to foolish sons; and he shall divide the heritage among the brethren.)]

17:3 As silver is proved by fire, and gold *is proved* by a chimney, so the Lord proveth hearts. [As by fire is proved silver, and gold by the chimney, so hearts the Lord proveth. (As silver is proved by fire, and gold by the chimney, so the Lord proveth hearts.)]

17:4 An evil man obeyeth to a wicked tongue; and a false man obeyeth to false lips. [The evil man obeisheth to the wicked tongue; and the deceivable consenteth to the lying lips (and the deceitful consenteth to lying lips).]

17:5 He that despiseth a poor man, reproveth his Maker; and he that is glad in the falling of another man, shall not be unpunished. [Who despiseth a poor man, mis-saith to his maker; and who gladdeth in the falling of another, shall not be unpunished.]

17:6 The crown of old men *is* the sons of sons; and the glory of sons *is* the fathers of them. [The crown of old men (*is*) sons of sons; and the glory of sons (*is*) the fathers of them.]

17:7 Words well-set together beseem not a fool (Words set well together beseem not a fool); and a lying lip *becometh* not a prince.

17:8 A precious stone most acceptable *is* the abiding of him that seeketh (it) (A most acceptable precious stone *is* the

part of the inheritance among the brethren.

17:3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

17:4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

17:5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

17:6 Children's children are the crown of old men; and the glory of children are their fathers.

17:7 Excellent speech becometh not a fool: much less do lying lips a prince.

17:8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

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abiding of him that seeketh it); whither ever he turneth himself, he understandeth prudently. [(A) Most kind gem (*is*) the abiding of the abider; whither ever he turneth himself, prudently he understandeth.]

17:9 He that covereth trespass, seeketh friendships; he that rehearseth by an high word (but he that repeateth a matter), separateth them, that be knit together in peace. [Who covereth the guilt, seeketh friendships; who with another sermon rehearseth (but who repeateth a matter), severeth the fettered, *or bound in love.*]

17:10 A blaming profiteth more at a prudent man, than an hundred wounds at a fool. [More profiteth correction with the prudent, than an hundred vengeance with the fool.]

17:11 Ever[more] an evil man seeketh strives; forsooth a cruel angel shall be sent against him (forsooth a cruel messenger shall be sent against him).

17:12 It speedeth more to meet a female bear, when her whelps be ravished, than a fool trusting to himself in his folly. [It speedeth more to against-come to a she bear, when her whelps be taken away, than to a fool trusting to himself in his folly.]

17:13 Evil shall not go away from the house of him, that yieldeth evils for goods. [Who yieldeth evils for goods, shall not go away evil from his house (evil shall not go away from his house).]

17:14 He that letteth (out) water, is the head of strives; and before that he

17:9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

17:11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

17:12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

17:13 Whoso rewardeth evil for good, evil shall not depart from his house.

17:14 The beginning of strife is as when one letteth out water: therefore leave off

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suffereth wrong, he forsaketh doom.
[Who letteth (out) water, the head is of strives;
and ere he suffer wrong blaming, doom he
forsaketh. (Who letteth out water, is the head
of strives; and ere he suffer wrong blaming, he
forsaketh doom.)]

17:15 Both he that justifieth a wicked
man, and he that condemneth a just
man, ever either is abominable to God.
[And who justifieth the unpious, and who
condemneth the rightwise, abominable is
either with God (either is abominable with
God).]

17:16 What profiteth it to a fool to have
riches, since he may not buy wisdom?
He that maketh his house high, seeketh
falling; and he that escheweth to learn,
shall fall into evils. [What profiteth to the
fool to have riches, when wisdom buy he may
not? Who high maketh his house, seeketh
falling; and who shunneth to learn, falleth into
evils. (What profiteth to the fool to have
riches, when he may not buy wisdom? Who
maketh his house high, seeketh falling; and
who shunneth to learn, falleth into evils.)]

17:17 He that is a friend, loveth in all
time; and a brother is proved in
anguishes.

17:18 A fond man shall make joy with
(his) hands, when he hath promised for
his friend. [A fool(ish) man shall for joy clap
with hands (A foolish man shall clap for joy
with his hands), when he shall promise for his
friend.]

17:19 He that bethinketh discords,
loveth chidings; and he that enhanceth
his mouth, seeketh falling. [Who sweetly

contention, before it be meddled with.

17:15 He that justifieth the wicked, and
he that condemneth the just, even they
both are abomination to the LORD.

17:16 Wherefore is there a price in the
hand of a fool to get wisdom, seeing he
hath no heart to it?

17:17 A friend loveth at all times, and a
brother is born for adversity.

17:18 A man void of understanding
strieth hands, and becometh surety in
the presence of his friend.

17:19 He loveth transgression that
loveth strife: and he that exalteth his
gate seeketh destruction.

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thinketh discords, loveth strives; and who enhanceth his heart, seeketh falling.}]

17:20 He that is of wayward heart, shall not find good; and he that (mis-)turneth the tongue, shall fall into evil. [Who is of perverted heart, findeth not good; and who turneth the tongue, shall fall into evil.]

17:21 A fool is born in his shame; but neither the father shall be glad in a fool (and the father of a fool shall not be glad).

17:22 A joyful soul maketh liking age (A joyful soul maketh a good life); a sorrowful spirit maketh dry bones. [Joying inwit maketh bright age (A joying inwit maketh living bright); a dreary spirit drieth (the) bones.]

17:23 A wicked man taketh gifts from the bosom, to mis-turn the paths of doom. [Gifts of the bosom the unpius taketh (The unpius taketh gifts out of the bosom), that he pervert the paths of doom.]

17:24 Wisdom shineth in the face of a prudent man; the eyes of fools *be* in the ends of (the) earth. [In the face of the prudent shineth wisdom; the eyes of fools (*be*) in the ends of earth.]

17:25 A fond son *is* the ire of the father, and the sorrow of the mother that bare him. [The wrath of the father a son fool (A foolish son *is* the wrath of the father); the sorrow of the mother that begat him.]

17:26 It is not good to bring in harm to a just man; neither to smite the prince that deemeth rightfully. [It is not good to

17:20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

17:22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

17:24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

17:25 A foolish son is a grief to his father, and bitterness to her that bare him.

17:26 Also to punish the just is not good, nor to strike princes for equity.

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bear in harm to the rightwise; nor to smite a prince that right(ly) deemeth.}]

17:27 He that measureth his words, is wise and prudent; and a learned man is of (a) precious spirit. [Who tempereth his words, taught and prudent is; and of precious spirit the man learned. (Who tempereth his words is taught and prudent; and the learned man is of a precious spirit.)]

17:28 Also a fool, if he is still, shall be guessed a wise man; and, if he presseth together his lips, *he is guessed* an understanding man. [The fool forsooth, if he hold his peace, wise shall be held (Forsooth the fool, if he hold his peace, shall be held wise); if he thrust together his lips, (a man of understanding.)]

Chapter 18

18:1 He that will go away from a friend, seeketh occasions, *that is, feigneth causes*; in all time he shall be despicable.

18:2 A fool receiveth not the words of prudence; no but thou say those things,/but if thou say those things, that be turned in his heart. [A fool receiveth not the words of prudence; but those things thou shalt say, that be oft turned in his heart (but thou shalt say those things, that oft be turned in his heart)./but those things he shall say, that be oft turned in his heart (but he shall say those things, that oft be turned in his heart).]

18:3 A wicked man, when he cometh into (the) depth of sins, despiseth *wholesome love and commandment*; but scandal* and shame followeth him. [The unpious, when into depth of sin he shall come,

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17:27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

17:28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Chapter 18

18:1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

18:2 A fool hath no delight in understanding, but that his heart may discover itself.

18:3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

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despiseth; and there followeth him shame and reproof. (The unpious, when he shall come into the depth of sin, despiseth; and shame and reproof followeth him there.)]

18:4 Deep water *is* the words of the mouth of a man; and a strand floating over *is* the well of wisdom. [Deep water (*is* the) words of the mouth of a man; and a stiff stream the redounding well of wisdom.]

18:5 It is not good to take the person of a wicked man in doom, that thou bow away from the truth of doom.

18:6 The lips of a fool meddle themselves with chidings; and his mouth exciteth/stirreth (up) strives. [The lips of a fool shall mingle themselves with strives; and the mouth of him debates stirreth (and the mouth of him stirreth debates).]

18:7 The mouth of a fool *is* [the] defouling of him; and his lips *be* the falling of his soul. [The mouth of a fool the treading of him; and the lips of him the falling of his soul.]

18:8 The words of a double-tongued man *be* as simple; and those come till to the inner things of the womb, *that is, to the heart.* /and they come unto the inner things of the womb. [The words of the twisel-tongue(d) (*be*) as torments; and those through-come unto the entrails of the womb (and those come through unto the entrails of the womb).]

18:9 Dread casteth down a slow man; forsooth the souls of men turned into women's condition shall have hunger. He that is nesh, and dissolute, *either*

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18:4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

18:5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

18:6 A fool's lips enter into contention, and his mouth calleth for strokes.

18:7 A fool's mouth is his destruction, and his lips are the snare of his soul.

18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

18:9 He also that is slothful in his work is brother to him that is a great waster.

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unsteadfast, in his work, is the brother of a man destroying his works. [The slow dread throweth down; the souls of womanish men shall hunger. Who is nesh, and dissolute in his work, brother is of the man scattering his works. (Dread throweth down the slow; the souls of womanish men shall hunger. Who is nesh, and dissolute in his work, is brother of the man scattering his works.)]

18:10 A full strong tower *is* the name of the Lord; a just man runneth to him, and [he] shall be enhanced (a just man runneth to it, and he shall be safe). [The most strong tower (*is*) the name of the Lord; to it runneth the rightwise, and he shall be enhanced (the rightwise runneth to it, and he shall be safe).]

18:11 The chattel of a rich man *is* the city of his strength; and as a strong wall compassing him. [The substance of the rich man (*is*) the city of his strength; and as a strong wall compassing him.]

18:12 The heart of man is enhanced, before that it be broken; and it is made meek, before that it be glorified. [Ere it be treaded, is enhanced the heart of a man (Ere it be treaded, the heart of a man is enhanced); and ere it be glorified, it is meeked.]

18:13 He that answereth before that he heareth, showeth himself to be a fool; and worthy of shame.

18:14 The spirit of a man sustaineth his feebleness; but who may sustain a spirit light to be wroth? [The spirit of a man sustaineth his feebleness; the spirit forsooth light to wrath (forsooth the spirit light to wrath), who shall be able to sustain (it)?]

18:10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

18:11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

18:12 Before destruction the heart of man is haughty, and before honour is humility.

18:13 He that answereth a matter before he heareth it, it is folly and shame unto him.

18:14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

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18:15 The heart of a prudent man shall hold steadfastly knowing (The heart of a prudent man shall steadfastly hold knowing); and the ear of wise men seeketh teaching. [The heart of the prudent shall wield knowing; and the ear of wise men seeketh doctrine.]

18:16 The gift of a man alargeth his way; and maketh space to him before princes (and maketh space for him among princes). [The free gift of a man spreadeth abroad his way; and before princes space to him maketh (and maketh space for him before princes).]

18:17 A just man is the first accuser of himself; (then) his friend cometh, and shall search him (out). [The rightwise rather is the accuser of himself (The rightwise is the first accuser of himself); (then) there cometh his friend, and he shall ensearch him.]

18:18 (The) Lot ceaseth against-sayings; and deemeth also among mighty men. (The lot ceaseth contentions; and also deemeth among mighty men.) [Against-sayings lot thrusteth together; and among (the) mighty also diversely deemeth. (The lot thrusteth away sayings against; and also diversely deemeth among the mighty.)]

18:19 A brother that is helped of a brother, *is* as a steadfast city; and [the] dooms *be* as the bars of cities.

18:20 A man's womb shall be [ful]filled of the fruit of his mouth (A man's womb shall be fulfilled with the fruit of his mouth); and the seeds of his lips shall fill him. [Of the fruit of the mouth of a man shall be fulfilled his womb; and the

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18:15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

18:16 A man's gift maketh room for him, and bringeth him before great men.

18:17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

18:18 The lot causeth contentions to cease, and parteth between the mighty.

18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

18:20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

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burgeonings of the lips of him shall full-fill him (and the burgeonings of the lips of him shall fill him full).]

18:21 Death and life *be* in the works of [the] tongue; they that love it, shall eat the fruits thereof. [Death and life in the hands of the tongue; who love it, shall eat the fruits of it.]

18:22 He that findeth a good woman, findeth a good thing; and of the Lord he shall draw up mirth (and he shall draw up mirth from the Lord). He that putteth away a good woman, putteth away a good thing; but he that holdeth (an) adulteress, is a fool and unwise. [Who findeth a good woman, findeth good; and shall draw mirth of the Lord. Who putteth out a good woman, putteth out good; who forsooth holdeth (an) adulteress (forsooth who holdeth an adulteress), is a fool and unwise.]

18:23 A poor man shall speak with beseechings; and a rich man shall speak sternly. [With obsecrations speaketh the poor man (The poor man speaketh with obsecrations); and a rich man shall speak out ruggedly.]

18:24 A man friendly to fellowship shall more be a friend, than a brother. (A man friendly to fellowship shall be even more of a friend than a brother is.) [A man amiable to fellowship more a friend shall be, than a brother. (A man amiable to fellowship shall be even more of a friend than a brother is.)]

18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

18:22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

18:23 The poor useth entreaties; but the rich answereth roughly.

18:24 A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

Chapter 19

Chapter 19

19:1 Better is a poor man, that goeth in

19:1 Better is the poor that walketh in

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his simpleness, than a rich man biting his lips, and unwise. [Better is a poor man, that goeth in his simpleness, than a rich man tormenting his lips, and unwise.]

19:2 Where is not knowing of the soul, there is not good; and he that is hasty, in feet hurteth (and he that is hasty with his feet, sinneth). [Where is not knowing of soul, is not good; and who is hasty, with feet stumbleth (and who is hasty with his feet, stumbleth).]

19:3 The folly of a man deceiveth his steps; and he burneth in his soul against God. [The folly of a man supplanteth his goings; and against God boileth in his inwit.]

19:4 Riches increase full many friends; forsooth also they be departed from a poor man, which he had (but those friends depart which a poor man had). [Riches add many friends; from the poor forsooth and those that he had, be severed (forsooth with the poor, those that he had be severed).]

19:5 A false witness shall not be unpunished; and he that speaketh lies*, shall not escape. [A false witness shall not be unpunished; and he that leasing speaketh (and he that speaketh lying), shall not escape.]

19:6 Many men honour the person of a mighty man; and they be friends of him that dealeth gifts. [Many praise the person of the mighty; and friends be of the (one) giving gifts (and be friends of the one giving gifts).]

19:7 The brethren of a poor man hate him; furthermore and the friends went

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his integrity, than he that is perverse in his lips, and is a fool.

19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

19:3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

19:4 Wealth maketh many friends; but the poor is separated from his neighbour.

19:5 A false witness shall not be unpunished, and he that speaketh lies shall not escape.

19:6 Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.

19:7 All the brethren of the poor do hate him: how much more do his friends

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away far from him. He that followeth words only, shall have nothing; (The brethren of a poor man hate him; and furthermore his friends went far away from him. He that only followeth words, shall have nothing;) [The brethren of the poor man hated him; furthermore and friends afar went away from him. Who only words followeth, nothing shall have; (The brethren of the poor man hated him; and furthermore his friends went far away from him. Who only followeth words, shall have nothing;)]

19:8 but he that holdeth stably the mind, loveth his soul, and the keeper of prudence shall find goods. (but he that stably holdeth the mind, loveth his soul, and the keeper of prudence shall find good things.) [who forsooth wielder is of the mind (forsooth who is the wielder of the mind), loveth his soul, and the keeper of prudence shall find goods.]

19:9 A false witness shall not be unpunished; and he that speaketh lies*, shall perish. [The false witness shall not be unpunished, and (he) that speaketh leasing, shall perish.]

19:10 Delights become not a fool; neither *it becometh* a servant to be (the) lord of princes.

19:11 The teaching of a man is known by patience; and his glory is to pass over wicked things. [The doctrine of a man by patience is known (The doctrine of a man is known by patience); and the glory of him is to go beside wicked things.]

19:12 As the gnashing of a lion, so and

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go far from him? he pursueth them with words, yet they are wanting to him.

19:8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

19:9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

19:10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

19:12 The king's wrath is as the roaring

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the ire of the king; and as dew on (the) herb, so and the gladness of the king. [As the gnashing of a lion, so the wrath of the king; and as dew upon herb, so and the gladness of him.]

of a lion; but his favour is as dew upon the grass.

19:13 The sorrow of the father *is* a fond son; and roofs dropping continually *is* a woman full of chiding. (The sorrow of the father *is* a foolish son; and roofs continually dripping *is* a woman full of chiding.) [The sorrow of the father, a son (that is) a fool; and roofs continually through-dropping (and roofs continually dripping), a woman full of strife.]

19:13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

19:14 Houses and riches be given of father and mother; but a prudent wife *is given* properly of the Lord. (Houses and riches be given by father and mother; but a prudent wife *is* only *given* from the Lord.) [Houses and riches be given of the fathers; of the Lord forsooth properly a prudent wife (forsooth a prudent wife only of the Lord).]

19:14 House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

19:15 Sloth bringeth in sleep; and a negligent soul shall have hunger. [Sloth sendeth in sleep; and a dissolute soul shall hunger.]

19:15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

19:16 He that keepeth the commandment *of God*, keepeth his soul; but he that chargeth not his way, shall be slain. [Who keepeth the commandment, keepeth his soul; who forsooth despiseth his way (forsooth who despiseth his way), shall be made dead.]

19:16 He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

19:17 He that hath mercy on a poor man, lendeth to the Lord; and he shall yield his while to him. [He usureth to the

19:17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

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Lord, that hath ruth of the poor; and his while he shall yield to him (and he shall yield his while to him).]

19:18 Teach thy son, and despair thou not; but set thou not thy soul to the slaying of him (but set not thou thy soul to the slaying of him). [Learn thou thy son, not despair thou; to the slaughter forsooth of him not put thou thy soul. (Learn thou thy son, despair thou not; forsooth put not thy soul to the slaughter of him.)]

19:19 Forsooth he that is unpatient, shall suffer harm; and when he hath ravished (one thing), he shall lay to another thing. [Who forsooth is unpatient, shall suffer harm; and when he shall catch (one thing), (an)other thing he shall put to. (Forsooth who is unpatient, shall suffer harm; and when he shall catch one thing, he shall put to another thing.)]

19:20 Hear thou counsel, and take thou doctrine; that thou be wise in thy last things. [Hear thou counsel, and undertake discipline; that thou be wise in thy last things.]

19:21 Many thoughts there *be* in the heart of a man; but the will of the Lord shall dwell. [Many thoughts in the heart of a man; the will forsooth of the Lord shall abide still (forsooth the will of the Lord shall abide).]

19:22 A needy man is merciful; and better *is* a poor just man, than a man (that is a) liar.

19:23 Dread of the Lord *leadeth* to life; and he *that dreadeth God* shall dwell in plenty, without visiting of the worst./without full evil visiting.

19:18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19:19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

19:20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

19:21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

19:22 The desire of a man is his kindness: and a poor man is better than a liar.

19:23 The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

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19:24 A slow man hideth his hand under *his* armpit, and putteth it not to his mouth.

19:25 When a man full of pestilence is beaten, a fool shall be the wiser. If thou blamest a wise man, he shall understand teaching. [The backbiter scourged, a fool the wiser shall be. If forsooth thou chastise the wise man, he shall understand discipline. (The backbiter scourged, a fool shall be the wiser. Forsooth if thou chastise the wise man, he shall understand discipline.)]

19:26 He that tormenteth *his* father, and fleeth from *his* mother, shall be full of evil fame, and *shall be* cursed. [Who tormenteth the father, and fleeth the mother, shameful shall be (shall be shameful), and unbleeful.]

19:27 Son, cease thou not to hear teaching; and know thou the words of knowing. [Cease thou not, son, to hear doctrine; not unknow thou the words of knowing (unknow thou not the words of knowing).]

19:28 A wicked witness scorneth doom; and the mouth of unpius men devoureth wickedness.

19:29 Dooms be made ready to scorers; and hammers smiting *be made ready* to the bodies of fools. (Dooms be made ready for scorers; and smiting hammers *be made ready* for the bodies of fools.) [Prepared be to scorers dooms; and smiting hammers to the bodies of fools. (Dooms be prepared for scorers; and smiting hammers for the bodies of fools.)]

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19:24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

19:26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

19:27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

19:28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

19:29 Judgments are prepared for scorers, and stripes for the back of fools.

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Chapter 20

20:1 Wine *is* a lecherous thing, and drunkenness *is* full of noise; whoever delighteth in these, shall not be wise. [A lecherous thing wine, and noiseful drunkenness; whosoever in these things delighteth, shall not be wise. (Wine *is* a lecherous thing, and drunkenness full of noise; whosoever delighteth in these things, shall not be wise.)]

20:2 As the roaring of a lion, so and the dread of a king; he that stirreth him to ire, sinneth against his (own) soul. [As the roaring of a lion, so the fear of the king; who stirreth him, sinneth against his soul.]

20:3 It is honour to a man that separateth himself from strivings; but fond men be meddled with despisings. [Worship is to the man that severeth him(self) from strives; all forsooth fools shall be mingled with wrong blamings (forsooth all fools shall be mingled with wrong blamings).]

20:4 A slow man would not ear for cold; therefore he shall beg in summer, and men shall not give to him. [For cold, the slow (one) would not ear; then he shall beg in summer, and it shall not be given to him.]

20:5 As deep water, so counsel *is* in the heart of a man; but a wise man shall draw it out. [As deep water, so counsel in the heart of a man; but a wise man shall draw it out.]

20:6 Many men be called merciful; but who shall find a faithful man? [Many men merciful be called; a faithful man forsooth who shall find? (Many men be called merciful;

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Chapter 20

20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

20:2 The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

20:3 It is an honour for a man to cease from strife: but every fool will be meddling.

20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

20:5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

20:6 Most men will proclaim every one his own goodness: but a faithful man who can find?

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forsooth who shall find a faithful man?)}

20:7 Forsooth a just man that goeth in his simpleness, shall leave blessed sons after him. [The rightwise forsooth that goeth in his simpleness, blessful sons after him shall leave. (Forsooth the rightwise that goeth in his simpleness, shall leave blessful sons after him.)]

20:8 A king that sitteth in the seat of doom, destroyeth all evil by his looking. [The king that sitteth in the see of doom, scattereth all evil in his clear looking.]

20:9 Who may say, Mine heart is clean; I am clean of sin? [Who may say, Clean is my heart; pure (and) without sin?]

20:10 A weight, *greater in buying*, and a weight, *less(er) in selling*, a measure and a measure, ever either is abominable at God. [Peise and peise, measure and measure, either is abominable with God.]

20:11 A child is understood by his studies, if his works be rightful and clean. [Of his studies is the child understood, if right be and clean the works of him. (By his studies the child is understood, if the works of him be right and clean.)]

20:12 An ear hearing, and an eye seeing, God made ever either. [The hearing ear, and the seeing eye, the Lord made ever either.]

20:13 Do not thou love sleep, lest neediness oppress thee; open thine eyes, and be thou [full-]filled with loaves.

20:14 Each buyer saith, It is evil, it is evil; and when he hath gone away, then he shall have glory. [Evil it is, evil it is,

20:7 The just man walketh in his integrity: his children are blessed after him.

20:8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

20:9 Who can say, I have made my heart clean, I am pure from my sin?

20:10 Divers weights, and divers measures, both of them are alike abomination to the LORD.

20:11 Even a child is known by his doings, whether his work be pure, and whether it be right.

20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

20:13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

20:14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

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saith each buyer; and when he goeth away,
then he shall glory.}]

20:15 Gold, and the multitude of gems,
and a precious vessel, *be* the lips of
knowing.

20:16 Take thou away the cloak* of him
that was (a) borrow of another man; and
for strangers take thou away a pledge*
from him. [Take the cloth of him that (a)
borrow was of the alien; and for strangers take
away the wed from him. (Take the cloak of
him that was a borrow of the alien; and for
strangers take away the pledge from him.)]

20:17 The bread of a lie*, *that is, gotten by
a lying**, is sweet to a man; and
afterward his mouth shall be filled with
reckoning. [Sweet is to a man the bread of
leasing; and after shall be full-filled the mouth
of him with a little pebble stone (and afterward
the mouth of him shall be filled full with a
little pebble stone).]

20:18 Thoughts be made strong by
counsels; and battles shall be treated by
governances.

20:19 Be thou not meddled with him
that showeth privates, and goeth
guilefully, and alargeth his lips. (Be
thou not meddled with him that telleth
secrets, and goeth guilefully, and
exerciseth his lips.) [To him that openeth
privates, and goeth guilingly, and spreadeth
abroad his lips, not be thou together mingled
(be thou not mingled together with him).]

20:20 The light of him that curseth his
father and mother, shall be quenched in
the midst of darkneses. [Who curseth to

20:15 There is gold, and a multitude of
rubies: but the lips of knowledge are a
precious jewel.

20:16 Take his garment that is surety for
a stranger: and take a pledge of him for
a strange woman.

20:17 Bread of deceit is sweet to a man;
but afterwards his mouth shall be filled
with gravel.

20:18 Every purpose is established by
counsel: and with good advice make
war.

20:19 He that goeth about as a
talebearer revealeth secrets: therefore
meddle not with him that flattereth
with his lips.

20:20 Whoso curseth his father or his
mother, his lamp shall be put out in
obscure darkness.

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his father and mother, shall be quenched his light in midday darkneses (his light shall be quenched in midday darkneses).]

20:21 Heritage to which men hasteth (to) in the beginning shall want blessing in the last *time*. [Heritage to the which is hied (to) in the beginning, in the last shall lack blessing.]

20:22 Say thou not, I shall yield evil for evil; abide thou the Lord. and he shall deliver thee. [Not say thou (Say thou not), I shall yield evil for evil; abide the Lord, and he shall deliver thee.]

20:23 Abomination with God is weight and weight; a guileful balance is not good.

20:24 The steps of man be directed of the Lord; who forsooth of men may understand his way? (The steps of man be directed by the Lord; forsooth who of men may understand his own way?) [Of the Lord be right ruled the goings of a man; who forsooth of men may understand his way? (forsooth who of men may understand his own way?)]

20:25 (A) Falling of man is to make avow to saints, and afterward to withdraw the vows. [(A) Falling is of men oft to vow to saints, and after the vows (to) again-draw. (An oft falling of men is to vow to saints, and afterward, to withdraw the vows.)]

20:26 A wise king scattereth wicked men; and boweth a bow of victory, *that is, a stone bow*, over them. [Scattereth unpious men a wise king (A wise king scattereth unpious men); and he boweth in

20:21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

20:23 Divers weights are an abomination unto the LORD; and a false balance is not good.

20:24 Man's goings are of the LORD; how can a man then understand his own way?

20:25 It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

20:26 A wise king scattereth the wicked, and bringeth the wheel over them.

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upon them a stone bow.}]

20:27 The lantern of the Lord *is* the spirit of man, that seeketh out all the privates of the womb. (The spirit of man *is* the lantern of the Lord, that seeketh out all the secrets of the womb.) [The lantern of the Lord the breathing place of a man (The breathe of a man *is* the lantern of the Lord), that ensearcheth all the privates of the womb.]

20:28 Mercy and truth keep a king; and his throne is made strong by meekness. [Mercy and truth keep the king; and his throne is strengthened with noble mercy.]

20:29 The full out joying of young men *is* the strength of them; and the dignity of eld men *is* hoariness. [The full out joying of young men (*is*) the strength of them; and the dignity of old men hoariness.]

20:30 The wanness of (a) wound shall wipe away evils, and (so do) wounds in the privier things of the womb. [The wanness of (a) wound shall cleanse away evils, and (so do) wounds in the privy parts of the womb.]

Chapter 21

21:1 As partings of waters, so the heart of the king *is* in the power of the Lord; whither ever he will, he shall bow it (he shall turn it). [As divisions of waters, so the heart of the king in the hand of the Lord; whither ever he will, he shall bow it.]

21:2 Each way of a man seemeth rightful to himself; but the Lord weigheth* the hearts. [Each way of a man right to him seemeth; the Lord forsooth

20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

20:28 Mercy and truth preserve the king: and his throne is upholden by mercy.

20:29 The glory of young men is their strength: and the beauty of old men is the grey head.

20:30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

Chapter 21

21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

21:2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

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peiseth the hearts. (Each way of a man seemeth right to himself; forsooth the Lord weigheth the hearts.)}

21:3 To do mercy and doom, pleaseth more the Lord (pleaseth the Lord more), than sacrifices. [To do mercy and doom, more pleaseth to the Lord (pleaseth the Lord more), than sacrifices of victory.]

21:4 [The] Enhancing of (the) eyes is [the] alarging of the heart; the lantern of wicked men *is* sin. [The enhancing of eyes is the (en)larging of the heart; the lantern of unpius men (*is*) sin.]

21:5 The thoughts of a strong man *be* ever[more] in abundance; but each slow man is ever[more] in neediness. [The thoughts of the strong man evermore in plenty; each forsooth slow man evermore is in neediness (forsooth each slow man is evermore in neediness).]

21:6 He that gathereth treasures by the tongue of a lie* *maker*, is vain, and without heart; and he shall be hurled to the snares of death. [Who gathereth treasures with the tongue of leasing, vain and heartless is (is vain and heartless); and he shall be put into the snares of death.]

21:7 The ravens of unpius men shall draw them down; for they would not do doom.

21:8 The wayward way of a man is alien from God; but the work of him that is clean of sin, is rightful. [The perverted way of a man alien is from God; who forsooth is clean, right is the work of him. (The perverted way of a man is alien from God; forsooth who

21:3 To do justice and judgment is more acceptable to the LORD than sacrifice.

21:4 An high look, and a proud heart, and the plowing of the wicked, is sin.

21:5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

21:6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

21:7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

21:8 The way of man is froward and strange: but as for the pure, his work is right.

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is clean, the work of him is right.)}]

21:9 It is better to sit in the corner of an house without (a) roof, than with a woman full of chiding, and in a common house (than with a woman full of chiding in a common house). [Better is to sit in the corner of the house, than with the woman full of strife, and in the house of feast. (It is better to sit in the corner of the house, than with the woman full of strife in the house of feast.)}]

21:10 The soul of an unpius man desireth evil; he shall not have mercy on his neighbour. [The soul of the unpius desireth evil; he shall not have mercy to his neighbour.]

21:11 When a man full of pestilence is punished, a little man *of wit* shall be wiser (a man *of little wit* shall be made wiser); and if he followeth a wise man, he shall take knowing. [Punished the backbiter, the wiser shall be the little child (The backbiter punished, the little child shall be the wiser); and if he follow the wise man, he shall take knowing.]

21:12 A just man of the house of a wicked man thinketh, to withdraw wicked men from evil. (A just man thinketh on the house of a wicked man, but God throweth down wicked men for their evil.) [The rightwise bethinketh of the house of the unpius, that he draw away unpius men from evil. (The rightwise bethinketh on the house of the unpius, but God throweth down unpius men for their evil.)}]

21:13 He that stoppeth his ear at the cry

21:9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

21:10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

21:12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

21:13 Whoso stoppeth his ears at the cry

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of a poor man, shall cry also, and he shall not be heard. [Who stoppeth his ear at the cry of the poor, and he shall cry, and shall not be heard.]

21:14 A gift hid quencheth chidings (A secret gift quencheth chidings); and a gift in [the] bosom *quencheth* most indignation. [Gift hid quencheth wrath (A secret gift quencheth wrath); and (a) free gift in the bosom most indignation.]

21:15 It is joy to a just man to make doom; and *it is* dread to them that work wickedness. [Joy to the rightwise is to do doom; and fear to men working wickedness.]

21:16 A man that erreth from the way of doctrine, shall dwell in the company of giants, *that is, of men evil ruled, either of fiends*. (A man that erreth from the way of doctrine, shall dwell in the company of the dead.) [The man that erreth from the way of doctrine, in the fellowship of giants shall dwell (shall dwell in the fellowship of the dead).]

21:17 He that loveth meats, shall be in neediness; he that loveth wine and fat things, shall not be made rich. [Who loveth dainty meats, in neediness shall be (shall be in neediness); who loveth wine and fat things, shall not be made rich.]

21:18 An unpius man shall be given for a just man; and a wicked man *shall be given* for a rightful man. [For the rightwise shall be given the unpius; and for the (up)right man the wicked.]

21:19 It is better to dwell in a desert land, than with a woman full of chiding,

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of the poor, he also shall cry himself, but shall not be heard.

21:14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

21:15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

21:16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

21:17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

21:18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

21:19 It is better to dwell in the wilderness, than with a contentious and

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and wrathful. [Better is to dwell in a desert land, than with a jangling woman, and wrathful.]

21:20 Desirable treasure and oil *is* in the dwelling place of a just man; and an unprudent man shall destroy it (but an unprudent man shall destroy it). [Desirable treasure and oil in the dwelling place of the rightwise; and the unprudent man shall scatter it.]

21:21 He that followeth rightfulness and mercy, shall find life, [and rightwiseness], and glory. [Who followeth rightwiseness and mercy, shall find life, and rightwiseness, and glory.]

21:22 A wise man ascended into the city of (the) strong men, and destroyed the strength of [the] trust thereof. [The city of strong men the wise man went up (to) (The wise man went up to the city of the strong men), and destroyed the strength of the trust of it.]

21:23 He that keepeth his mouth and his tongue, keepeth his soul from anguishes. [Who keepeth his mouth and his tongue, keepeth his soul from anguishes.]

21:24 A proud man and (a) boaster is called a fool, that worketh pride in ire. [The proud man and the enhancing himself is called untaught, the which in wrath worketh pride (the which worketh pride in wrath).]

21:25 Desires slay a slow man; for his hands would not (do) work (of) any thing (for his hands would not do any thing of work). [Desires slay the slow; would not forsooth the hands of him any thing

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an angry woman.

21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21:21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

21:22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

21:23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

21:24 Proud and haughty scorner is his name, who dealeth in proud wrath.

21:25 The desire of the slothful killeth him; for his hands refuse to labour.

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work (forsooth the hands of him would not do any thing of work).]

21:26 All day he coveteth and desireth; but he that is a just man, shall give, and shall not cease. [All day he coveteth and desireth; who forsooth is rightwise (forsooth who is rightwise), shall yield, and not cease.]

21:27 The offerings of wicked men, that be offered (out) of great trespass, *be* abominable. [The hosts of unpius men (*be*) abominable, that be offered (out) of hideous guilt.]

21:28 A false witness shall perish; a man obedient shall speak victory (an obedient man shall speak victory). [A witness liar shall perish (A lying witness shall perish); the obeisant man shall speak victory.]

21:29 A wicked man maketh firm* his cheer unshamefastly (A wicked man maketh firm his face); but he that is rightful, amendeth his way.

21:30 No wisdom is, no prudence is, no counsel is, against the Lord./No wisdom there is, no prudence there is, no counsel there is, against the Lord. (There is no wisdom, there is no prudence, there is no counsel against the Lord.) [There is not wisdom, there is not prudence, there is not counsel, against the Lord.]

21:31 An horse is made ready to the day of battle; but the Lord shall give health. [An horse is made ready to the day of battle; the Lord forsooth health shall yield (forsooth the Lord shall yield health).]

21:26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

21:27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

21:28 A false witness shall perish: but the man that heareth speaketh constantly.

21:29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

21:30 There is no wisdom nor understanding nor counsel against the LORD.

21:31 The horse is prepared against the day of battle: but safety is of the LORD.

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Chapter 22

Chapter 22

22:1 Better is a good name, than many riches; for good grace *is* above silver and gold.

22:1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

22:2 A rich man and a poor man met themselves; the Lord is [the] worker of ever either (the Lord is the maker of ever either). [The rich man and the poor met together; the worker of ever either is the Lord.]

22:2 The rich and poor meet together: the LORD is the maker of them all.

22:3 A fell man seeth evil, and hideth himself; and an innocent man passed (by), and he was tormented by harm. [The fell man seeth evil, and hideth himself; and the innocent passed, and is tormented with harm.]

22:3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

22:4 The end of temperance *is* the dread of the Lord; (and) riches, and glory, and life.

22:4 By humility and the fear of the LORD are riches, and honour, and life.

22:5 Arms and swords *be* in the way of a wayward man; but the keeper of his soul goeth away far from those (but the keeper of his soul goeth far away from them). [Arms and swords in the way of the proud; the keeper forsooth of his soul far goeth away from them (forsooth the keeper of his soul goeth far away from them).]

22:5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

22:6 It is a proverb, A young waxing man after his way (A young waxing man nourished in the upright way), and when he hath waxed eld, he shall not go away from it. [A proverb is, A young full waxen man after his way, and when he eldeth, shall not go away from it.]

22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

22:7 A rich man commandeth to poor men; and he that taketh borrowing, is

22:7 The rich ruleth over the poor, and the borrower is servant to the lender.

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servant of the lender.

22:8 He that soweth wickedness shall reap evils; and the rod of his ire shall be ended. [Who soweth wickedness, shall reap evils; and the rod of his wrath shall full(y) be ended.]

22:9 He that is ready to mercy shall be blessed; for of his loaves he gave to a poor man. [Who ready is to mercy shall be blessed; of his loaves forsooth he gave to the poor. (Who is ready to mercy shall be blessed; forsooth of his loaves he gave to the poor.)]

22:10 Cast thou out a scorner, and strife shall go out with him; and causes and despisings shall cease. [Cast away the scorner, and with him shall go out strife; and causes shall cease, and wrong blamings.]

22:11 He that loveth the cleanness of heart, shall have the king (as) a friend, for the grace of his lips. (He that loveth the cleanness of heart, for the grace of his lips shall have the king as a friend.) [Who loveth cleanness of heart, for the grace of his lips shall have the king (as) friend.]

22:12 The eyes of the Lord keep knowing; and the words of a wicked man be deceived (and the words of a wicked man be deceitful). [The eyes of the Lord keep knowing; and supplanted be the words of the wicked.]

22:13 A slow man shall say, A lion is withoutforth; I shall be slain in the midst of the streets. [The slow shall say, A lion is without; in the middle of the streets I am to be slain (I am to be slain in the middle of the streets).]

22:8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

22:9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

22:10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

22:11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

22:12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

22:13 The slothful man saith, There is a lion without, I shall be slain in the streets.

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22:14 The mouth of an alien woman *is* a deep ditch; he to whom the Lord is wroth shall fall into it.

22:15 Folly is bound together in the heart of a child; and a rod of chastising shall drive it away (but the rod of chastising shall drive it away). [Folly is bound together in the heart of the child; and the rod of discipline shall drive away it (but the rod of discipline shall drive it away).]

22:16 He that falsely challengeth a poor man, to increase his own riches, shall give to a richer man, and he shall be needy. [Who wrong(ly) challengeth the poor, that he eke (to) his riches, he shall give to a richer, and (have) need.]

22:17 My son, bow down thine ear, and hear thou the words of wise men; but set thou the heart to my teaching. [My son, bow-in thine ear, and hear the words of wise men; lay to forsooth (the) heart to my doctrine (forsooth lay to the heart to my doctrine).]

22:18 That shall be fair to thee, when thou hast kept it in thine heart, and it shall flow again in thy lips (and it shall flow again on thy lips). [The which fair shall be to thee (The which shall be fair to thee), when thou keepest it in thy womb, and shall redound in thy lips.]

22:19 That thy trust be in the Lord; wherefore and I have showed it to thee today (and wherefore I have showed it to thee today).

22:20 Lo! I have described it in three manners¹, in thoughts and knowing,

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22:14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

22:16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

22:18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

22:19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

22:20 Have not I written to thee excellent things in counsels and

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[Lo! I have described it three-wise, in thoughts and knowing,]

'that is, in (the) three parts of the Eld Testament, that be, the law, holy stories, and prophets (from a "Later Version" gloss).

22:21 that I should show to thee the firmness and speeches of truth; to answer of these things to them that sent thee. [that I should show to thee steadfastness; and fair speeches of truth thou shouldest answer of these things to them that sent thee. (that I should show to thee the steadfastness and fair speeches of truth; that thou shouldest answer of these things to them that sent thee.)]

22:22 Do thou not violence to a poor man, for he is poor (Do not thou violence to a poor man, for he is poor); neither defoul thou a needy man in the gate. [Do thou not violence to the poor, for he is poor; nor tread thou the needy in the gate.]

22:23 For the Lord shall deem his cause, and he shall torment them that tormented his soul. [For the Lord shall deem the cause of him, and he shall stick them that stuck the life of him.]

22:24 Do not thou be (a) friend to a wrathful man, neither go thou with a wrathful man;

22:25 lest peradventure thou learn his ways, and take (a) cause of stumbling to thy soul.

22:26 Do not thou be with them that fasten, *or bind*, their hands, and that

knowledge,

22:21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22:22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

22:23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

22:25 Lest thou learn his ways, and get a snare to thy soul.

22:26 Be not thou one of them that strike hands, or of them that are sureties

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proffer themselves *to be* borrows for debts; [Do thou not be with them that fix down their hands, and that (as) borrows offer themselves for debts; (Do not thou be with them that fix down their hands, and that offer themselves as borrows for debts;)]

for debts.

22:27 for if he hath not whereof he shall restore, what of cause is, that thou take away (the) covering from (off) thy bed?/that thou take away the covering of thy bed? (for if thou hath not whereof to pay, they shall take away even thy bed from under thee.) [if forsooth thou hast whereof (that) thou restore, what of cause is, that thou take covering from thy bed? (forsooth if thou hast not whereof that thou restore, that is the cause, that they shall take the covering from off thy bed.)]

22:27 If thou hast nothing to pay, why should he take away thy bed from under thee?

22:28 Go thou not over the eld marks, which thy fathers have set. [Not overpass thou old terms (Pass thou not over the old terms), the which thy fathers setted.]

22:28 Remove not the ancient landmark, which thy fathers have set.

22:29 Thou hast seen a man smart in his work; he shall stand before kings, and he shall not be before unnoble men. [Hast thou seen a swift man in his work? before kings he shall stand, not he shall be before unnoble men. (Hast thou seen a man swift in his work? he shall stand before kings, he shall not be before unnoble men.)]

22:29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Chapter 23

Chapter 23

23:1 When thou sittest to eat with the prince, perceive thou diligently what things be set before thy face, [When thou shall sit, that thou eat with a prince, busily take heed that (that) be set before thy face,]

23:1 When thou sittest to eat with a ruler, consider diligently what is before thee:

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23:2 and set thou a coultre in thy throat (and set thou a coultre to thy throat). If nevertheless thou hast power on thy soul, [and set a coultre in thy throat. If neverthelater thou have power into thy soul,]

23:2 And put a knife to thy throat, if thou be a man given to appetite.

23:3 desire thou not of his meats, in whom is the bread of lying. [not desire thou of the meats of him (desire thou not of the meats of him), in the which is the bread of leasing.]

23:3 Be not desirous of his dainties: for they are deceitful meat.

23:4 Do not thou travail to be made rich, but set thou measure to thy prudence.

23:4 Labour not to be rich: cease from thine own wisdom.

23:5 Raise not (up) thine eyes to riches, which thou mayest not have; for those shall make to themselves pens, as of an eagle, and they shall fly (away) into (the) heaven(s). [Not rear thou thine eyes to riches (Rear thou not up thine eyes to riches), that thou mayest not have; for they make to them feathers, as of an eagle, and they shall fly into heaven.]

23:5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

23:6 Eat thou not with an envious man, and desire thou not his meats;

23:6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

23:7 for at the likeness of a false diviner and of a conjecturer, *that is, (an) expounder of dreams*, he guesseth that, that he knoweth not. He shall say to thee, Eat thou and drink; and his soul is not with thee (but his heart is not with thee). [for in likeness of a diviner and of a false caster, he esteemeth that (that) he knoweth not. Eat and drink, he shall say to thee; and the mind of him is not with thee.]

23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

23:8 Thou shalt spew out the meat,

23:8 The morsel which thou hast eaten

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which thou hast eaten; and thou shalt lose thy fair words. [The meats that thou hast eaten, thou shalt spew out; and thou shalt lose thy fair words.]

shalt thou vomit up, and lose thy sweet words.

23:9 Speak thou not in the ears of unwise men; for they shall despise the teaching of thy speech. [In the ears of unwise men speak thou not (Speak thou not in the ears of unwise men); for they shall despise the doctrine of thy speech.]

23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

23:10 Touch thou not the terms of little children; and enter thou not into the field of fatherless and motherless children. [Not attain thou (to) the terms of little children; and the field of motherless children go thou not in. (Attain thou not to the terms of little children; and go thou not into the field of motherless children.)]

23:10 Remove not the old landmark; and enter not into the fields of the fatherless:

23:11 For the neighbour of them is strong, and he shall deem their cause against thee. [The nigh forsooth of them is strong, and he shall deem against thee the causes of them. (Forsooth the nigh of them is strong, and he shall deem the causes of them against thee.)]

23:11 For their redeemer is mighty; he shall plead their cause with thee.

23:12 Thine heart enter to teaching, and thine ears to the words of knowing. [Go into doctrine thine heart (Thine heart go into doctrine), and thine ears to the words of knowing.]

23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

23:13 Do not thou withdraw chastising from a child; for though thou smitest him with a rod, he shall not die. [Do thou not withdraw from a child discipline; if forsooth thou smitest him with a rod, he shall not die. (Do not thou withdraw discipline from a child; forsooth if thou smitest him with a rod,

23:13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

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he shall not die.)}

23:14 Thou shalt smite him with a rod,
and thou shalt deliver his soul from hell.

23:14 Thou shalt beat him with the rod,
and shalt deliver his soul from hell.

23:15 My son, if thy soul is wise, mine
heart shall have joy with thee;

23:15 My son, if thine heart be wise, my
heart shall rejoice, even mine.

23:16 and my reins shall make full out
joy, when thy lips speak rightful
thing(s). [and full out shall joy my reins (and
my reins shall full out joy), when thy lips shall
speak right (things).]

23:16 Yea, my reins shall rejoice, when
thy lips speak right things.

23:17 Thine heart follow not sinners; but
be thou in the dread of the Lord all day.
[Not envy thine heart sinners; but in the dread
of the Lord be thou all day. (Thine heart envy
not sinners; but be thou in the dread of the
Lord all day.)]

23:17 Let not thine heart envy sinners:
but be thou in the fear of the LORD all
the day long.

23:18 For thou shalt have hope at the
last, and thine abiding shall not be done
away. [For thou shalt have hope in the last,
and thine abiding shall not be taken away.]

23:18 For surely there is an end; and
thine expectation shall not be cut off.

23:19 My son, hear thou, and be wise,
and direct thy soul in the way. [Hear, my
son, and be thou wise, and right rule in the
way thine inwit (and right rule thine inwit in
the way).]

23:19 Hear thou, my son, and be wise,
and guide thine heart in the way.

23:20 Do not thou be in the feasts of
drinkers, neither in the oft eatings of
them, that bring together flesh to eat.
[Do thou not be in the feasts of drinkers, nor
in the meatships of them, that flesh to eat
bring. (Do not thou be in the feasts of
drinkers, nor in the meatships of them, that
bring flesh to eat.)]

23:20 Be not among winebibbers; among
riotous eaters of flesh:

23:21 For men giving attention to

23:21 For the drunkard and the glutton

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drinks, and giving morsels together, shall be wasted, and napping shall be clothed with *vile* clothes (and napping shall clothe them with *vile* clothes)./and napping shall be clothed with clothes rent (and napping shall clothe them with rent clothes).

shall come to poverty: and drowsiness shall clothe a man with rags.

23:22 Hear thy father, that begat thee; and despise not thy mother, when she is eld.

23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23:23 Buy thou truth, and do not thou sell wisdom, and doctrine, and understanding. [Buy truth, and do thou not sell wisdom (and do not thou sell wisdom), and doctrine, and understanding.]

23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

23:24 The father of a just man joyeth full out with joy; he that begat a wise man, shall be glad in him. [Full out joyeth with joy the father of the rightwise; (he) that a wise man begat (he that begat a wise man), shall glad in him.]

23:24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

23:25 Thy father and thy mother have joy (on thee), and (s)he that begat thee, make full out joy.

23:25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

23:26 My son, give thine heart to me, and thine eyes keep my ways.

23:26 My son, give me thine heart, and let thine eyes observe my ways.

23:27 For a whore is a deep ditch, and an alien *woman* is a strait pit.

23:27 For a whore is a deep ditch; and a strange woman is a narrow pit.

23:28 She setteth ambush in the way, as a thief; and shall add despisers in men, *that is, shall multiply (the) despisers of God among men*. [She waiteth in the way, as a thief; and whom unsly she seeth, she shall slay. (She layeth wait in the way, as a thief; and whom she seeth *is* unsly, she shall slay.)]

23:28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

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23:29 To whom *is* woe? to whose father *is* woe? to whom *be* chidings? to whom *be* ditches? to whom *be* wounds without cause? to whom *is* putting out of eyes? [To whom woe? to whose father woe? to whom strife? to whom ditches? to whom without cause of wounds? (to whom wounds without cause?) to whom thrusting out of eyes?]

23:30 Whether not to them, that dwell in wine, and study to drink [up] all of (the) cups?

23:31 Behold thou not [the] wine (Behold not thou the wine), when it sparkleth, when the colour thereof shineth in a glass cup. It entereth sweetly, [Not behold thou the wine, when it flowereth, when shall shine in the verre the colour of it. It shall go in soft, (Behold not thou the wine, when it flowereth, when the colour of it shall shine in the verre. It shall go in soft,)]

23:32 but at the last it shall bite as an adder, and as a cockatrice it shall shed abroad venoms. (but at the last it shall bite as an adder, and it shall shed abroad venoms as a cockatrice.) [but at the last it shall bite as a shadow adder, and as a cockatrice venoms shall pour abroad (and shall pour abroad venoms as a cockatrice).]

23:33 Thine eyes shall see strange women, and thy heart shall speak wayward things. [Thine eyes shall behold strange women, and thine heart shall speak perverted things.]

23:34 And thou shalt be as a man sleeping in the midst of the sea, and as a

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23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

23:30 They that tarry long at the wine; they that go to seek mixed wine.

23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

23:32 At the last it biteth like a serpent, and stingeth like an adder.

23:33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

23:34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he

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governor asleped, when the steer(ing),
either the instrument of governance, is lost.
[And thou shalt be as (one) sleeping in the
middle (of the) sea, and as the steersman all
fast asleep, (when) the steer(ing) staff (is) lost.]

23:35 And thou shalt say, They beat me,
but I had not sorrow; they drew me,
and I feeled not; when shall I wake out
(when shall I wake up), and I shall find
wines again? [And thou shalt say, They beat
me, but I sorrowed not; they drew me, and I
feeled not; when shall I wake, and again wines
find? (and find wines again?)]

Chapter 24

24:1 Follow thou not evil men, desire
thou not to be with them. [Not envy thou
evil men (Envy not thou evil men), nor desire
thou to be with them.]

24:2 For the soul of them bethinketh
ravens, and their lips speak frauds.

24:3 An house shall be builded by
wisdom, and *it* shall be made strong by
prudence. [By wisdom shall the house be
built, and by prudence it shall be
strengthened.]

24:4 [The] Cellars shall be filled in
teaching, *with* all riches precious and full
fair. (And by knowing, the cellars shall
be filled *with* all precious and full fair
riches.) [In doctrine shall be filled the cellars,
with all precious substance and most fair. (And
with doctrine, the cellars shall be filled with all
precious and most fair substance.)]

24:5 A wise man is strong, and a

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that lieth upon the top of a mast.

23:35 They have stricken me, shalt thou
say, and I was not sick; they have
beaten me, and I felt it not: when shall I
awake? I will seek it yet again.

Chapter 24

24:1 Be not thou envious against evil
men, neither desire to be with them.

24:2 For their heart studieth
destruction, and their lips talk of
mischief.

24:3 Through wisdom is an house
builded; and by understanding it is
established:

24:4 And by knowledge shall the
chambers be filled with all precious and
pleasant riches.

24:5 A wise man is strong; yea, a man

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learned man is stalworth[y] and mighty.
[A wise man is strong, and a taught man is stalworthy and mighty.]

of knowledge increaseth strength.

24:6 For why battle is begun with ordinance; and health shall be, where many counsels be. [For with disposition men goeth into battle; and health shall be, where be many counsels.]

24:6 For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

24:7 Wisdom *is* (too) high to a fool (Wisdom *is* too high for a fool); in the gate he shall not open his mouth. [Full high to the fool (*is*) wisdom (Too high *is* wisdom for the fool); in the gate he shall not open his mouth.]

24:7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

24:8 He that thinketh to do evils, shall be called a fool.

24:8 He that deviseth to do evil shall be called a mischievous person.

24:9 The thought of a fool is sin; and a backbiter *is* abomination of men (and a backbiter *is* an abomination to men). [The thinking of the fool is sin; and abomination of men (*is*) the backbiter.]

24:9 The thought of foolishness is sin: and the scorner is an abomination to men.

24:10 If thou that hast slid, despairest in the day of anguish, thy strength shall be made less./If thou hast slid, and despairest in the day of anguish, thy strength shall be made less. [If slidden thou despair, in the day of anguish shall be made little thy strength. (If slidden thou despair, in the day of anguish thy strength shall be made little.)]

24:10 If thou faint in the day of adversity, thy strength is small.

24:11 Deliver thou them, that be led to death; and cease thou not to deliver them, that be drawn to death. [Deliver them, that be led to death; and (they) that be drawn to dying, to deliver not cease thou. (Deliver them, that be led to death; and cease

24:11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

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thou not to deliver them, that be drawn to dying.)]

24:12 If thou sayest, Strong holds suffice not; he that is [the] beholder of the heart, understandeth, and nothing deceiveth the keeper of thy soul, and he shall yield to a man after his works. [If thou shalt say, Strong holds serve not; he that is the inward beholder of the heart, understandeth, and the keeper of thy soul nothing beguileth (and nothing beguileth the keeper of thy soul), and (he) shall yield to a man after his works.]

24:13 My son, eat thou honey, for *it is* good; and the honeycomb *for it is* full sweet to thy throat.

24:14 So and the teaching of wisdom *is good* to thy soul (As *is* the teaching of wisdom *good* for thy soul); and when thou hast found it, thou shalt have hope in the last things, and thine hope shall not perish. [So and the doctrine of wisdom to thy soul; the which when thou findest, thou shalt have in the last things hope (thou shalt have hope in the last things), and thine hope shall not perish.]

24:15 Ambush thou not, and seek not wickedness in the house of a just man, neither waste thou his rest(ing) (place). [Not ambush thou (Ambush thou not), and seek unpiusness in the house of the rightwise, nor waste thou the rest(ing) (place) of him.]

24:16 For a just man shall fall seven times *in the day*, and shall rise again; but wicked men shall fall into evil. [Seven times forsooth shall fall the rightwise, and rise; the unpious forsooth shall fall into evil.

24:12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

24:13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

24:14 So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

24:15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

24:16 For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief.

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(Forsooth seven times the rightwise shall fall, and rise; forsooth the unpious shall fall into evil.)]

24:17 When thine enemy falleth, have thou not joy; and thine heart have not full out joying in his falling; [When thine enemy falleth, not joy thou; and in the falling of him full out joy not thine heart; (When thine enemy falleth, joy thou not; and thine heart not full out joy in the falling of him;)]

24:18 lest peradventure the Lord see, and it displease him, and he take away his ire from him. [lest peradventure the Lord see, and it displease to him, and he take away from him his wrath (and he take away his wrath from him).]

24:19 Strive thou not with the worst men, neither follow thou wicked men. [Strive thou not with the worst men, and envy thou not unpious men.]

24:20 For why evil men have not hope of things to come (For why evil men have no hope of things to come), and the lantern of wicked men shall be quenched. [For evil men have not hope of things to come, and the lantern of unpious men shall be quenched.]

24:21 My son, dread thou God, and the king; and be thou not meddled with backbiters. [Dread God, son (of) mine, and the king; and with backbiters be thou not mingled (and be thou not mingled with backbiters).]

24:22 For their perdition shall rise together suddenly (For their perdition shall suddenly altogether rise), and who

24:17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

24:18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.

24:19 Fret not thyself because of evil men, neither be thou envious at the wicked;

24:20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

24:21 My son, fear thou the LORD and the king: and meddle not with them that are given to change:

24:22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

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knoweth the fall of ever either? [For suddenly at once shall rise the perdition of them, and the falling of ever either who knew? (For at once the perdition of them shall suddenly rise, and who knew the falling of ever either?)]

24:23 Also these things *that follow* be to wise men. It is not good to know a person in doom (It is not good to know a person when deeming them). [These things forsooth to wise men. To know a person in doom is not good. (Forsooth these things to wise men. It is not good to know a person when deeming them.)]

24:24 Peoples shall curse them that say to a wicked man, Thou art just; and lineages shall hold them abominable. [Who saith to the unpious, Thou art rightwise, peoples shall curse to him; and lineages shall loathe him.]

24:25 They that reprove *justly sinners*, shall be praised (They that *justly* reprove *sinners*, shall be praised); and blessing shall come on them. [Who (that) reprove (*him*), shall be praised; and upon them shall come blessing (and blessing shall come upon them).]

24:26 He that answereth (with) rightful words, shall kiss lips. (He that answereth with right words, lips shall kiss.) [Lips shall kiss (him) that right words answereth. (Lips shall kiss him that answereth with right words.)]

24:27 Make ready thy work withoutforth, and work thy field diligently, that thou build thine house afterward (and afterward build thou

24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

24:24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

24:25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

24:26 Every man shall kiss his lips that giveth a right answer.

24:27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

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thine house). [Prepare (with)outforth thy work, and busily enhaunt thy field, that after thou build up thine house (and afterward build up thou thine house).]

24:28 Be thou not a witness without reasonable cause against thy neighbour; neither flatter thou any man with thy lips. [Be thou not a witness in idle against thy neighbour; and not flatter thou any man with thy lips. (Be thou not an idle witness against thy neighbour; and flatter thou not any man with thy lips.)]

24:29 Say thou not, As he did to me, so I shall do to him, and I shall yield to each man after his work.

24:30 I passed by the field of a slow man, and by the vinery of a fond man; [By the field of the slow man I passed (I passed by the field of the slow man), and by the vine of the fool(ish) man;]

24:31 and lo! nettles had filled all, thorns had covered the higher part thereof, and the wall of stones without mortar was destroyed. [and lo! all nettles had full-filled (and lo! nettles had filled all full), thorns had covered the uttermost of it, and the wall of stones was destroyed.]

24:32 And when I had seen this thing, I setted in mine heart, and by ensample, I learned (the) teaching. [The which when I had seen, I put in mine heart, and by example, learned (the) discipline.]

24:33 How long sleepest thou, slow man? when shalt thou rise from sleep? Soothly thou shalt sleep a little, thou shalt nap a little, thou shalt join

24:28 Be not a witness against thy neighbour without cause; and deceive not with thy lips.

24:29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

24:30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

24:31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

24:32 Then I saw, and considered it well: I looked upon it, and received instruction.

24:33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

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together the hands a little, to take rest; [How long, slow (one), thou sleepest? how long from sleep (before) thou shalt rise? A little forsooth thou shalt sleep, a little while thou shalt nap, a little thine hands thou shalt lay together, that thou rest; (How long, slow one, sleepest thou? how long before thou shalt rise from sleep? Forsooth thou shalt sleep a little, a little while thou shalt nap, a little thou shalt lay together thine hands, that thou rest;)]

24:34 and *then* thy neediness as a courier shall come to thee, and thy beggary as an armed man. [and (then) there (shall) come to thee as a courier thy neediness, and thy beggingness as a man armed. (and then there shall come to thee thy neediness as a courier, and thy beggingness as an armed man.)]

24:34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

Chapter 25

Chapter 25

25:1 Also these *be* the Parables of Solomon, which the men of Hezekiah, king of Judah, translated. [These forsooth be the Parables of Solomon, the which translated the men of Hezekiah, king of Judah. (Forsooth these be the Parables of Solomon, the which the men of Hezekiah, king of Judah, translated.)]

25:1 These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

25:2 The glory of God is to cover a word; and the glory of kings *is* to seek out a word. (The glory of God is to cover things; and the glory of kings *is* to search them out.) [The glory of God is to cover a word; and the glory of kings to ensearch a sermon.]

25:2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

25:3 (The) Heaven(s) above, and the earth beneath, and the heart of kings *is* unsearchable.

25:3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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25:4 Do thou away rust from silver, and a full clean vessel shall go out. [Do away rust from silver, and there shall go out a most pure vessel.]

25:5 Do thou away unpiety from the cheer of the king, and his throne shall be made steadfast by rightfulness. [Do away unpiety from the cheer of the king, and by rightwiseness shall be fastened the throne of him. (Do away unpiety from the cheer of the king, and the throne of him shall be made steadfast by rightwiseness.)]

25:6 Appear thou not glorious before the king, and stand thou not in the place of great men.

25:7 For it is better, that it be said to thee, Ascend thou hither, than that thou be made low before the prince. [Better it is forsooth (Forsooth it is better), that it be said to thee, Go up hither, than that thou be meeked before a prince.]

25:8 Bring thou not forth soon those things in strife, which thine eyes saw; lest afterward thou mayest not amend, when thou hast made thy friend dishonest (when thou hast dishonoured thy friend). [That (that) thine eyes saw, not speak thou (of) soon in strife; lest peradventure thou may not amend, when thou hast dishonested thy friend. (That that thine eyes saw, speak thou not soon of in strife; lest peradventure thou may not amend, when thou hast dishonoured thy friend.)]

25:9 Treat thy cause with thy friend, and show thou not (a) private (matter) to a strange man; [Thy cause treat with thy friend, and (the) private to a stranger open

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25:4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

25:5 Take away the wicked from before the king, and his throne shall be established in righteousness.

25:6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

25:7 For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

25:8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

25:9 Debate thy cause with thy neighbour himself; and discover not a secret to another:

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thou not; (Treat thy cause with thy friend, and open thou not a private matter to a stranger;)]

25:10 lest peradventure he have joy of thy fall, when he hath heard, and cease not to do shame to thee. [lest peradventure he assail to thee, when he shall hear, and to reprove cease not (and cease not to reprove).]

25:11 A golden pommel in beds of silver *is he*, that speaketh a word in his time. (As a golden apple in beds of silver *is he* that speaketh a word in its time.)

25:12 A golden earring, and a shining pearl *is he*, that reproveth a wise man, and an ear obeying. (As a golden earring, and a shining pearl, *is* a wise man that reproveth to an obeying ear.) [A golden earring, and a margarite shining, that reproveth a wise man, and an ear obedient. (As a golden earring, and a shining margarite, *is* a wise man that reproveth to an obedient ear.)]

25:13 As the cold of snow in the day of harvest, so a faithful messenger to him that sent him, (for he) maketh his soul to have rest. [As cold of snow in the day of reap, so a faithful messenger to him that sent him; the soul of him to rest he maketh (for he maketh the soul of him to rest).]

25:14 (As) A cloud and wind, and (then) rain not following, *is* a glorious man, and (then) not [ful]filling promises. (As a cloud and wind, but rain not following, *is* a glorious man who does not fulfill promises.) [Cloud and wind, and rain not following, a man glorious, and the promises not fulfilling. (Cloud and wind, but

25:10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

25:11 A word fitly spoken is like apples of gold in pictures of silver.

25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

25:13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

25:14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

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rain not following, a glorious man, but not fulfilling promises.}]

25:15 A prince shall be made soft by patience; and a soft tongue shall break hardness. [By patience shall be made soft the prince (By patience the prince shall be made soft); and a nesh tongue shall break hardness.]

25:16 Thou hast found honey, eat thou (only) that that sufficeth to thee; lest peradventure thou be (over-)filled, and spew it out. [Honey thou hast found (Thou hast found honey), eat (only) that (that) sufficeth to thee; lest peradventure full-filled, thou spew it out.]

25:17 Withdraw thy foot from the house of thy neighbour; lest some time he be [full-]filled, *that is, annoyed*, and hate thee./lest some time he be (filled) full *thereof*, and hate thee. [Withdraw thy foot from the house of thy neighbour; lest any time full-filled, he shall hate thee (lest any time filled full of thee, he shall hate thee).]

25:18 (As) A dart, and a sword, and a sharp arrow, (*is*) a man that speaketh false witnessing against his neighbour. [Spear, and a sword, and a sharp arrow, a man that speaketh against his neighbour false witness.]

25:19 (As) A rotten tooth, and a faint foot *is* he, that hopeth on an unfaithful man in the day of anguish, [A rotten tooth, and a foot slidden (and a slidden foot), (he) that hopeth upon the unfaithful in the day of anguish,]

25:20 and loseth his mantle in the day of cold. (As) Vinegar in a vessel of salt *is* he, that singeth songs to the worst

25:15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

25:16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

25:17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

25:18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

25:20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an

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heart. As a moth *harmeth* a cloak*, and (as) a worm *harmeth* a tree, so the sorrow of a man *harmeth* the heart. [and loseth the mantle in the day of cold. Eisel in (a) glass (*is* he), that singeth ditties with a perverted heart. As a moth to the cloth, and a worm to the tree, so (the) sorrow of a man harmeth to the heart.]

25:21 If thine enemy hungereth, feed thou him; if he thirsteth, give thou him water to drink; [If thine enemy shall hunger, feed him; if he thirsteth, give him water to drink;]

25:22 for thou shalt gather together coals on his head; and the Lord shall yield to thee. [forsooth coals thou shalt gather together upon the head of him; and the Lord shall yield to thee.]

25:23 The north wind scattereth abroad rains; and a sorrowful face *destroyeth* a tongue backbiting (and a sorrowful face *destroyeth* a backbiting tongue). [A northern wind scattereth rains; and a dreary face the backbiting tongue.]

25:24 It is better to sit in the corner of an house without {a} roof, than with a woman full of chiding, and in a common house (than with a woman full of chiding in a common house). [Better is to sit in a corner of a roof, than with a woman full of strife, in the house of a feast.]

25:25 Cold water to a thirsty man; and a good messenger from a far land. [Cold water to the thirsting soul; and a good messenger from a far land.]

25:26 A well disturbed with (the) foot,

heavy heart.

25:21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

25:22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

25:23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

25:24 It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25:25 As cold waters to a thirsty soul, so is good news from a far country.

25:26 A righteous man falling down

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and a vein broken (and a broken vein), (*is*) a just man falling before a wicked man. [A well troubled by (a) foot, and a vein corrupt (and a corrupt vein), the rightwise falling before the unpius.]

25:27 As it is not good to him that eateth much honey; so he that is a searcher of majesty, shall be put down from glory. (As it is not good for him that eateth too much honey; so he that is a searcher for *his own* majesty, shall be put down from glory.) [As he that eateth much honey, and it is not to him good; so he that is a searcher of majesty, shall be oppressed of glory. (As it is not good for him that eateth too much honey; so he that is a searcher for *his own* majesty, shall be oppressed from glory.)]

25:28 As a city open (As an open city), and without compass of walls; so *is* a man that may not refrain his (own) spirit in speaking. [As an open city, and without environing of walls; so a man that may not in speaking chastise his spirit (so *is* a man that may not chastise his own spirit when speaking).]

Chapter 26

26:1 As snow in summer, and rain in harvest; so glory is unseemly to a fool.

26:2 For as a bird flying over to high things, and *as* a sparrow going into uncertain; so cursing brought forth without reasonable cause shall come above into some man. (For as a bird flying over to high things, and *as* a sparrow going into uncertain; so cursing brought forth without reasonable cause

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before the wicked is as a troubled fountain, and a corrupt spring.

25:27 It is not good to eat much honey: so for men to search their own glory is not glory.

25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Chapter 26

26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

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shall go over a man.) [For as a bird to high things over-flying, and a sparrow whither him pleasest going; so curse in vain spoken into some man shall come over. (For as a bird flying over to high things, and a sparrow going whithersoever it pleasest him; so the curse spoken in vain shall go over a man.)]

26:3 Beating be to an horse, and a bridle to an ass; and a rod to the back of unprudent men. [A scourge to an horse, and a barnacle to an ass; and a rod in the ridge of unprudent men.]

26:4 Answer thou not to a fool after his folly, lest thou be made like [to] him. [Answer thou not to a fool after his folly, lest thou be made out like to him.]

26:5 Answer thou a fool after his folly, lest he seem to himself to be wise (lest he seem to be wise to himself). [Answer to a fool after his folly, lest he seem to be wise to himself.]

26:6 An halting man in feet, and drinking wickedness, *that is, drink (that is) harmful to himself, (is) he that sendeth words by a fond messenger.* [Halt in feet, and drinking wickedness, (is he) that sendeth words by a fool(ish) messenger.]

26:7 As an halting man hath fair legs in vain; so a parable is unseemly in the mouth of fools. [What manner(wise) the halt hath in vain fair legs; so unseemly thing is in the mouth of fools a parable. (What mannerwise the halt hath fair legs in vain; so a parable is an unseemly thing in the mouth of fools.)]

26:8 As he that sendeth a stone into the

26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

26:4 Answer not a fool according to his folly, lest thou also be like unto him.

26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

26:7 The legs of the lame are not equal: so is a parable in the mouth of fools.

26:8 As he that bindeth a stone in a

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broad place of the sling; so he that giveth honour to an unwise man.

sling, so is he that giveth honour to a fool.

26:9 As if a thorn groweth in the hand of a drunken man; so *is* a parable in the mouth of fools. [What manner(wise) if a thorn be grown in the hand of the drunk; so a parable in the mouth of fools.]

26:9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

26:10 Doom determineth causes; and he that setteth silence to a fool, assuageth ires. [Doom determineth causes; and he that putteth silence to a fool, assuageth wraths.]

26:10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

26:11 As a dog that turneth again to his spewing; so *is* an unprudent man, that rehearseth his folly (so *is* an unprudent man that repeateth his folly). [As an hound that turneth again to his vomit; so an unprudent man, that rehearseth his folly.]

26:11 As a dog returneth to his vomit, so a fool returneth to his folly.

26:12 Thou hast seen a man seem wise to himself; an unknowing man shall have hope more than he (an unknowing man shall have more hope than he). [Hast thou seen a man wise to be seen to himself? more than he, an unwise man shall have hope. (Hast thou seen a man seen to be wise to himself? an unwise man shall have more hope than he.)]

26:12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

26:13 A slow man saith, A lion is in the way, a lioness is in the foot paths. [The slow (man) saith, A lion is in the way, a lioness is in the gates.]

26:13 The slothful man saith, There is a lion in the way; a lion is in the streets.

26:14 As a door is turned in his hinges (As a door is turned on his hinges); so a slow man in his bed. [As a door is turned in his hinge; so a slow man in his little bed.]

26:14 As the door turneth upon his hinges, so doth the slothful upon his bed.

26:15 A slow man hideth his hands

26:15 The slothful hideth his hand in his

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under his armpit; and he travaileth, if he turneth them up to his mouth.

26:16 A slow man seemeth wiser to himself, than seven men speaking sentences. [Wiser to himself the slow seemeth (The slow seemeth wiser to himself), than seven men speaking sentences.]

26:17 As he that taketh a dog by the ears; so he that passeth (by), and is impatient, and is meddled with the chiding of another man. [As he that catcheth by the ears a dog (As he that catcheth a dog by the ears); so he that passeth, and impatient, shall be mingled to the strife of another.]

26:18 As he is guilty, that sendeth spears and arrows into death,

26:19 so a man that harmeth guilefully his friend, and when he is taken, he shall say, I did playing. (so a man that guilefully harmeth his friend, and when he is caught, he shall say, I was just playing.) [so the man that guilingly harmeth to his friend, and when he were caught, shall say, Playing I did (I just did playing).]

26:20 When trees fail, the fire shall be quenched; and when a privy backbiter is withdrawn, strives rest. [When woods shall fail, the fire shall be quenched; and the groaner withdrawn, strives (al)together rest (and the groaner withdrawn, strives rest altogether).]

26:21 As dead coals at quick coals, and trees at the fire; so a wrathful man raiseth chidings. [As dead coals to quick coals, and wood to fire; so a wrathful man

bosom; it grieveth him to bring it again to his mouth.

26:16 The sluggard is wiser in his own conceit than seven men that can render a reason.

26:17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

26:18 As a mad man who casteth firebrands, arrows, and death,

26:19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

26:21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

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reareth strives.}]

26:22 The words of a privy backbiter *be* as simple; and those come till to the innerest things of the heart. [The words of a groaner (*be*) as simple; and they come through unto the inmosts of the heart.]

26:23 As if thou wouldest adorn a vessel of earth with the dross of silver, so *be* swelling lips fellowshipped with a full wicked heart. [What manner(wise) as with foul silver thou wilt honour brittle vessel, so swelling lips with worst heart fellowshipped. (What mannerwise as thou wilt honour a brittle vessel with foul silver, so *be* swelling lips fellowshipped with the worst heart.)]

26:24 An enemy is understood by his lips, when he treateth guiles in *his* heart. [In his lips is understood the enemy, when in heart he hath treated treacheries. (The enemy is understood by his lips, when he hath treated treacheries in *his* heart.)]

26:25 When he maketh low his voice, believe thou not to him; for seven wickednesses be in his heart. [When he shall under-put his voice, not give thou credence to him (When he shall put his voice low, give thou not credence to him); for seven wickednesses be in the heart of him.]

26:26 The malice of him that covereth hatred guilefully, shall be showed in a council. (The malice of him that guilefully covereth hatred, shall be showed before the assembly.) [Who covereth hate guilingly, shall be opened the malice of him in (the) council. (Who beguilingly covereth hate, the malice of him shall be opened in the assembly.)]

26:22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

26:23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

26:24 He that hateth dissembleth with his lips, and layeth up deceit within him;

26:25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26:26 Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.

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26:27 He that delveth a ditch, shall fall into it; and if a man walloweth a stone, it shall turn again to him. [Who delveth a ditch, shall fall into it; and who overturneth a stone, it shall be again-turned to him (it shall turn again to him).]

26:28 A false tongue loveth not [the] truth; and a slippery mouth worketh fallings. [A deceivable tongue loveth not the truth (A deceitful tongue loveth not the truth); and the slippery mouth worketh fallings.]

Chapter 27

27:1 Have thou not glory on the morrow, not knowing what thing the day to coming shall bring forth./Have thou not glory of the morrow, that knowest not what thing the day coming shall bring forth (that knowest not what thing the coming day shall bring forth). [Not glory thou into the morrow, unknowing what the day to over-come bring forth. (Glory thou not into the morrow, knowing not what the day to come shall bring forth.)]

27:2 Another man, and not thy mouth praise thee; a stranger, and not thy lips.

27:3 A stone is heavy, and gravel is chargeous; but the ire of a fool is heavier than ever either. [Heavy is the stone, and chargeous is the gravel; but the wrath of the fool is heavier than either.]

27:4 Ire hath no mercy, and strong vengeance breaking out *hath no mercy*; and who may suffer the fierceness of a spirit stirred (up)? (and who may suffer the fierceness of a stirred up spirit?)/Ire

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26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Chapter 27

27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

27:3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

27:4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

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hath not mercy, nor strong vengeance breaking out; and who may suffer the fierceness of a spirit *evil* stirred?

27:5 Better is open reproving, than a love hid. [Better is open amending, than hid love.]

27:6 Better be the wounds of him that loveth, than the guileful kisses of him that hateth.

27:7 A man [full-]filled shall despise an honeycomb (A man filled full shall despise an honeycomb); but an hungry man shall take, yea, bitter thing for sweet. [The soul full-filled shall tread the honeycomb; the soul forsooth hungering also bitter for sweet shall take. (The soul filled full shall tread the honeycomb; forsooth the hungering soul shall take bitter for sweet.)]

27:8 As a bird passing over from his nest, so is a man that forsaketh his place.

27:9 The heart delighteth in ointment, and diverse odours; and a soul is made sweet by the good counsels of a friend. [With ointment and diverse smells delighteth the heart; and with good counsels of the friend the soul is sweetened. (With ointment and diverse smells the heart delighteth; and with the good counsels of a friend the soul is sweetened.)]

27:10 Forsake thou not thy friend, and the friend of thy father; and enter thou not into the house of thy brother, in the day of thy torment. Better is a neighbour nigh, than a brother afar (off). [Thy friend, and the friend of thy father,

27:5 Open rebuke is better than secret love.

27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

27:8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

27:9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

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not leave thou; and the house of thy brother go thou not in, in the day of thy tormenting (Thy friend, and the friend of thy father, leave thou not; and go thou not into the house of thy brother, in the day of thy tormenting). Better is a neighbour beside, than a brother afar (off).]

27:11 My son, study thou about wisdom, and make thou glad mine heart; that thou mayest answer a word to a despiser. [Study to wisdom, son (of) mine, and glad thou mine heart; that thou be able to the reprover (to) answer a word (that thou be able to answer a word to the reprover).]

27:12 A fell man seeing evil was hid; little men of wit passing forth suffered harms (men of little wit passing forth suffered harms). [The fell seeing evil is hid; little children forth-passing suffered harms (little children passing forth suffered harms).]

27:13 Take thou away his cloak*, that (is) promised for a stranger; and take thou away a pledge* from him for an alien man. [Take the clothing of him, that promiseth for a stranger; and for an alien take away to him a wed (and take away a pledge from him for an alien).]

27:14 He that blesseth his neighbour with [a] great voice, and riseth by night, shall be like(ned) (to) him that curseth. [Who blesseth to his neighbour with a great voice, from night rising, to the curser shall be like. (Who blesseth to his neighbour with a great voice, rising in the night, shall be likened to the curser.)]

27:15 Roofs dropping in the day of cold (Dripping roofs in the day of cold), and a woman full of chiding, be likened

27:11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

27:12 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

27:13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

27:14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

27:15 A continual dropping in a very rainy day and a contentious woman are alike.

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together. [Roofs through-dropping in the day of cold, and a woman full of strife, be comparised together.]

27:16 He that withholdeth her, (is) as if he (that) holdeth (the) wind; and voideth [out] the oil of his right hand. [Who holdeth her, as he (that) held (the) wind; and the oil of his right side he voided out (and he voided out the oil of his right hand).]

27:17 Iron is whetted by iron; and a man whetteth the face of his friend. [Iron with iron is whetted out (Iron is whetted out with iron); and a man whetteth out the face of his friend.]

27:18 He that keepeth a fig tree, shall eat the fruits thereof; and he that is a keeper of his lord, shall be glorified (and he that is a keeper for his lord shall be glorified). [Who keepeth a fig tree, shall eat the fruits of it; and who keeper is of his lord (and who is a keeper for his lord), shall be glorified.]

27:19 As the cheers of men beholding shine in (the) waters, so the hearts of men be open to prudent men. [What mannerwise in waters again-shine the cheers of men looking (What mannerwise the cheers of men looking into the waters shine); so the hearts of men be opened to prudent men.]

27:20 Hell and perdition shall not be [full-]filled; so and the eyes of men be not able to be (ful)filled. (Hell and perdition shall not be filled full; so the eyes of men be not able to be fulfilled.) [Hell and perdition never be full-filled; and the eyes of men (be) unfillable.]

27:16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

27:18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

27:19 As in water face answereth to face, so the heart of man to man.

27:20 Hell and destruction are never full; so the eyes of man are never satisfied.

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27:21 As silver is proved in a welling place, and gold *is proved* in a furnace; so a man is proved by the mouth of his praisers. [What mannerwise silver is proved in the melting vessel, and gold in the furnace; so is proved a man in the mouth of praisers (so a man is proved in the mouth of his praisers).]

27:21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

27:22 Though thou poundest a fool in a mortar, as with a pestle smiting above dried barley (as smiting upon dried barley with a pestle), his folly shall not be done away from him. [If thou beat together a fool in a mortar, as hulled barley smiting thereupon (with) the pestle, shall not be taken away from him his folly. (Even if thou beat a fool in a mortar, as smiting hulled barley thereupon with the pestle, his folly shall not be taken away from him.)]

27:22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

27:23 Know thou diligently the cheer of thy beast; and behold thou thy flocks. [Busily know thou the cheer of thy beast; and thy flocks behold (and behold thy flocks).]

27:23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

27:24 For thou shalt not have power continually; but a crown shall be given to thee in generation and into generation[s]. (For thou shalt not have wealth continually; nor a crown shall endure for generations and into generations.)

27:24 For riches are not for ever: and doth the crown endure to every generation?

27:25 Meadows be opened, and green herbs appeared; and hay is gathered from {the} hills.

27:25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

27:26 Lambs be to thy clothing; and kids *be* to the price of the field. (Lambs be for thy clothing; and kids *be* for the price of the field.) [Lambs be to thy clothing; and goats to the price of the field.]

27:26 The lambs are for thy clothing, and the goats are the price of the field.

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27:27 The milk of goats suffice to thee for thy meats; into the necessary things of thine house, and to (the) lifelode of thine handmaidens. (The milk of goats suffice for thee for thy meats; for the necessary things of thine house, and for the lifelode of thine handmaidens.)

Chapter 28

28:1 A wicked man fleeth, when no man pursueth; but a just man as a lion trusting shall be without fearedfulness (but a just man shall be as without fearedfulness as a trusting lion). [The unpious fleeth, no man pursuing; the rightwise forsooth as a lion trusting, without fear shall be (forsooth the rightwise shall be as without fear as a trusting lion.)]

28:2 For the sins of the land *be* many princes thereof (For the sins of the land many *shall be* the princes thereof);/For the sins of the land *there (shall) be* many princes of it; and for the wisdom of a man, and for the knowing of these things that be said, the life of the duke shall be the longer.

28:3 A poor man falsely challenging poor men, is like a great rain, wherein hunger is made ready. [A man poor challenging poor men, like is to hideous weather, in which is prepared hunger. (A poor man challenging poor men is like hideous weather, in which hunger is prepared.)]

28:4 They that forsake the law, praise the wicked man; they that keep *the law*, be kindled, *or stirred [up]*, against him. [Who forsake the law, praise the unpious; who keep (it), shall be tended up against him.]

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27:27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

Chapter 28

28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

28:2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

28:3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

28:4 They that forsake the law praise the wicked: but such as keep the law contend with them.

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28:5 Wicked men think not *on* doom; but they that seek the Lord, perceive all things. [Evil men think not (*on*) doom; who forsooth again-seek the Lord, take to heed all things (forsooth who seek the Lord, take heed to all things).]

28:6 Better is a poor man going in his simpleness, than a rich man in [his] depraved* ways.

28:7 He that keepeth the law, is a wise son; but he that feedeth gluttons, shameth his father. [Who keepeth the law, a wise son is; who forsooth gluttons feedeth, shameth his father. (Who keepeth the law, is a wise son; forsooth who feedeth gluttons, shameth his father.)]

28:8 He that gathereth together riches by usuries, and free increases, gathereth those together against poor men. (He that gathereth together riches by usuries, and free increases, gathereth them together for him that will give to the poor.) [Who keepeth together riches with usuries, and with free winning of usury, into poor men he gathereth them together. (Who keepeth together riches with usuries, and with free winning of usury, gathereth them together for him that will give to poor men.)]

28:9 His prayer shall be made cursed, that boweth away his ear, that he hear not the law. [Who boweth down his ears, that he hear not the law, his orison shall be made curseful.]

28:10 He that deceiveth just men in an evil way, shall fall in his perishing; and just men shall wield his goods. [Who

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28:5 Evil men understand not judgment: but they that seek the LORD understand all things.

28:6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

28:7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

28:8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright

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deceiveth right men in an evil way, in his death shall fall (shall fall in his death); and simple men shall wield his goods.}]

28:11 A rich man seemeth wise to himself; but a poor man prudent shall search him (but a prudent poor man shall search him out, *and find him wanting*). [A wise man to himself is seen a rich man; the poor forsooth prudent shall ensearch him. (A rich man is seen as a wise man to himself; forsooth the prudent poor man shall ensearch him.)}]

28:12 In [the] enhancing of just men is much glory; when wicked men reign, fallings of men be (there be fallings of men)./when wicked men reign, mischiefs of men there be (there be mischiefs of men). [In the full out joying of rightwise men, much glory is; reigning unpious men, fallings be of men. (In the full out joying of rightwise men, is much glory; unpious men reigning, there be fallings of men.)}]

28:13 He that hideth his great trespasses, shall not be made rightful; but he that acknowledgeth and forsaketh them, shall get mercy. [Who hideth his hideous guilts, shall not be right ruled; who forsooth acknowledgeth and forsaketh, mercy shall get (forsooth who acknowledgeth and forsaketh, shall get mercy).}]

28:14 Blessed *is* the man, which is ever dreadful; but he that is of hard heart, shall fall into evil. [Blessful the man, that evermore is fearful; who forsooth is of hard mind (forsooth who is of hard mind), shall fall into evil.}]

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shall have good things in possession.

28:11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

28:12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

28:14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

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28:15 A roaring lion, and an hungry bear, is a wicked prince on a poor people.

28:16 A duke needy of prudence shall oppress many men by false challenge; but the days of him that hateth avarice shall be made long. [A needy duke of prudence many shall oppress by challenge; who forsooth hateth avarice, long shall be made the days of him. (A duke needy of prudence shall oppress many by challenge; forsooth the days of him who hateth avarice shall be made long.)]

28:17 No man sustain a man that falsely challengeth the blood of a man, if he fleeth unto the pit*. [The man that wrongfully challengeth to the soul, (to) the blood of him, if unto the lake he shall flee, no man shall sustain. (The man that wrongfully challengeth to the soul, to the blood of him, if he shall flee unto the pit, no man shall sustain him.)]

28:18 He that goeth simply, shall be safe; he that goeth by wayward ways, shall fall down [at] once. [Who goeth simply, shall be safe; who in perverted ways shall go, shall fall together at once (who shall go in perverted ways, shall fall at once).]

28:19 He that worketh his land, shall be filled with loaves; he that followeth idleness, shall be filled with neediness. [Who worketh his earth, shall be full-filled with loaves; who followeth idle rest, shall be full-filled with neediness.]

28:20 A faithful man shall be praised much; but he that hasteth to be made rich, shall not be innocent. [A man

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28:15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

28:16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

28:20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

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faithful much shall be praised; who forsooth
hieth to be made rich, shall not be innocent. (A
faithful man shall much be praised; forsooth
who hieth to be made rich, shall not be
innocent.)]

28:21 He that knoweth a face in doom,
doeth not well (He that knoweth a face
when deeming, doeth not good); this
man forsaketh truth, yea, for a morsel of
bread. [Who knoweth in doom (a) face, he
this doeth not well (Who knoweth a face when
deeming, he doeth not good); and for a morsel
of bread he forsaketh the truth.]

28:22 A man that hasteth to be made
rich, and hath envy to other men,
knoweth not that neediness shall come
on him. [The man that hieth to be made rich,
and to other men envieth (and envieth to other
men), unknoweth that neediness (shall) come
upon to him.]

28:23 He that reproveth a man, shall
find grace afterward with him; more
than he that deceiveth by flatterings of
(the) tongue. [Who chastiseth a man, grace
after shall find with him; more than he that by
flatterings of tongue beguileth. (Who
chastiseth a man, afterwards shall find grace
with him; more than he that beguileth with
flatterings of the tongue.)]

28:24 He that withdraweth any thing
from his father and from his mother,
and saith that this is no sin, is partner of
a man-queller. [Who withdraweth any
thing from his father and mother, and saith
that not to be sin, partner is of a manslayer (is
partner of a manslayer).]

28:25 He that avanteth himself, and

28:21 To have respect of persons is not
good: for for a piece of bread that man
will transgress.

28:22 He that hasteth to be rich hath an
evil eye, and considereth not that
poverty shall come upon him.

28:23 He that rebuketh a man
afterwards shall find more favour than
he that flattereth with the tongue.

28:24 Whoso robbeth his father or his
mother, and saith, It is no transgression;
the same is the companion of a
destroyer.

28:25 He that is of a proud heart stirreth

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alargeth, raiseth up strives (He that avanteth and enlargeth himself, raiseth up strives); but he that hopeth in the Lord, shall be saved. [Who boasteth of himself, and spreadeth abroad, stirreth strives; who forsooth hopeth in the Lord (forsooth who hopeth in the Lord), shall be saved.]

28:26 He that trusteth in his (own) heart, is a fool; but he that goeth wisely, shall be praised. [Who trusteth in his heart, is a fool; who forsooth goeth wisely (forsooth who goeth wisely), he shall be praised.]

28:27 He that giveth to a poor man, shall not be needy; he that despiseth *a poor man* beseeching, shall suffer neediness (he that despiseth the beseeching *of a poor man* shall suffer neediness). [Who giveth to the poor, shall not need; who despiseth the prayer lowly (who despiseth the one lowly praying), shall suffer scarceness.]

28:28 When unpious men rise, men shall be hid; and when they have perished, just men shall be multiplied. [When unpious men shall rise, men shall be hid; and when they have perished, the rightwise shall be multiplied.]

Chapter 29

29:1 Sudden perishing shall come on that man, that with hard noll, *that is, an obstinate soul*, despiseth a blamer; and health shall not follow him. [To the man, that the chastiser with hard noll despiseth, suddenly death shall come upon to him; and him health shall not follow. (To the man, that with hard noll despiseth the chastiser, death shall suddenly come upon to him; and health

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up strife: but he that putteth his trust in the LORD shall be made fat.

28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

28:27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28:28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Chapter 29

29:1 He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

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shall not follow him.)}]

29:2 The commonality shall be glad in the multiplying of just men; when wicked men have taken princehood, the people shall wail. [In the multiplying of rightwise men shall glad the commons (The commons shall glad in the multiplying of rightwise men); and when unpious men have taken princehood, the people shall wail.]

29:3 A man that loveth wisdom, maketh glad his father; but he that nourisheth a strumpet, shall lose his chattel. [The man that loveth wisdom, gladdeth his father; who forsooth nourisheth an whore (forsooth who nourisheth an whore), shall lose substance.]

29:4 A just king raiseth [up] the land; an avarice man shall destroy it. [A rightwise king reareth up the land; an avarice man shall destroy it.]

29:5 A man that speaketh by flattering and feigned words to his friend, spreadeth abroad a net to his steps. [The man that with flattering and feigned words speaketh to his friend, a net spreadeth to his goings. (The man that speaketh with flattering and feigned words to his friend, spreadeth a net to his goings.)]

29:6 A snare shall wrap a wicked man doing sin; and a just man shall praise, and make joy (but a just man shall praise, and make joy). [The sinning wicked man a snare shall enwrap; and the rightwise shall praise, and joy. (A snare shall enwrap the wicked man who is sinning; but the rightwise shall praise, and joy.)]

29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

29:3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

29:4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

29:5 A man that flattereth his neighbour spreadeth a net for his feet.

29:6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

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29:7 A just man knoweth the cause of poor men; and an unpious man knoweth not knowing (it) (but an unpious man not careth to know it). [The rightwise knew the cause of poor men; the unpious unknoweth knowing men (the unpious men not careth to know it).]

29:8 Men full of pestilence destroy a city; but wise men turn away strong vengeance. [Backbiters scatter the city; wise men forsooth turn away strong vengeance (forsooth wise men turn away strong vengeance).]

29:9 If a wise man striveth with a fool, whether he be wroth, or laugh, he shall not find rest. [A wise man if with a fool shall strive (If a wise man shall strive with a fool), whether he laugh, or wrath, he shall not find rest.]

29:10 Men-quellers hate a simple man; but just men seek his soul. [Men of bloods hated the simple; rightwise men forsooth seek the soul of him (forsooth rightwise men seek the soul of him).]

29:11 A fool bringeth forth all his spirit; a wise man delayeth, and reserveth into time (to) coming afterward. [All his spirit bringeth forth the fool (A fool bringeth forth all his spirit); a wise man beareth over, and keepeth unto afterward.]

29:12 A prince that heareth willfully the words of lying*, shall have all *his* servants unfaithful. (A prince that willfully heareth the words of lying, all *his* servants shall be unfaithful.) [A prince that gladly heareth the words of leasing, all the ministers (of him) hath unpiousness (all the

29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

29:8 Scornful men bring a city into a snare: but wise men turn away wrath.

29:9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

29:10 The bloodthirsty hate the upright: but the just seek his soul.

29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

29:12 If a ruler hearken to lies, all his servants are wicked.

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ministers of him shall be unpious).]

29:13 A poor man and a lender met themselves; the Lord is [the] lightener of ever either. [The poor and the creancer met together; of either the lightener is the Lord. (The poor and the creditor met together; the Lord is the lightener of either.)]

29:14 If a king deemeth poor men in truth, his throne shall be made steadfast without end. [The king that deemeth in truth poor men, the throne of him into without end shall be fastened. (The king that deemeth poor men in truth, the throne of him shall be made steadfast into without end.)]

29:15 A rod and chastising shall give wisdom; but a child, that is left to his *own* will, shameth his mother. [Rod and correction shall yield wisdom; the child forsooth (forsooth the child), that is left to his will, confoundeth his mother.]

29:16 Great trespasses shall be multiplied in the multiplying of wicked men; and just men shall see the fallings of them. [In the multiplying of unpious men shall be multiplied hideous guilts; and the fallings of them rightwise men shall see (and rightwise men shall see the fallings of them).]

29:17 Teach thy son, and he shall comfort thee; and he shall give delights to thy soul. [Learn thy son, and he shall refresh thee; and he shall give delights to thy soul.]

29:18 When prophecy faileth, the people shall be destroyed; but he that keepeth the law, is blessed. [When prophecy shall fail, the people shall be scattered; who forsooth keepeth the law, is blessful (forsooth who

29:13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

29:14 The king that faithfully judgeth the poor, his throne shall be established for ever.

29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

29:16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

29:17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

29:18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

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keepeth the law is blessing).]

29:19 A servant may not be taught by words; for he understandeth that that thou sayest, and he despiseth to answer. (A servant may not be corrected with words; for he understandeth that that thou sayest, but he despiseth to answer.) [The servant in words may not be learned; for that that thou sayest, he understandeth, and to answer he despiseth. (The servant may not be corrected with words; for that that thou sayest, he understandeth, but he despiseth to answer.)]

29:20 Thou hast seen a man swift to speak; folly shall be hoped more than his amending (more shall be hoped of folly than of his amending). [Hast thou seen a man swift to speak? folly more is to be hoped than the correction of him (more is to be hoped of folly than of the correction of him).]

29:21 He that nourisheth his servant delicately from childhood, shall find him (a) rebel afterward. (He that delicately nourisheth his servant from childhood, shall find him a rebel afterward.) [Who delicately from childhood nourisheth his servant, afterward shall feel him unobedient. (Who delicately nourisheth his servant from childhood, afterward shall feel him unobedient.)]

29:22 A wrathful man stirreth (up) chidings; and he that is light to have indignation, shall be more inclined to sins. [The man wrathful stirreth strives; and he that is light to have indignation, shall be to sins more ready. (The wrathful man stirreth up strives; and he that is light to have indignation, shall be more ready to sins.)]

29:19 A servant will not be corrected by words: for though he understand he will not answer.

29:20 Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

29:21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

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29:23 Lowness followeth a proud man; and glory shall up-take a meek man of spirit (and glory shall take up a meek man of spirit). [The proud man lowness followeth; and the meek man in spirit glory shall receive. (Lowness followeth the proud man; and the meek man in spirit shall receive glory.)]

29:23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

29:24 He that taketh part with a thief, hateth his (own) soul; he heareth a man charging greatly (he heareth a man greatly charging), and showeth (it) not. [Who with a thief is partner, hateth his soul; the adjurer he heareth, and not showeth. (Who is partner with a thief, hateth his own soul; he heareth the adjurer, and showeth it not.)]

29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

29:25 He that dreadeth a man, shall fall soon (shall soon fall); he that hopeth in the Lord, shall be raised [up]. [Who dreadeth a man, soon shall fall; who hopeth in the Lord, shall be up-reared. (Who dreadeth a man, shall soon fall; who hopeth in the Lord, shall be reared up.)]

29:25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

29:26 Many men seek the face of the prince; and the doom of all men shall go forth of the Lord (but the doom of all men shall go forth from the Lord). [Many seek the face of the prince; and doom of each one shall go out from the Lord.]

29:26 Many seek the ruler's favour; but every man's judgment cometh from the LORD.

29:27 Just men have abomination of a wicked man; and wicked men have abomination of them, that be in a rightful way. [Rightwise men loathe the unpious man; and wicked men loathe them, that be in the (up)right way.]

29:27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

Chapter 30

Chapter 30

30:1 The words of him that gathereth,

30:1 The words of Agur the son of

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of the son spewing. The prophecy which a man spake, with whom God was, and which *man* was comforted by God dwelling with him, and said, /The words of him that gathereth, of the son spewing. The vision that a man spake, with whom God was, the which *man*, comforted by God dwelling with him, said, (The words of Agur, the son of Jakeh. The prophecy which a man spake unto Ithiel, yea unto Ithiel and Ucal,) [The words of the gatherer, (of the vomiting son. The vision that a man spake, with which is God, and that, God with him dwelling, comforted, saith (The vision that a man spake, with whom is God, and that, God dwelling with him, comforted, saith),]

30:2 I am the most fool(ish) of men; and the wisdom of men is not with me. [(The) Most fool I am of men (I am the most foolish of men); and the wisdom of men is not with me.]

30:3 I learned not wisdom; and I knew not the knowing of holy men. [I learned not wisdom; and I knew (not) the knowing of (the) saints.]

30:4 Who ascended into heaven, and came down? Who held together the spirit in his hands? (Who held together the wind in his hands?) who bound together (the) waters as in a cloak*? Who raised all the ends of [the] earth? What is the name of him? and what is the name of his son, if thou knowest? [Who went up into heaven, and who came down? Who withheld spirit in his hands? who bound together waters as in a cloth? Who reared all the terms of the earth? What name is of him? and what name of the son of him, if

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Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

30:2 Surely I am more brutish than any man, and have not the understanding of a man.

30:3 I neither learned wisdom, nor have the knowledge of the holy.

30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

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thou knew?}]

30:5 Each word of God *is* a shield set afire, to all that hope in him. (Each word of God *is* fired, a shield to all that hope in him.) [Each sermon of God is fired, a shield it is to all hopers in itself (it is a shield to all hopers in him).]

30:6 Add thou not any thing to the words of him, and thou be reprov'd (lest thou be reprov'd), and be found a liar.

30:7 I prayed (of) thee two things; deny not thou *them* to me, before that I die. [Two things I prayed to thee; not deny thou to me, ere I die. (Two things I prayed of thee; deny not thou to me, ere I die.)]

30:8 Make thou far from me vanity and words of lying^{*}; give thou not to me begging and riches; *but* give thou only necessaries to my lifelode (give thou not to me begging or riches; *but* give thou only necessaries for my lifelode); [Vanity and leasing words far do away from me; beggary and riches not give thou to me; give only to my lifelode needful things; (Do far away from me vanity and words of lying; give thou not to me beggary nor riches; give only needful things to my lifelode;)]

30:9 lest peradventure I be full-filled, and be drawn to deny, and say, Who is the Lord? and lest I be compelled by neediness, and steal, and forswear the name of my God. [lest peradventure I full-filled, be drawn to deny, and say, Who is the Lord? and through need constrained, steal, and forswear the name of my God.]

30:10 Accuse thou not a servant to his

30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

30:7 Two things have I required of thee; deny me them not before I die:

30:8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

30:9 Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

30:10 Accuse not a servant unto his

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lord, lest peradventure he curse thee, and thou fall down. [Not accuse thou a servant to his lord, lest peradventure he curse to thee, and thou fall.]

30:11 (There is) A generation that curseth his father, and that blesseth not his mother.

30:12 (There is) A generation that seemeth clean to itself, and nevertheless is not washed from his filths.

30:13 (There is) A generation whose eyes be high, and the eyelids thereof be raised [up] into high things.

30:14 (There is) A generation that hath swords for teeth, and eateth with his cheek teeth; that it eat [the] needy men of [the] earth, and the poor-alls of men (and the all-poor of men). [Generation that for teeth hath swords (There is a generation that hath swords for teeth), and cheweth with his wang teeth; that he eat the helpless from the earth, and (the) poor men from men.]

30:15 The waterleech hath two daughters, saying, Bring, bring. Three things be unable to be (ful)filled, and the fourth, that saith never, It sufficeth (and the fourth, that never saith, It sufficeth); [(Of) Waterleeches two be daughters, saying, Bring on, bring on. Three things be unfillable, and the fourth, that saith nevermore, It sufficeth; (Of waterleeches be two daughters, saying, Bring on, bring on. Three things be unfillable, and the fourth, that never saith, It sufficeth;)]

30:16 hell; and the mouth of the womb;

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master, lest he curse thee, and thou be found guilty.

30:11 There is a generation that curseth their father, and doth not bless their mother.

30:12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

30:13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

30:14 There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

30:15 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

30:16 The grave; and the barren womb;

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and the earth that is never filled with water; but fire (that) saith never, It sufficeth. (the grave; and the mouth of the womb; and the earth that is never filled with water; and the fire that never saith, It sufficeth.) [hell; and the mouth of a woman's womb; and the earth that never is filled with water; fire forsooth that saith not, It sufficeth (and the fire that saith not, It sufficeth).]

30:17 (The) Crows of the strand pick out that eye, that scorneth the father, and that despiseth the child-bearing of his mother; and the young* of an eagle eat that eye. [The eye that scorneth the father, and that despiseth the birth(ing) of his mother, peck him out crows of the streams; and eat him the sons of the eagle. (The eye that scorneth the father, and that despiseth the birthing of his mother, the crows of the streams shall peck it out; and the sons of the eagle shall eat it.)]

30:18 Three things be hard to me, and utterly I know not the fourth thing (and the fourth thing I utterly know not); [Three things be hard to me, and the fourth utterly I know not (and the fourth I utterly know not);]

30:19 the way of an eagle in (the) heaven(s); the way of a serpent on a stone; the way of a ship in the middle of the sea; and the way of a man in young waxing age. [the way of an eagle in heaven; the way of the shadow adder upon a stone; the way of a ship in the middle (of the) sea; and the way of a man in his waxing youth.]

30:20 Such is the way of a woman adulteress (Such is the way of an

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the earth that is not filled with water; and the fire that saith not, It is enough.

30:17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

30:18 There be three things which are too wonderful for me, yea, four which I know not:

30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

30:20 Such is the way of an adulterous woman; she eateth, and wipeth her

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adulterous woman), which eateth, and wipeth her mouth, and saith, I wrought not evil. [Such is the way of a woman adulteress (Such is the way of an adulterous woman), that eateth, and wiping her mouth, saith, I have not wrought evil.]

30:21 The earth is moved by three things, and *by* the fourth thing, which it may not sustain; [By three things is moved the earth (By three things the earth is moved), and (*by*) the fourth, that it may not sustain;]

30:22 by a servant, when he reigneth; by a fool, when he is filled with meat;

30:23 by an hateful woman, when she is taken in matrimony; and by an handmaid, when she is heir of her lady.

30:24 Four [things] be the least things of [the] earth, and those be wiser than wise men; [Four things there be (that be) the least of the earth, and they be wiser than wise men;]

30:25 ants, a feeble people, that make ready meat in harvest to themselves; (ants, a feeble people, that make ready for themselves meat in the harvest;) [ants, a feeble people, that prepare in reap time meat to them(selves);]

30:26 a hare, a people unmighty, that setteth his bed in a stone; [a little hare, a folk unmighty, that in a stone his bed setteth (that setteth his bed in a stone);]

30:27 a locust (that) hath no king, and (yet) all goeth out by companies;

30:28 a lizard (that) endeavoureth with hands, and dwelleth in the houses of

mouth, and saith, I have done no wickedness.

30:21 For three things the earth is disquieted, and for four which it cannot bear:

30:22 For a servant when he reigneth; and a fool when he is filled with meat;

30:23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

30:24 There be four things which are little upon the earth, but they are exceeding wise:

30:25 The ants are a people not strong, yet they prepare their meat in the summer;

30:26 The conies are but a feeble folk, yet make they their houses in the rocks;

30:27 The locusts have no king, yet go they forth all of them by bands;

30:28 The spider taketh hold with her hands, and is in kings' palaces.

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kings. [a lizard with hands cleaveth (a lizard that cleaveth with his hands), and he dwelleth in the houses of a king.]

30:29 Three things there be, that go well, and the fourth thing, that goeth richly, *or wellsomely*. [Three things be, that well go (that go well), and the fourth, that goeth wellsomely.]

30:30 A lion, strongest of beasts, shall not dread at the meeting of any man; [A lion, most strong of beasts, at the against-coming of none shall dread;]

30:31 a cock girded [up] the loins; and a ram, (and a king,) and none there is that shall against-stand him. (a cock, the loins girded up; and a ram; and a king, of whom there is none that shall stand against him.) [a cock girded up the loins; and a ram, (and a king,) and there is not that withstand to him. (a cock, the loins girded up; and a ram; and a king, of whom there is none that shall withstand him.)]

30:32 [And] He that appeareth a fool, after that he is raised [up] on high; for if he had understood, he had set (his) hand on his mouth. [And (he) that (a) fool shall seem, after that he is reared up into high; if forsooth he had understood, to his mouth he had put on (his) hand. (And he that shall seem a fool, after that he is reared up on high; forsooth if he had understood, he had put his hand on his mouth.)]

30:33 Forsooth he that thrusteth strongly teats, to draw out milk, thrusteth out butter; and he that smiteth greatly, draweth out blood; and he that stirreth ires, bringeth forth

30:29 There be three things which go well, yea, four are comely in going:

30:30 A lion which is strongest among beasts, and turneth not away for any;

30:31 A greyhound; an he goat also; and a king, against whom there is no rising up.

30:32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

30:33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

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discords. (Forsooth he that strongly thrusteth teats, to draw out milk, thrusteth out butter; and he that greatly smiteth, draweth out blood; and he that stirreth up ires, bringeth forth discords.) [Who forsooth strongly thrusteth teats (Forsooth who strongly thrusteth teats), to draw out milk, thrusteth out butter; and who hugely smiteth, draweth out blood; and who stirreth wraths, bringeth forth discords.]

Chapter 31

31:1 The words of Lemuel, the king; the vision by which his mother taught him.

31:2 What my darling? what the darling of my womb? what the darling of my desires? [What my love? what my love of my womb? what my love of my vows?]

31:3 Give thou not thy chattel to women, and thy riches to do away kings. [Not give thou to women thy substance (Give thou not thy substance to women), nor thy riches to be done away kings.]

31:4 A! Lemuel, do not thou give wine to kings; for no private there is, where drunkenness reigneth (for there is no secret place, where drunkenness reigneth). [Do thou not to kings, O! Lemuel, do thou not to kings give wine; for no private is, where drunkenness reigneth. (Do not thou to kings, O! Lemuel, do not thou to kings give wine; for there is no secret place, where drunkenness reigneth.)]

31:5 Lest peradventure they drink, and forget dooms, and change the cause of

Chapter 31

31:1 The words of king Lemuel, the prophecy that his mother taught him.

31:2 What, my son? and what, the son of my womb? and what, the son of my vows?

31:3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

31:5 Lest they drink, and forget the law, and pervert the judgment of any of

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the sons of a poor man. [Lest peradventure they drink, and forget dooms, and change the cause of the poor.]

31:6 Give ye cider to them that mourn, and wine to them that be of bitter soul. [Giveth cider to mourning men, and wine to them that be in bitter inwit.]

31:7 Drink they, and forget they their neediness; and think they no more on their sorrow. [Drink they, and forget they of their neediness; and of their sorrow record they no more (and remember they no more of their sorrow).]

31:8 Open thy mouth for a dumb man, and open thy mouth for the causes of all sons that pass forth.

31:9 Deem thou that that is just, and deem thou a needy man and a poor man. [Deem that (that) is rightwise, and venge the helpless and the poor.]

31:10 Who shall find a strong woman? the price of her *is* far, and from the last ends (the price of her *is* far beyond any thing else).

31:11 The heart of her husband trusteth in her; and he shall not have need to robberies (and he shall not have need for robberies). [Trusteth in her the heart of her man; and spoils he shall not need. (The heart of her man trusteth in her; and he shall not need spoils.)]

31:12 She shall yield to him good, and not evil, in all the days of her life. [She shall yield to him good, and not evil, all the days of her life.]

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the afflicted.

31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

31:7 Let him drink, and forget his poverty, and remember his misery no more.

31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

31:9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

31:10 Who can find a virtuous woman? for her price is far above rubies.

31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

31:12 She will do him good and not evil all the days of her life.

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31:13 She sought wool and flax; and wrought by the counsel of her hands.

31:13 She seeketh wool, and flax, and worketh willingly with her hands.

31:14 She is made as the ship of a merchant, that beareth his bread from [a]far. [She is made as the ship of a merchant, from afar bringing her bread (bringing her bread from afar).]

31:14 She is like the merchants' ships; she bringeth her food from afar.

31:15 And she rose by night, and gave lifelode to her menials, and meats to her handmaids/to her handmaidens. [And from the night she rose, and gave prey to her home-men, and meats to her handwomen.]

31:15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

31:16 She beheld a field, and bought it; (out) of the fruit of her hands she planted a vinery.

31:16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

31:17 She girded her loins with strength, and made strong her arm. [She girded to with strength her loins (She girded her loins with strength), and made stalworthy her arm.]

31:17 She girdeth her loins with strength, and strengtheneth her arms.

31:18 She tasted, and saw, that her merchandise was good; her lantern shall not be quenched in the night.

31:18 She perceiveth that her merchandise is good: her candle goeth not out by night.

31:19 She put her hands to the wharve, and her fingers took the spindle. [Her hand she put to strong things (She put her hand to strong things), and her fingers caught the spindle.]

31:19 She layeth her hands to the spindle, and her hands hold the distaff.

31:20 She opened her hand to the needy man, and stretched forth her hands to a poor man. [Her hand she opened to the helpless, and her palms she straightened out to the poor. (She opened her hand to the helpless, and she stretched out her palms to the poor.)]

31:20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

31:21 She shall not dread for her house of

31:21 She is not afraid of the snow for

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the colds of snow (She shall not dread of the colds of snow for her household); for all her menials be clothed with double *clothes*. [She shall not dread to her house of colds of snow; all forsooth her home-men be clothed with double. (She shall not dread of the colds of snow for her household; forsooth all her home-men be double-clothed.)]

31:22 She made to her(self) a ray-cloth (She made for herself a ray-cloth); bis, *either white silk*, and purple *is* the cloak* of her. [A ray-cloth she made to her (She made for herself a ray-cloth); bis and purple (*be*) the clothing of her.]

31:23 Her husband *is* noble in the gates, when he sitteth with the senators of [the] earth. [Noble in the gates (*is*) the man of her, when he shall sit with the senators of the earth.]

31:24 She made linen cloth, and sold *it*; and gave a girdle to a merchant. [Sendal she made, and sold; and a little girdle she took to a merchant. (She made sendal, and sold *it*; and she took a little girdle to a merchant.)]

31:25 Strength and fairness *is* the clothing of her; and she shall laugh in the last day.

31:26 She opened her mouth to wisdom (She opened her mouth with wisdom); and the law of mercy *is* in her tongue.

31:27 She beheld the paths of her house; and she ate not bread idly (and she ate not the bread of idleness).

31:28 Her sons rose up, and preached her most blessed; her husband *rose (up)*, and

her household: for all her household are clothed with scarlet.

31:22 She maketh herself coverings of tapestry; her clothing is silk and purple.

31:23 Her husband is known in the gates, when he sitteth among the elders of the land.

31:24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

31:25 Strength and honour are her clothing; and she shall rejoice in time to come.

31:26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

31:27 She looketh well to the ways of her household, and eateth not the bread of idleness.

31:28 Her children arise up, and call her blessed; her husband also, and he

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praised her. [There rose the sons of her, and most blessingful preached (and preached her most blessingful); and the man of her praised her.]

31:29 Many daughters gathered riches; thou passedest (them) all./thou hast overpassed (them) all. [Many daughters gathered riches; thou overpassedest (them) all.]

31:30 Fairness is deceivable grace, and vain (Fairness is deceitful, and beauty is vain); that woman, that dreadeth the Lord, [she] shall be praised. [Deceivable grace and vain is fairness (Fairness is deceitful, and beauty is vain); the woman dreading the Lord, she shall be praised.]

31:31 Give ye to her of the fruit of her hands; and (let) her (own) works praise her in the gates.

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praiseth her.

31:29 Many daughters have done virtuously, but thou excellest them all.

31:30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.

THE BOOK *of*
ECCLESIASTES
THE BOOK OF THE SPEAKER
TO THE PEOPLE

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Chapter 1

1:1 The words of Ecclesiastes*, son of David, king of Jerusalem.

* *That is, '(the words) of Solomon', for 'Ecclesiastes' is said (is defined as), 'a speaker to the people'.*

1:2 Vanity of vanities, said Ecclesiastes; vanity of vanities, and all things *be* vanity. [Vanity of vanities, said Ecclesiastes; vanity of vanities, and all things vanity.]

1:3 What hath a man more of all his travail, by which he travaileth under the sun? (What profit hath a man of all his travail, by which he travaileth under the sun?) [What hath a man moreover of all his travail, that he travaileth under the sun?]

1:4 A generation passeth away, [and] *another* generation cometh; but the earth standeth without end. [Generation goeth, and generation cometh; the earth forsooth into without end standeth (forsooth the earth standeth into without end).]

1:5 The sun riseth [up], and goeth down, and turneth again to his place; and there it riseth again, [The sun riseth

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Chapter 1

1:1 The words of the Preacher, the son of David, king in Jerusalem.

1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

1:3 What profit hath a man of all his labour which he taketh under the sun?

1:4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

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up, and goeth down, and to his place turneth again; and there again-rising,]

1:6 and compasseth by the south, and turneth again to the north. The spirit compassing all things goeth about, and turneth again into his circles (The wind goeth about compassing all things, and turneth again into his circles). [goeth about by the south, and turneth again to the north. Environing all things, the spirit in compass passeth, and into his circles turneth again (Environing all things, the wind passeth in compass, and turneth again into his circles).]

1:7 All (the) floods enter into the sea, and the sea floweth not over *the marks set of God*; the floods turn again to the place from whence they come forth, that they flow [out] again. [All floods enter into the sea, and the sea redoundeth not; to the place whence the floods went out, they turn again, that again they flow out.]

1:8 All things *be* hard; a man may not declare those things by word; the eye is not (ful)filled by sight, neither the ear is filled by hearing. [All things hard, and a man may not them tell out plainly with word; the eye is not filled with sight, nor fulfilled is the ear with hearing. (All things *be* hard, and a man may not plainly tell them out with word; the eye is not filled with sight, nor the ear is fulfilled with hearing.)]

1:9 What is that thing that was, (but) that that shall come? What is that thing that is made, (but) that that shall be made? Nothing under the sun *is* new, [What is that (that) was, (but) it that is to come? What is that (that) is made, (but) it that is to be made? Nothing under the sun

1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

1:7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

1:8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

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new (Nothing *is* new under the sun),]

1:10 neither any man may say, Lo! this thing is new; for now it went before in worlds, that were before us (for already it went before in worlds that were before us). [nor any man may say, Lo! this is fresh new; now forsooth it went before in worlds, the which were before us. (nor any man may say, Lo! this is freshly new; forsooth already it went before in worlds the which were before us.)]

1:11 Mind of the former things is not, but soothly neither thinking of those things, that shall come afterward, shall be at them that shall come in the last time. (There is not remembrance of the former things, soothly neither thinking of those things that shall come afterward, shall be with them that shall come in the last time.) [There is not mind of the rather things, but and of those things forsooth (forsooth but of those things), that be after to come, shall not be recording, (*or in remembrance,*) with them that be to come in the last time.]

1:12 I Ecclesiastes was king of Israel in Jerusalem;

1:13 and I purposed in my soul to seek and ensearch wisely of all things, that be made under the sun (and I purposed in my soul to wisely seek and ensearch all things that be made under the sun). God gave this evil occupation to the sons of men, that they should be occupied therein. [and I purposed in mine inwit to seek and ensearch wisely of all things, that be made under the sun. This worst occupation gave God to the sons of men, that

1:10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

1:11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

1:12 I the Preacher was king over Israel in Jerusalem.

1:13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

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they should be occupied in it. (and I purposed in mine inwit to wisely seek and ensearch all things that be made under the sun. God gave this worst occupation to the sons of men, that they should be occupied in it.)]

1:14 I saw all things that be made under the sun, and lo! all things *be* vanity and torment of spirit. [I saw all things that be made under the sun, and lo! all things vanity and tormenting of spirit.]

1:15 Wayward men be amended of hard (Wayward men be hard amended); and the number of fools is great without end. [Perverted men of hard be amended; and without end is the number of fools. (Perverted men be hard amended; and the number of fools is without end.)]

1:16 I spake in mine heart, and I said, Lo! I am made great, and I passed in wisdom all men, that were before me in Jerusalem; and my soul saw many things wisely, and I learned (and my soul wisely saw many things, and I learned). [I spake in mine heart, saying, Lo! great I am made, and I went before all in wisdom, that were before me in Jerusalem; and my mind beheld many things wisely, and I learned. (I spake in mine heart, saying, Lo! I am made great, and I went before in wisdom all that were before me in Jerusalem; and my mind wisely beheld many things, and I learned.)]

1:17 And I gave mine heart, that I should know prudence and doctrine, and errors and folly. And I knew that in these things also was travail and torment of spirit; [And I gave mine heart, that I knew prudence and doctrine, and errors

1:14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

1:15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

1:16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

1:17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

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and folly. And I knew that in these things also was travail and tormenting of spirit;]

1:18 for in much wisdom is much indignation, and he that increaseth knowing, increaseth also travail.

Chapter 2

2:1 Therefore I said in mine heart, I shall go, and I shall flow in delights, and I shall use goods; and I saw also that this was vanity. [I said in mine heart, I shall go, and flow with delights, and I shall take the fruits of goods; and I saw also that that was vanity.]

2:2 And laughing I areckoned (as) error, and I said to joy, What art thou, deceived in vain? [And laughing I (be)held (as) error, and to joy I said, Whereto in vain thou art beguiled? (and to joy I said, Whereto art thou beguiled in vain?)]

2:3 I thought in mine heart to withdraw my flesh from wine, that I should lead over my soul to wisdom, and that I would eschew folly, till I should see, what were profitable to the sons of men; in which deed (all) the number of days of their life under the sun is needful (which deed is needful in all the number of the days of their life under the sun). [I thought in mine heart to withdraw my flesh from wine, and mine inwit to bear over to wisdom, and that I should eschew folly, to the time that I should see, what were profitable to the sons of men; the which thing done, need is to their life, in (all) the number of days under the sun (which thing is needed to be done in all the number of the days of their life under the sun).]

1:18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Chapter 2

2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2:2 I said of laughter, It is mad: and of mirth, What doeth it?

2:3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

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2:4 I magnified, *either made great*, my works, I builded houses to me (I built houses for me), and I planted vines; [I magnified my works, I built to me houses, and planted vines;]

2:4 I made me great works; I builded me houses; I planted me vineyards:

2:5 I made yards and orchards, and I setted them with the trees of all kind(s);/and I set those with trees of all kind(s); [I made gardens and apple gardens, and I planted them with the trees of all kind(s);]

2:5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

2:6 and I made cisterns of waters, for to water the wood of [the] trees growing. (and I made cisterns of water, for to water the wood of the growing trees.) [and I made out to me fishponds of waters, that I should water the wood of the burgeoning trees.]

2:6 I made me pools of water, to water therewith the wood that bringeth forth trees:

2:7 I had in possession servants and handmaidens; and I had much menials/much household, and droves of great beasts, and great flocks of sheep, over all men that were before me in Jerusalem. [I wielded servants and handwomen; and much menials I had (and I had much menials); droves also, and great flocks of sheep, over all men that were before me in Jerusalem.]

2:7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

2:8 I gathered together to me silver and gold, and the castles of kings and of provinces; I made to me singers and singeresses, and [the] delights of the sons of men, and cups and vessels in service, (for) to pour out wines; [I heaped to me silver and gold, and substances of kings and of provinces; I made to me singers and singeresses, and the delights of the sons of men, cups and pots in service, to wines to be

2:8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

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poured (for wines to be poured out);}

2:9 and I passed in riches all men that were before me in Jerusalem. Also wisdom dwelled stably with me, {and I passed in riches all that before me were in Jerusalem. Wisdom also abode still with me, (and I passed in riches all that were before me in Jerusalem. Also wisdom abode still with me,)}

2:10 and all things which mine eyes desired, I denied not to them; neither I refrained mine heart, that not it used all lust (neither I refrained mine heart, that it used not all lust), and (it) delighted itself in these things which I had made ready; and I deemed this my part, if I used my travail. {and all things that desired mine eyes, I denied not to them; nor I forbidded mine heart, but that of all voluptuousity he should take fruit, and all-delight himself in these things that I had prepared; and this I allowed (for) my part, for I should use my travail. (and all things that mine eyes desired, I denied not to them; nor I forbidded mine heart, but that he should take fruit of all voluptuousity, and all-delight himself in these things that I had prepared; and I allowed this for my part, that I should use my travail.)}

2:11 And when I had turned me to all the works which mine hands had made, and to the travails in which I had sweated in vain, I saw in all things vanity and torment of soul, and that nothing under [the] sun dwelleth stably (and that nothing dwelleth stably under the sun). {And when me I had turned to all the works that mine hands had done (And when I had turned me to all the works that

2:9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

2:10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

2:11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

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mine hands had done), and to the travails in which in vain I had sweated, I saw in all things vanity and tormenting of inwit, and nothing to dwell still under the sun.]

2:12 I passed forth to behold wisdom, and errors, and folly; (*and*) *I said*, What is a man, that he may follow the king, his maker? (I passed forth to behold wisdom, and errors, and folly; *and I said*, What can the man, that even followeth the king, do that is new?) [I passed, and to be behold wisdom, and errors, and folly; what is forsooth a man, that he may follow the king, his maker? (I passed forth to behold wisdom, and errors, and folly; forsooth what can the man, that followeth the king, do that is new?)]

2:13 And I saw, that wisdom went so much before folly, as much as light is diverse from darkneses. [And I saw, that so much wisdom went before folly, how much light is in difference from darkneses. (And I saw, that wisdom went so much before folly, as much as light is in difference from darkneses.)]

2:14 The eyes of a wise man *be* in his head, (but) a fool goeth in darkneses; and I learned, that one perishing was of ever either. [Of the wise man the eyes (*be*) in his head, (but) the fool goeth in darkneses; and I learned, that one dying was of ever either.]

2:15 And I said in mine heart, If one death shall be both of the fool and of me, what profiteth it to me, that I gave more busyness to wisdom? And I spake with my soul, and perceived, that this also was vanity. [And I said in mine heart, If one and of the fool and my dying shall be,

2:12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

2:13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

2:14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

2:15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

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what to me profiteth, that more busyness I gave to wisdom? (And I said in mine heart, If one dying shall be of both the fool and my dying, what profiteth to me that I gave more busyness to wisdom?) And spoken with my mind, I took heed, that that also was vanity.]

2:16 For the mind of a wise man shall not be, (and) in like manner as neither of a fool, without end, and [the] times to coming shall cover all things together with forgetting; a learned man dieth in like manner as an unlearned man. (For the remembrance of a wise man shall not be, and in like manner that of a fool, into without end, and the times to come shall cover all things altogether with forgetting; a learned man dieth in like manner as an unlearned man.) [Forsooth there shall not be the mind of the wise man, like manner as of the fool, into without end, and the times to come with forgetting all things shall cover together; the taught man dieth, also and the untaught. (Forsooth there shall not be the remembrance of the wise man, and in like manner that of the fool, into without end, and the times to come shall cover all things altogether with forgetting; the taught man dieth, and also the untaught.)]

2:17 And therefore it annoyed me of my life (And therefore it vexed me to live), seeing that all things under [the] sun be evil, and that all things *be* vanity and torment of the spirit. [And therefore it annoyed me of my life, seeing all evils to be under the sun (seeing all things under the sun to be evil), and all things vanity, and tormenting of spirit.]

2:18 Again I cursed all my busyness, by which I travailed most studiously under

2:16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

2:17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

2:18 Yea, I hated all my labour which I had taken under the sun: because I

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[the] sun; and I shall have an heir after me, [Again I loathed all my busyness, that under the sun most studiously I travailed, (and) to have an heir after me,]

2:19 whom I know not, whether he shall be wise either a fool; and he shall be lord in my travails, for which I sweated greatly, and was busy; and is there any thing so vain? (whom I know not, whether he shall be wise either a fool; and he shall be lord of my travails for which I was busy and greatly sweated; and is there any thing so vain?) [whom I know not, whether wise or fool he be to be (whom I know not, whether he be to be wise or foolish); and (he) shall lordship in my travails, in the which I have much sweated, and be busy; and all thing is so vain./and all thing also vain.]

2:20 Wherefore I ceased, and mine heart forsook for to travail further under [the] sun. (Wherefore I ceased, and mine heart forsook for to further travail under the sun.) [Wherefore I ceased, and mine heart forsook more to travail under the sun. (Wherefore I ceased, and mine heart forsook to travail more under the sun.)]

2:21 For why when another man travaileth in wisdom and teaching, and busyness, he leaveth things gotten to an idle man (he leaveth his gotten things to an idle man); and therefore this *is* vanity, and great evil. [For when another shall travail in wisdom, and doctrine, and busyness, and to an idle man the purchased things leaveth (and leaveth the purchased things to an idle man); and that then (*is*) vanity, and great evil.]

should leave it unto the man that shall be after me.

2:19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity.

2:20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

2:21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

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2:22 For why what shall it profit to a man of all his travail, and torment of spirit, with which he was tormented under [the] sun? [What forsooth shall profit to a man of all his travail, and of the tormenting of spirit, that under the sun he is tormented? (Forsooth what shall it profit to a man of all his travail, and of the tormenting of spirit, that he is tormented with under the sun?)]

2:22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

2:23 All his days be full of sorrows and mischiefs, and by night he resteth not in soul; and whether this is not vanity? [All the days of him of sorrows and mis-ease be full, and by the night in mind he resteth not; and whether is not that vanity? (All the days of him be full of sorrows and mis-ease, and by the night he resteth not in mind; and whether this is not vanity?)]

2:23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

2:24 Whether it is not better to eat and drink, and to show to his soul [the] goods of his travails? and this *thing is* (also) of the hand of God. [Whether is it not better to eat and drink, and to show to his life the goods of his travails? and that is of the hand of God.]

2:24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

2:25 Who shall devour so (Who shall so devour), and shall flow in delights, as I *have*? [Who shall so devour, and (in) delights flow, as I? (and flow in delights, as I?)]

2:25 For who can eat, or who else can hasten hereunto, more than I?

2:26 God gave wisdom, and knowing, and gladness to a good man in his sight; but he gave torment, and superfluous busyness to a sinner, that he increase, and gather together, and give to him that (that) pleaseth God; but also this *is* vanity, and vain busyness of soul. [To a good man in his sight God gave wisdom, and

2:26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

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knowing, and understanding; to the sinner forsooth he gave tormenting (forsooth to the sinner he gave tormenting), and waste busyness, that he add, and gather together, and take to him that (that) shall please to God; but and this (*is*) vanity, and waste busyness of mind.]

Chapter 3

3:1 All things have (a) time, and all things under [the] sun pass by their spaces. [All things have time, and in their spaces pass all things under the sun.]

3:2 Time of birth, and time of dying; time to plant, and time to draw up that that is planted. [Time of having birth, and time of dying; time of planting, and time of pulling up that (that) is planted.]

3:3 Time to slay, and time to make whole; time to destroy, and time to build. [Time of slaying, and time of healing; time of destroying, and time of building.]

3:4 Time to weep, and time to laugh; time to bewail, and time to dance. [Time of weeping, and time of laughing; time of wailing, and time of leaping.]

3:5 Time to scatter stones, and time to gather (them) together; time to embrace, and time to be far from embracings. [Time of springing abroad stones, and time of gathering together; time of embracing, and time to be made afar from embracings.]

3:6 Time to get, and time to lose; time to keep, and time to cast away. [Time of purchasing, and time of losing; time of

Chapter 3

3:1 To every thing there is a season, and a time to every purpose under the heaven:

3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

3:5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

3:6 A time to get, and a time to lose; a time to keep, and a time to cast away;

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keeping, and time of casting away.}]

3:7 Time to cut, and time to sew together; time to be still, and time to speak. [Time of cutting, and time of sewing together; time of holding peace, and time of speaking.]

3:8 Time of love, and time of hatred;/Time to love, and time of hatred; time of battle, and time of peace. [Time of loving, and time of hate; time of battle, and time of peace.]

3:9 What hath a man more of his travail? (What more hath a man from his travail?)

3:10 I saw the torment, which God gave to the sons of men, that they be occupied therein.

3:11 God made all things good in their time, and gave the world to disputing of them, that a man find not (out) the work that God hath wrought from the beginning unto the end. [All things he made good in their time, and the world he took to the disputation of them (and he took the world to the disputation of them), that a man find not (out) the work that God wrought from the beginning to the end.]

3:12 And I knew that nothing was better *to a man*, but to be glad, and to do good *works* in his life. (And I knew that nothing was better *for a man*, but to be glad, and to do good *works* in his life.) [And I knew that there was no better, but to glad, and to do good in their life.]

3:13 For why each man that eateth and

3:7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

3:8 A time to love, and a time to hate; a time of war, and a time of peace.

3:9 What profit hath he that worketh in that wherein he laboureth?

3:10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

3:11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

3:12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

3:13 And also that every man should

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drinketh, and seeth (the) good of his travail; this is the gift of God. [Each man forsooth that eateth and drinketh, and seeth good of his travail; that the gift of God is. (Forsooth each man that eateth and drinketh, and seeth the good of his travail; that is the gift of God.)]

eat and drink, and enjoy the good of all his labour, it is the gift of God.

3:14 I have learned that all works, which God made, last steadfastly till into without end; I have learned that all the works, that God made, last steadfastly unto without end; we may not add any thing to those *works*, neither take away from those *things*, which God made, that he be dreaded. [I learned that all works, that God made, dwell still into without end; we may not to them any thing add (we may not add any thing to them), or take away, that God made, that he be dreaded.]

3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

3:15 That thing that is made, dwelleth perfectly; those things that shall come, were before; and God restoreth that, that is gone. [That (that) is made, it dwelleth still; that (that) be to come, now were; and God restoreth that, that went away.]

3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

3:16 I saw under [the] sun unfaithfulness in the place of doom; and wickedness in the place of rightfulness. [I saw under the sun in (the) place of doom unpiousness; and in the place of rightwiseness wickedness. (I saw under the sun unpiousness in the place of doom; and wickedness in the place of rightwiseness.)]

3:16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

3:17 And I said in mine heart, The Lord shall deem a just man, and an unfaithful man; and the time of each thing shall be

3:17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose

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then (and then shall be the time of each thing). [And I said in mine heart, The rightwise and the unpious the Lord shall deem; and (the) time of all thing then shall be. (And I said in mine heart, The Lord shall deem the rightwise and the unpious; and then shall be the time of all thing.)]

3:18 I said in mine heart of the sons of men, that God should prove them, and show (them) that they be like beasts.

3:19 Therefore one is the perishing of man and of beasts, and even condition *is* of ever either (Therefore the perishing of man and of beasts is one *and the same*, and even *is* the condition of ever either); as a man dieth, so and those *beasts* die; all *those* breathe in like manner, and a man hath nothing more than a beast. All things be subject to vanity, [Therefore one is the dying of men and of beasts, and even the condition of ever either; as a man dieth, so and those die; like manner breathe all things, and nothing hath a man more than a beast. All things underlie to vanity, (Therefore the dying of men and of beasts is one, and even *is* the condition of ever either; as a man dieth, so and those die; all things breathe in like manner, and a man hath nothing more than a beast. All things lie under vanity,)]

3:20 and all things go to one place; those be made of earth, and those turn again (al)together into earth. (and all things go to one place; they be made of earth, and they all turn again into earth.) [and all things go to one place; of earth they be made, and into earth together

and for every work.

3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

3:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

3:20 All go unto one place; all are of the dust, and all turn to dust again.

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they turn again (and they all turn again into earth).]

3:21 Who knoweth, if the spirit of the sons of Adam goeth upward, and if the spirit of beasts goeth downward (into the earth)? [Who knew, if the spirit of the sons of Adam go up above, and if the spirit of beasts go down beneath?]

3:22 And I perceived that nothing is better, than that a man be glad in his work, and that this be his part; for who shall bring (to) him, that he know things that shall come after him? (for who shall bring to him, that he know what things shall come after him?)

Chapter 4

4:1 I turned me (again) to other things, and I saw false challenges, that be done under the sun, and the tears of the guiltless, and no man (was a) comforter; and that they destitute, *either forsaken*, of the help of all men, may not against-stand the violence of them. [I turned me to other things, and I saw challenges, that under the sun be done (that be done under the sun), and the tears of innocents, and no man comforting (them); nor to be able to withstand the violence of them, deprived (of) the help of all.]

4:2 And I praised more dead men than living men; (And I praised dead men more than living men;) [And I praised more the dead than the living; (And I praised the dead more than the living;)]

4:3 and I deemed him, that was not born yet (that was not yet born), and

3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

3:22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Chapter 4

4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

4:2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

4:3 Yea, better is he than both they, which hath not yet been, who hath not

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saw not the evils that be done under the sun, *to be* more blessed than ever either. [and I deemed him wellsomer than either, that yet is not born (that was not yet born), nor saw the evils that be done under the sun.]

seen the evil work that is done under the sun.

4:4 Again I beheld all the travails of men, and busynesses; and I perceived that those be open to [the] envy of the neighbour; and therefore in this is vanity, and superfluous busyness.

4:4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

4:5 A fool foldeth together his hands, and eateth his flesh, [The fool foldeth together his hands, and eateth his flesh,]

4:5 The fool foldeth his hands together, and eateth his own flesh.

4:6 and saith, Better is an handful with rest, than ever either hand full with travail and torment of soul. [saying, Better is a little handful with rest, than full either hand with travail and tormenting of inwit. (saying, Better is a little handful with rest, than either hand full with travail and tormenting of inwit.)]

4:6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

4:7 I beheld and found also another vanity under the sun; [Beholding I found and another vanity under the sun;]

4:7 Then I returned, and I saw vanity under the sun.

4:8 one there is, and he hath not a second; neither a son, nor a brother; and nevertheless he ceaseth not to travail, neither his eyes be (ful)filled with riches; neither he bethinketh (to) *him(self)*, and saith, To whom travail I, and deceive my soul in goods? In this also is vanity, and the worst torment. (there is one alone, and he hath not a second; neither a son, nor a brother; and nevertheless he ceaseth not to travail, neither his eyes be fulfilled with riches; neither he bethinketh to *himself*, and saith, For

4:8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

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whom do I travail, and deprive my soul of good things? In this also is vanity, and the worst torment.) [one is, and the second hath not; neither son, nor brother; and neverthelater to travail he ceaseth not, and neverthelater his eyes be not (ful)filled with riches; nor he thinketh again, saying, To whom travail I, and beguile my soul of goods? In that also is vanity, and (the) worst tormenting. (one is, and hath not a second; neither son, nor brother; and neverthelater he ceaseth not to travail, and neverthelater his eyes be not fulfilled with riches; nor he thinketh again, saying, For whom travail I, and bereave my soul of goods? In that also is vanity, and the worst tormenting.)]

4:9 Therefore it is better, that two be together than one; for they have profit of their fellowship. [Better is, that two be together than one; forsooth they have advantage of their fellowship.]

4:10 If one falleth down, he shall be underset of the tother (he shall be underset by the tother); woe to him that is alone, for when he falleth, he hath none to raise him up. [If one shall fall, of the tother he shall be held up (he shall be raised up by the tother); woe to the (one) alone, for when he shall fall, he hath not a man rearing him up.]

4:11 And if twain sleep *together*, they shall be nourished together; how shall one be made hot? [If two shall sleep, they shall be nursed together; one, what manner shall he be made hot?]

4:12 And if any man hath [the] mastery against one, twain against-stand him; a threefold cord is broken of hard (a

whom do I travail, and deprive my soul of good things? In this also is vanity, and the worst torment.) [one is, and the second hath not; neither son, nor brother; and neverthelater to travail he ceaseth not, and neverthelater his eyes be not (ful)filled with riches; nor he thinketh again, saying, To whom travail I, and beguile my soul of goods? In that also is vanity, and (the) worst tormenting. (one is, and hath not a second; neither son, nor brother; and neverthelater he ceaseth not to travail, and neverthelater his eyes be not fulfilled with riches; nor he thinketh again, saying, For whom travail I, and bereave my soul of goods? In that also is vanity, and the worst tormenting.)]

4:9 Two are better than one; because they have a good reward for their labour.

4:10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

4:11 Again, if two lie together, then they have heat: but how can one be warm alone?

4:12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

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threefold cord is harder to break). [If any man have the over-hand against one, two withstand to him; a threefold cord hard is broken. (If any man have the upper hand against one, two withstand him; a threefold cord is harder to break.)]

4:13 A poor man and wise is better than an eld king and fool(ish), that cannot before-see into (the) time to coming. (A poor but wise man is better than an old and foolish king, who cannot before-see into the time to come.) [Better is a child poor and wise than a king old and fool(ish), that cannot see before into after.]

4:14 For some time a man goeth out (At some time a man goeth out), both from prison and chains, (in)to a realm; and another, born into a realm, is wasted by neediness. [That and from prison and chains, otherwhile, some man goeth out to a realm; and another, born into a realm with mis-ease is wasted. (Otherwhile, some man, from prison and chains, goeth out into a realm; and another, born into a realm, is wasted with mis-ease.)]

4:15 I saw all men living that go under the sun, with the second young waxing man, that shall rise (up) for him. (I saw all living men that go under the sun, with the second waxing young man, that shall rise up in his place.) [I saw all living men that go under the sun, with the young full waxing the second (with the second full waxing young man), that shall rise (up) for him.]

4:16 The number of people, of all that were before him, is great without

4:13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

4:14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

4:15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

4:16 There is no end of all the people, even of all that have been before them:

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measure, and they that shall come afterward, shall not be glad in him; but also this *is* vanity and torment of the spirit. [Without end is the number of the people, of all that were before him, and that after be to come (and that be to come after), (that) shall not glad in him; but and this vanity and tormenting of spirit.]

Chapter 5

5:1 Thou that enterest into the house of God, keep thy foot, and nigh thou for to hear; for why much better is obedience, than the sacrifice of fools, that know not what evil they do. [Keep thou thy foot, going into the house of God, and nigh that thou hear; forsooth much better is obeisance than victory sacrifices of fools, that know not what they do of evil.]

5:2 Speak thou not any thing follily, neither thine heart be swift to bring forth a word before God; for God *is* in heaven, and thou art on earth, therefore thy words be few. [And speak thou not follily any thing, nor thine heart be swift to bring forth a word before God; God forsooth in heaven, and thou upon earth, and therefore few be thy words. (And speak thou not any thing follily, nor thine heart be swift to bring forth a word before God; forsooth God *is* in heaven, and thou upon earth, and therefore thy words be few.)]

5:3 Dreams follow many busynesses, and folly shall be found in many words. [Swevens follow many busynesses, and in many words shall be found folly (and folly shall be found in many words).]

5:4 If thou hast avowed any thing to

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they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Chapter 5

5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

5:3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

5:4 When thou vowest a vow unto

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God, tarry thou not to yield *it*; for an unfaithful and fond promise displeaseth him; but yield thou whatever thing thou hast avowed; [If any thing thou hast vowed to God, not tarry thou to yield; forsooth displeaseth to him (an) unfaithful and fool(ish) promise; but whatever thou avowest, yield; (If any thing thou hast vowed to God, tarry thou not to yield; forsooth an unfaithful and foolish promise displeaseth him; but yield whatever thou avowest;)]

God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5:5 and it is much better to make not a vow, than after a vow to yield not the promises. (and it is much better to not make a vow, than after a vow to not yield the promises.) [and much better it is to not avow, than after the vow the promises to not yield. (and it is much better to not avow, than after the vow to not yield the promises.)]

5:5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

5:6 Give thou not thy mouth, that thou make thy flesh to do sin; neither say thou before an angel, No purveyance there is (neither say thou before an angel, There is no purveyance); lest peradventure the Lord be wroth on thy words, and destroy all the works of thine hands. [Not give thou thy mouth (Give thou not thy mouth), that thou make thy flesh to sin; nor say thou before the angel, There is not purveying; lest peradventure the Lord, wroth upon thy words, scatter all the works of thine hands.]

5:6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

5:7 Where be many dreams, *be* full many vanities, and words without number; but dread thou God. [Where many swevens be, many vanities, and words unnumberable; thou forsooth dread God. (Where be many swevens, *be* many vanities,

5:7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

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and unnumberable words; forsooth dread thou God.)}]

5:8 If thou seest (the) false challenges of needy men, and violent dooms, and that rightfulness is destroyed in the province, wonder thou not on this doing; for another is higher than an high man, and also other men be more high above these men; [If thou shalt see (the) wrong challenges of needy men, and violent dooms, and rightwiseness to be turned upside-down in (the) province, wonder thou not upon this need; for than the high another is higher, and upon these others also be higher standing (for another is higher than the high, and also others be standing higher upon these);]

5:9 and furthermore the king of all (the) earth commandeth to the servant. [and furthermore the king of all (the) earth commandeth to the (one) serving (him).]

5:10 An avarice man shall not be [ful]filled of money (An avarice man shall not be fulfilled with money); and he that loveth riches shall not take fruits of them; and therefore this *is* vanity. [The avarice shall not be fulfilled with money; and (he) that loveth riches, fruit shall not take of them (and he that loveth riches, shall not take fruit of them); and this then (*is*) vanity.]

5:11 Where there be many riches, also many men there *be*, that eat those (Where there be many riches, there also *be* many men, that eat them); and what profiteth it to the holder, but that he seeth [the] riches with his eyes? [Where be many riches, and many that eat them (also many that eat them); and what profiteth to the

5:8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

5:9 Moreover the profit of the earth is for all: the king himself is served by the field.

5:10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

5:11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

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wielder, but that he seeth the riches with his eyes?}]

5:12 Sleep is sweet to him that worketh, whether he eat little either much; but the fullness of a rich man suffereth not him to sleep (but the fullness of a rich man suffereth him not to sleep). [Sweet is sleep to the worker, whether little or much he eat; fullness forsooth of the rich man suffereth him not to sleep. (Sleep is sweet to the worker, whether he eat little or much; forsooth the fullness of the rich man suffereth him not to sleep.)]

5:13 Also another sickness is full evil, which I saw under the sun; riches (that) *be* kept into the harm of their lord. [There is and another infirmity worst, that I saw under the sun (There is also another worst infirmity that I saw under the sun); riches kept into the evil of his lord.]

5:14 For they perish in the worst torment; (and) he begat a son, that shall be in sovereign neediness (and he begetteth a son, that shall be in sovereign neediness). [For they perish in the worst tormenting; (and) he begat a son, that in highest neediness shall be (and he begetteth a son, that shall be in highest neediness).]

5:15 As he went naked out of his mother's womb, so he shall turn again; and he shall take away with him nothing of his travail. [As he went out naked of the womb of his mother, so he shall turn again; and nothing he shall take with him of his travail. (As he went naked out of the womb of his mother, so he shall turn again; and he shall take nothing with him of his

5:12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

5:13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

5:14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

5:15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

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travail.)}

5:16 Utterly *it is* a wretched sickness; as he came, so he shall turn again. What profiteth it to him, that he travailed into the wind? (*It is* utterly a wretched sickness; as he came, so he shall turn again. What profiteth it to him? he hath travailed into the wind.) [Wretchedful forsooth infirmity; what manner he came, so he shall turn again. What then profiteth to him, that he travailed into (the) wind? (Forsooth wretchedful infirmity; what manner he came, so he shall turn again. Then what profiteth to him? he hath travailed into the wind.)]

5:17 In all the days of his life he ate in darkneses, and in many busynesses, and in neediness, and sorrow. [All the days of his life he ate in darkneses, and in many busynesses, and in mis-ease, and sorrow.]

5:18 Therefore this seemed good to me, that a man eat, and drink, and use gladness of his travail, in which he travailed under the sun, in the number of [the] days of his life, which God gave to him; and this is his part. [And so this to me is seen good (And so this is seen good to me), that a man eat, and drink, and use gladness of his travail, that he travailed under the sun, in (the) number of the days of his life, that God gave to him; and this is his part.]

5:19 And to each man, to whom God gave riches, and chattel, and gave power to him to eat of those, and to use his part, and to be glad of his travail (and to be glad in his travail); this is the gift of God. [And to each man, to whom God gave

5:16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

5:17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

5:18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

5:19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

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riches, and substance, and power he gave to him, that he eat of them, and to take the fruit of his part, and glad of his travail; this is the gift of God. (And to each man, to whom God gave riches, and substance, and gave power to him, that he eat of them, and to take the fruit of his part, and to be glad in his travail; this is the gift of God.)]

5:20 For he shall not think much on the days of his life, for God occupieth his heart with delights. [Forsooth not enough he shall record of the days of his life, therethrough that God occupy in delights his heart. (Forsooth he shall not remember much of the days of his life, for that God will occupy his heart in delights.)]

Chapter 6

6:1 Also another evil there is (There is also another evil), which I saw under the sun; and certainly *it is* oft used with men. [There is and another evil, that I saw under the sun; and forsooth oft with men.]

6:2 A man *is*, to whom God gave riches, and chattel, and honour; and nothing faileth to his soul of all things which he desireth;/Some man *there is*, to whom God hath given riches, and chattel, and honour; and nothing there faileth to his life of all things that he desireth (*There is* some man, to whom God hath given riches, and chattel, and honour; and there faileth nothing to his life of all things that he desireth); and (yet) God giveth not power to him, that he eat thereof, but a strange man shall devour it*. This is vanity, and a great wretchedness. [A man to whom God gave riches, and substance, and worship; and

5:20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Chapter 6

6:1 There is an evil which I have seen under the sun, and it is common among men:

6:2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

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nothing lacketh to his soul of all things that he desireth; and (yet) God giveth not power to him, that he eat of it, but a strange man shall devour it. This is vanity, and great wretchedness.}]

** For God draweth him away suddenly from present life.*

6:3 If a man engendereth an hundred free sons,/If a man begetteth an hundred of free sons, and liveth many years, and hath many days of age, and his soul useth not the goods of his chattel, and (then) wanteth burying (and then lacketh a burial); I pronounce of this man, that a dead born child is better than he. [If any man beget an hundred free children, and live many years, and many days of his age had, and (yet) the soul of him use not the goods of his substance, and (he) lack (a) sepulchre; of that I pronounce, that better than he be made an abortive. (If any man beget an hundred free children, and live many years, and had many days of his age, and yet the soul of him use not the goods of his substance, and he lack a sepulchre; I pronounce of that, that an abortive be made better than he.)]

6:4 For he cometh in vain, and goeth to darkneses; and his name shall be done away by forgetting.

6:5 He saw not the sun, neither knew the diversity of good and of evil; [He saw not the sun, nor knew the distance of good and evil;]

6:6 also though he live two thousand years, and useth not (his) goods; whether all things hasten not to one

6:3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

6:4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

6:5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6:6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

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place? (whether not all things hasten to one place?) [also if two thousand years he should live (also if he should live two thousand years), and had not full used the goods; whether not to one place go all?]

6:7 All the travail of a man *is* in his mouth (All the travail of a man *is* for his mouth), but the soul of him shall not be [ful]filled with goods. [All the travail of man in the mouth of him, but the soul of him shall not be fulfilled with goods.]

6:8 What hath a wise man more than a fool? and what hath a poor *man*, but that he go thither, where is life? (What hath a wise man more than a fool? and what hath a poor *man*, but that he go thither where life is?) [What more hath a wise man than a fool? and what a poor, but that he go thither, where is life? (What hath a wise man more than a fool? and what a poor *man*, but that he go thither where life is?)]

6:9 It is better to see that, that thou covetest, than to desire that, that thou knowest not; but also this is vanity, and presumption of spirit. [Better is to see that (that) thou covetest, than to desire that (that) thou knowest not; but and this is vanity, and presumption of spirit.]

6:10 The name of him that shall come, is called now (is now called), and it is known, that he is a man, and he may not strive in doom against a stronger than himself. [Who is to come, now is called the name of him, and (it) is known, that he be a man, and may not against a stronger than himself strive with in doom. (Who is to come, the name of him is now called, and it is known, that he be a man, and may not strive with in

6:7 All the labour of man is for his mouth, and yet the appetite is not filled.

6:8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

6:9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

6:10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

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doom against a stronger than himself.}]

6:11 Words be full many, and have much vanity in disputing. What need is it to a man to seek greater things than himself; (Words be full many, and have much vanity in disputing. But what profiteth it to a man;) [Words be many, and much in disputing vanity having. What need is to a man more things than himself to seek; (Words be many, and having much vanity in disputing. What need is to a man to seek more things than himself;/But what profiteth it to a man;)]

6:12 since he knoweth not, what shall befall to him in his life, in the number of (the) days of his pilgrimage, and in the time that passeth as (a) shadow? either who may show to him, what thing under [the] sun shall come after him? [when he unknoweth, what it bring to him in his life, by number of days of his pilgrimage, and by time that as shadow passed? or who to him shall be able to show, what after him be to come under the sun? (when he knoweth not, what it bring to him in his life, by the number of the days of his pilgrimage, and by the time that passed as a shadow? or who shall be able to show to him, what be to come after him under the sun?)]

Chapter 7

7:1 A good name is better than precious ointments; and the day of death *is better* than the day of birth. [Better is a good name than precious ointments; and the day of death than the day of birth.]

7:2 It is better to go to the house of

6:11 Seeing there be many things that increase vanity, what is man the better?

6:12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Chapter 7

7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.

7:2 It is better to go to the house of

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mourning, than to the house of a feast; for in that *house of mourning* the end of all men is admonished, /for in that *house* the end of all men is warned (of), and a man living thinketh, what is to coming (and a living man thinketh, what is to come). [Better is to go to the house of wailing, than to the house of a feast; in it forsooth the end of all men is warned (forsooth in it the end of all men is warned of), and (the) living, he thinketh, what be to come.]

7:3 Ire is better than laughing; for the soul of a trespasser is amended/is corrected by the heaviness of [the] cheer. [Better is wrath than laughing; for by (the) sorrow of the cheer the will of the trespasser is amended.]

7:4 The heart of wise men *is* where sorrow is; and the heart of fools *is* where *folly* gladness is. [The heart of wise men where is sorrow; and the heart of fools where is gladness.]

7:5 It is better to be reprov'd of a wise man, than to be deceived by the flattering of fools; (It is better to be reprov'd by a wise man, than to be deceived by the flattering of fools;) [Better is to be chastised of a wise man, than by flattering of fools to be deceived; (Better is to be chastised by a wise man, than to be deceived by the flattering of fools;)]

7:6 for as the sound of thorns burning under a pot, so *is* the laughing of a fool. But also this *is* vanity. [for as the sound of burning thorns under a pot, so the laughing of a fool. But and this vanity.]

7:7 False challenge troubleth a wise

mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

7:3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

7:4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

7:5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

7:6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7:7 Surely oppression maketh a wise

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man, and it shall lose the strength of his heart. [Challenge disturbeth the wise man, and shall lose the strength of his heart.]

7:8 Forsooth the end of prayer is better than the beginning. A patient man is better than a proud man. [Better is forsooth the end of the orison than the beginning (Forsooth the end of the orison is better than the beginning). Better is a patient man than the (one) enhancing himself.]

7:9 Be thou not swift to be wroth; for ire resteth in the bosom of a fool./for wrath resteth in the heart of a fool.

7:10 Say thou not, What guessest thou is the cause, that the former times were better than be now? for why such asking is fond. [Not say thou, what weenest thou of cause is, that the rather times better were than now be? folly forsooth is such a manner asking. (Say thou not, what weenest thou is the cause, that the rather times were better than be now? forsooth such a manner asking is folly.)]

7:11 Forsooth wisdom with riches is more profitable, and profiteth more to men seeing the sun.

7:12 For as wisdom defendeth, so money *defendeth*; but learning and wisdom have this moreover, that those give life to them that have them. [Forsooth as wisdom defendeth, so defendeth money; this forsooth more hath learning and wisdom, that life they yield to their wielder. (Forsooth as wisdom defendeth, so money defendeth; forsooth learning and wisdom hath this more, that they yield life to their wielder.)]

man mad; and a gift destroyeth the heart.

7:8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

7:10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

7:11 Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

7:12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

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7:13 Behold thou the works of God, *and see* that no man may amend him, whom *God* hath despised. [Behold the works of God, (and) that no man may amend, whom he despised.]

7:13 Consider the work of God: for who can make that straight, which he hath made crooked?

7:14 In a good day use thou (thy) goods, and before eschew thou an evil day (and eschew thou before an evil day); for God made so this day as that day, (so) that a man find not just complainings against him. [In the good day use goods, and the evil day beware before; as forsooth this, so and it God made, that a man find not against him rightwise complaints. (In the good day use thy goods, and beware before the evil day; forsooth as this, so also God made that, so that a man find not rightwise complaints against him.)]

7:14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

7:15 Also I saw these things in the days of my nativity* (Also I saw these things since the days of my nativity;/Also I saw these things in the days of my vanity); a just man perisheth in his rightfulness, and a wicked man liveth much time in his malice. [These things also I saw in the days of my birth; the rightwise perished in his rightwiseness, and the unpius much time liveth, and in his malice. (These things also I saw since the days of my birth; the rightwise perished in his rightwiseness, and the unpius liveth much time in his malice.)]

7:15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

* *That is, (the days) of present life, that passeth soon away, so it is not no but vanity.*

7:16 Do not thou be just over much, neither understand thou more than is needful; lest thou be astonished. [Do thou not be (too) much rightwise, nor more savour thou than is needed; lest thou become

7:16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

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astonished. (Do not thou be too much rightwise, nor savour thou more than is needed; lest thou become astonished.)]

7:17 Do thou not (do) wickedly much (Do not thou do much wickedly), and do not thou be a fool; lest thou die in a time not thine. [Not much unpiously do thou, and do thou not be a fool (Do not thou do much unpiously, and do not thou be a fool); lest thou die in the time not thine.]

7:18 It is good, that thou sustain a just man; but also withdraw thou not thine hand from him (It is good, that thou sustainest the one; but also withdraw thou not thine hand from the other); for he that dreadeth God, is not negligent of any thing. [Good (it) is, (for) thee to sustain the rightwise; but and from him not withdraw thou thine hand; for who dreadeth God, nothing negligently leaveth. (It is good, for thee to sustain the one; but also withdraw thou not thine hand from the other; for who dreadeth God, leaveth nothing negligent.)]

7:19 Wisdom hath comforted a wise man, over ten princes of a city. (Wisdom hath strengthened a wise man, more than could ten princes of a city.) [Wisdom comforted the wise, over ten princes of the city.]

7:20 Forsooth no just man there is in [the] earth, that doeth good, and sinneth not. (Forsooth there is no just man in the earth, that doeth good, and sinneth not.) [There is not forsooth a rightwise man in the earth, that do good, and not sin. (Forsooth there is not a rightwise man in the earth, that do good, and sin not.)]

7:17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

7:18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

7:19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

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7:21 But also give thou not thine heart to all (the) words, that be said; lest peradventure thou hear thy servant cursing thee;

7:21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

7:22 for thy conscience knoweth, that also thou hast cursed oft other men. (for thy conscience knoweth, that also thou hast oft cursed other men.) [thy conscience forsooth knoweth (forsooth thy conscience knoweth), for and thou oft times cursedest to others.]

7:22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

7:23 I assayed all things in wisdom; I said, I shall be made wise, and it went away further from me (and it went further away from me), [All things I assayed in wisdom; I said, Wise I shall be made, and it further went away from me (I said, I shall be made wise, and it went further away from me),]

7:23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

7:24 much more than it was (before); and the depth *is* low, who shall find it? (much more than it was before; and to so low a depth, that who shall find it?)

7:24 That which is far off, and exceeding deep, who can find it out?

7:25 I compassed all things with my soul, to know, and to behold, and (to) seek (out) wisdom, and reason, and to know the wickedness of a fool, and the error of unprudent men.

7:25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

7:26 And I found a woman bitterer than death, which is the snare of hunters, and her heart *is* a net, and her hands be bonds; he that pleaseth God shall escape her, but he that is a sinner, shall be taken of her (but he that is a sinner, shall be taken by her). [And I found a woman bitterer than death, the which is the snare of hunters, and a net the heart of

7:26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

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her, bonds be the hands of her; who pleaseth to God, shall escape her, who forsooth is a sinner, shall be caught of her. (And I found a woman bitterer than death, the which is the snare of hunters, and the heart of her *is* a net, and the hands of her be bonds; who pleaseth to God, shall escape her, forsooth who is a sinner, shall be caught by her.)]

7:27 Lo! I found this, said Ecclesiastes, (concerning) one (thing) and (an)other, that I should find (the) reason, [Lo! this I found, said Ecclesiastes, one and other, that I should find reason,]

7:28 which my soul seeketh yet; and (other things) I found not. I found one man (out) of a thousand; and I found not a woman (out) of all. (which my soul yet seeketh; but other things I found not. I found one man out of a thousand; but I found not one woman out of all of them.) [that yet my soul seeketh; and I found not. A man of a thousand, one I found; a woman of all I found not. (that my soul yet seeketh; and I found not. I found one man out of a thousand; but I found not one woman out of all of them.)]

7:29 I found this only, that God made a man rightful; and (then) he meddled himself with questions without number. (I have found only this, that God made man rightful; but then man meddled himself with questions without number.) [Only this I found, that God made man (up)right; and (then) he himself mingled with questions without end. (I have found only this, that God made man upright; but then he mingled himself with questions without end.)]

7:27 Behold, this have I found, saith the preacher, counting one by one, to find out the account:

7:28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

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Chapter 8

8:1 Who is such as a wise man? and who knoweth the solving, *either expounding*, of a word? The wisdom of a man shineth in his cheer; and the mightiest shall change his face. [Who such one as the wise is? and who knew the solution of the word? The wisdom of a man lighteneth in the cheer of him; and the most mighty the face of him shall change. (Who is such as the wise one? and who knew the solution of the word? The wisdom of a man lighteneth in the cheer of him; and the most mighty shall change the face of himself.)]

8:2 I keep the mouth of the king, and the commandments and [the] swearings of God. (I counsel thee to keep the commandment of the king, and the oath of God.) [I the mouth of the king keep (I keep the mouth of the king), and the behests and the oaths of God.]

8:3 Haste thou not to go away from his face, and dwell thou not in evil work. For he shall do all thing, that he will (For he shall do all thing that he desire); [Not hie thou to go away from the face of him (Hie thou not to go away from the face of him), nor abide thou still in evil work. For all that he will, he shall do;]

8:4 and his word is full of power, and no man may say to him, Why doest thou so?

8:5 He that keepeth the commandment *of God*, shall not feel any thing of evil; the heart of a wise man understandeth time and answer. [Who keepeth the behest, shall not be expert, *or feel*,

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Chapter 8

8:1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

8:2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

8:3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

8:4 Where the word of a king is, there is power: and who may say unto him, What doest thou?

8:5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

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any thing of evil; time and answering the heart of the wise man understandeth. (Who keepeth the behest, shall not experience, *or feel*, any thing of evil; the heart of the wise man understandeth time and answer.)]

8:6 Time and season is to each work; and much torment *is* of a man, [To all need time is and covenableness (To all need is time and covenableness); and much tormenting of a man,]

8:7 for he knoweth not [the] things passed, and he may not know by any messenger [the] things to come. [that unknoweth the passed things, and the things to come by no messenger he may know. (that knoweth not the things passed, and by no messenger may he know the things to come.)]

8:8 It is not in the power of man to forbid the spirit, *that is, his soul, from going out from the body*, neither he hath power in the day of death, neither he is suffered to have rest, when the battle nigheth; neither wickedness shall save a wicked man. [It is not in a man's power to forbid the spirit, nor he hath power in the day of death, nor it is suffered to rest (nor he is suffered to rest), (the) battle against-coming; nor unpiusness shall save the unpius.]

8:9 I beheld all these things, and I gave mine heart in(to) all works, that be done under the sun. Sometime a man is lord of a man, to his evil. [All these things I beheld, and gave mine heart in(to) all works, that be made under the sun. Otherwhile a man lordshippeth to a man, into his evil.]

8:10 I saw wicked men buried, which, when they lived yet (which, when they

8:6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

8:7 For he knoweth not that which shall be: for who can tell him when it shall be?

8:8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

8:9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

8:10 And so I saw the wicked buried, who had come and gone from the place

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yet lived), were in (the) holy place; and they were praised in the city, as *men* of just works; but also this is vanity. [I saw unpius men buried, that also, when yet they lived, in holy place were (I saw unpius men buried, that, when they yet lived, were in the holy place); and they were praised in the city, as of rightwise works; but and this is vanity.]

8:11 Forsooth for the sentence is not brought forth soon against evil men, the sons of men do evils without any dread. (Forsooth for the sentence is not brought forth soon against evil men, the sons of men do evil without any dread.) [Forsooth for there is not brought forth anon against evil men (the) sentence, without any dread the sons of men work evils. (Forsooth for there is not brought forth at once the sentence against evil men, the sons of men work evil without any dread.)]

8:12 Nevertheless of that, that a sinner doeth evil an hundred times, and is suffered by patience, I knew that good *it* shall be to men dreading God, that reverence his face, *or presence* (I know that *it* shall be good to men dreading God, that reverence his face, *or presence*). [And neverthelater the sinner, of that, that an hundred times he doeth evil, and by patience is sustained (and is sustained by patience), I knew that there was good to men dreading God, that reverently dread the face of him.]

8:13 (For) Good (shall) be not to the wicked man, neither his days (shall) be made long; but pass they as (a) shadow, that dread not the face of the Lord. (For good shall not be to the wicked man, neither his days shall be made long; but they shall pass as a shadow, that dread

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of the holy, and they were forgotten in the city where they had so done: this is also vanity.

8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

8:12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

8:13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

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not the face of the Lord.) [Be there not good to the unpius, nor be there afar longed the days of him; but as shadow pass they, that dread not the face of the Lord. (Be there not good to the unpius, nor be the days of him far prolonged; but pass they as a shadow, that dread not the face of the Lord.)]

8:14 Also another vanity is, which is done on (the) earth. Just men be, to which evils come (to which come evils), as if they did the works of wicked men; and wicked men be, that be so secure, as if they have the deeds of just men; but I deem also this most vain./Also another vanity there is, that is done on (the) earth. Just men there be, to whom evils come, as if they did the works of wicked men; and wicked men there be, that be as secure, as if they had (done) the deeds of just men; but I deem also this most vain. (Also there is another vanity, that is done on the earth. There be just men, to whom come evils, as if they did the works of wicked men; and there be wicked men, that be as secure, as if they had done the deeds of just men; but also I deem this most vain.) [There is and another vanity, that is done upon earth. There be rightwise men, to which evils come forth, as works they did of unpius men; and there be unpius men, that be so secure, as though they had the deeds of rightwise men; but and this most vain I deem. (There is also another vanity that is done upon earth. There be rightwise men, to which come forth evils, as if they did the works of unpius men; and there be unpius men, that be so secure, as though they had done the deeds of rightwise men; but also I deem this most vain.)]

8:14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

8:15 Therefore I praised gladness, that

8:15 Then I commended mirth, because

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no good was to a man under the sun, but to eat, and drink, and to be joyful (Therefore I praised gladness, that no better thing was to a man under the sun, but to eat, and drink, and to be joyful); and that he should bear away with himself only this of his travail, in the days of his life, which God gave to him under the sun. [I praised therefore gladness, that there was not to man good under (the) sun, but that he eat, and drink, and joy; and that only with him he take of his travail, in the days of his life, that God gave to him under the sun. (Therefore I praised gladness, that there was no better thing to a man under the sun, but that he eat, and drink, and joy; and that he take with him only that of his travail, in the days of his life, that God gave to him under the sun.)]

8:16 And I setted mine heart to know wisdom, and to understand the parting, which is turned in (the) earth. A man is, that by days and nights, (he) taketh not sleep with *his* eyes. (And I setted mine heart to know wisdom, and to understand the parting, which is done on the earth. There is a man, that for days and nights, taketh not sleep with *his* eyes.) [And I laid to mine heart, that I know wisdom, and understand (the) distinction that goeth on earth. There is a man, that (for) days and nights sleep taketh not to his eyes (that for days and nights taketh not sleep with his eyes).]

8:17 And I understood, that of all the works of God, a man may find no reason of those things, that be done under the sun; and inasmuch as he travaileth more to seek (it out), by so much he shall find less; yea, though a

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a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

8:16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

8:17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall

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wise man say that he knoweth, he shall not be able to find (it).

he not be able to find it.

Chapter 9

Chapter 9

9:1 I treated all these things in mine heart, to understand diligently. Just men, and wise men there be, and their works be in the hand of God; and nevertheless a man knoweth not, whether he is worthy of love or of hate. (I treated all these things in mine heart, to diligently understand. There be just men, and wise men, and their works be in the hand of God; and nevertheless a man knoweth not, whether he is worthy of love or of hate.) [All these things I treated in mine heart, that I understand curiously. There be rightwise and wise men, and the works of them be in the hand of God; and neverthelater a man knoweth not, whether (of) love or (of) hate he be worthy (whether he be worthy of love or of hate).]

9:1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

9:2 But all things be kept uncertain into the time to coming; for all things befall evenly to a just man and to a wicked man, to a good man and to an evil man, to a clean man and to an unclean man, to a man offering offerings and sacrifices, and to a man despising sacrifices; as a good man, so and a sinner; as a forsworn man, so and he that greatly sweareth truth. [But all things into time to come be kept uncertain; for-thy that all things evenly come to the rightwise and to the unpious, to the good and to the evil, to the clean and the unclean, to the (one) offering hosts and victory sacrifices, and to the (one) despising sacrifices; as a good man, so and a sinner; as a forsworn, so and he that sooth sweareth (so and he that sweareth

9:2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

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sooth).]

9:3 This thing is the worst among all things, that be done under the sun, that the same thing befall to all men; wherefore and the hearts of the sons of men be {full-}filled with malice and with despising in their life; and after these things, they shall be led down into hells (and after these things, they shall be led down to the dead). [This is the worst among all things, that under the sun be done, for the same things to all men fall; wherefore and the hearts of the sons of men be full-filled with malice and with despising in their life; and after these to hell they shall be brought down. (This is the worst among all things, that be done under the sun, for the same things fall to all men; wherefore and the hearts of the sons of men be filled full with malice and with despising in their life; and after these, they shall be brought down to hell.)]

9:4 No man there is, that liveth ever, and that hath trust of this thing; better is a quick dog than a dead lion. (There is no man, that ever liveth, that hath not trust of this thing; better is a quick dog than a dead lion.) [No man is, that evermore live, and that of this thing have trust; better is a quick dog than a lion dead. (No man is, that evermore live, and that have not trust of this thing; better is a quick dog than a dead lion.)]

9:5 For they that live know that they shall die; but dead men know nothing more, neither have meed further; for their mind is given to forgetting. (For they that live know that they shall die; but dead men know nothing more,

9:3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

9:4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

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neither have further meed; for their memory is given to forgetting.) [Living men forsooth know themselves to be to die; (the) dead forsooth nothing knew more, nor have over meed; for to forgetting taken is the mind of them. (Forsooth living men know themselves to be to die; forsooth the dead know nothing more, nor have more meed; for the memory of them is taken to forgetting.)]

9:6 Also the(ir) love, and hatred, and envy, perished together (altogether perished); and they have no part in this world, and in the work that is done under the sun. [Love also, and hate, and envies, together perished; and they have not part in this world, and in the work that under the sun is done. (Also their love, and hate, and envies, altogether perished; and they have not part in this world, and in the work that is done under the sun).]

9:7 Therefore go thou, *just man*, and eat thy bread in gladness, and drink thy wine with joy; for thy works please God. [Go then, and eat in gladness thy bread, and drink with joy thy wine; for to God please thy works. (Go then, and eat thy bread in gladness, and drink thy wine with joy; for thy works please God.)]

9:8 In each time thy clothes be white, and oil fail not from thine head. (In all times let thy clothes be white, and thine head fail not oil.) [All times be thy clothes white, and oil from thine head fail not. (In all times let thy clothes be white, and thine head fail not oil.)]

9:9 Use thou life with the wife which thou lovest, in all the days of the life of thine unstableness, that be given to thee

9:6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

9:7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

9:8 Let thy garments be always white; and let thy head lack no ointment.

9:9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under

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under the sun, in all the time of thy vanity; for this is thy part in thy life and [in thy] travail, by which thou travailest under the sun. [Perfectly use life with the wife that thou lovest, all the days of thy life of thine unstableness, that be given to thee under the sun, all the time of thy vanity; this is forsooth (thy) part in life (forsooth this is thy part in thy life), and in thy travail, that thou travailest under the sun.]

9:10 Work thou busily, whatever thing thine hand may do; for neither work, neither reason, nor knowing, nor wisdom shall be at hells, whither thou hastest. (Busily work thou, whatever thing thine hand may do; for neither work, neither reason, nor knowing, nor wisdom shall be with the dead, whither thou hastest.) [Whatever thing may thine hand do, busily work (at it); for neither work, nor reason, nor wisdom, nor knowing is with hell, whither thou goest. (Whatever thing thine hand may do, busily work at it; for neither work, nor reason, nor wisdom, nor knowing is in hell, whither thou goest.)]

9:11 I turned me (again) to another thing, and I saw under [the] sun, that running is not of swift men, neither battle *is* of strong men, neither bread *is* of wise men, neither riches *be* of teachers, nor grace *is* of craftsmen; but time and hap *is* in all things*. (I turned me again to another thing, and I saw under the sun, that the race is not to swift men, neither the battle *is* to strong men, neither bread *is* to wise men, neither riches *be* to teachers, nor grace *is* to craftsmen; but time and hap *is* in all things.) [I turned me to another thing, and I saw under the sun neither course to be of swift

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the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

9:11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

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men, nor battle of strong men, nor bread of wise men, nor riches of taught men, nor grace of craftsmen; but time and chance in all things.}]

* *That is, uncertainty, that oughteth to refrain a man from pride.*

9:12 A man knoweth not his end; but as fishes be taken with an hook, and as birds be taken with a snare, so men be taken in evil time, when it cometh suddenly (up)on them. [A man knoweth not his end; but as fishes be taken with an hook, and as birds be caught with the snare, so be taken men in evil time, when to them suddenly it cometh over (so men be taken in evil time, when it cometh suddenly over to them).]

9:13 Also I saw this wisdom under the sun, and I proved *it* the most.

9:14 A little city, and few men therein; a great king came against it, and compassed it with pales, and he builded strong holds, *either engines*, by compass; and [the] besieging was made perfect. [A little city, and few men in it; there came against it a great king, and besieged it, and made out strong holds by environ; and full made is the siege (and the siege was full made).]

9:15 And a poor man and a wise was found therein; and he delivered the city by his wisdom, and no man bethought afterward on that poor man. (And a poor but wise man was found therein; and he delivered the city by his wisdom, but no man afterward bethought on

9:12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

9:13 This wisdom have I seen also under the sun, and it seemed great unto me:

9:14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

9:15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

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that poor man.) [And there is found in it a poor man and a wise (And there was found in it a poor but wise man); he delivered the city by his wisdom, and (yet) no man thereafter recorded of, (*or remembered,*) that poor man.]

9:16 And I said, That wisdom is better than strength; how therefore is the wisdom of a poor man despised, and his words be not heard? [And I said, Better to be wisdom than strength (And I said, Wisdom to be better than strength); what manner(wise) then (that) the wisdom of the poor man is despised, and the word of him be not heard?]

9:17 The words of wise men be heard in silence, more than the cry of a prince among fools.

9:18 Better is wisdom than arms of battle (Wisdom is better than arms of battle); and he that sinneth in one thing, shall lose many goods. [Better is wisdom than arms for battle; and who in one (thing) shall sin, many goods shall lose (and who shall sin in one thing, shall lose many goods).]

Chapter 10

10:1 Flies that die (in it), lose the sweetness of [the] ointment. (So) A little folly at some time is more precious than wisdom and glory. (Flies that die in it, destroy the sweetness of an ointment. So a little folly at some time can destroy wisdom and glory.) [Flies dying lose the sweetness of the ointment. More precious is wisdom and (a) little glory at (a) time, than folly.]

10:2 The heart of a wise man *is* in his

9:16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

9:17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

9:18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

Chapter 10

10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

10:2 A wise man's heart is at his right

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right side; and the heart of a fool *is* in his left side. [The heart of the wise man in the right half of him; and the heart of a fool in the left half of him.]

10:3 But also a fool going in the way, when he is unwise, guesseth all men fools.

10:4 If the spirit of him, that hath power, goeth upon thee (goeth against thee), forsake thou not thy place; for curing, *or taking heed*, shall make (the) greatest sins to cease. [If the spirit of the (one) having power, go up upon thee, thy place not leave thou (leave thou not thy place); for curing maketh to cease (the) most sins.]

10:5 An evil is, which I saw under the sun, and (it) goeth out as by error from the face of the prince (and it goeth out as an error from the face of the prince);/An evil there is, that I saw under the sun, and going out as by error from the face of the prince; (There is an evil, that I saw under the sun, and going out as an error from the face of the prince;) [There is evil, that I saw under the sun, as by error going out from the face of the prince; (There is an evil, that I saw under the sun, going out as an error from the face of the prince;)]

10:6 a fool set in high dignity, and rich men sit beneath. [a fool set in high dignity, and rich men to set beneath.]

10:7 I saw servants on horses, and princes as servants going on the earth. (I saw servants upon horses, and princes going as servants upon the earth.) [I saw

hand; but a fool's heart at his left.

10:3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

10:4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

10:5 There is an evil which I have seen under the sun, as an **error** which proceedeth from the ruler:

10:6 Folly is set in great dignity, and the rich sit in low place.

10:7 I have seen servants upon horses, and princes walking as servants upon the earth.

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servants in horses, and princes going as servants upon earth.]

10:8 He that diggeth a ditch, shall fall into it; and an adder shall bite him, that destroyeth a hedge (and he that destroyeth a hedge, an adder shall bite him). [Who delveth a ditch, falleth into it; and who scattereth the hedge, shall bite him the shadow adder (and who scattereth the hedge, the shadow adder shall bite him).]

10:9 He that beareth over stones, shall be tormented in those; and he that cutteth trees, shall be wounded of those. (He that beareth over stones, shall be hurt by them; and he that cutteth wood, shall be wounded by it.) [Who beareth over stones, shall be tormented in them; and who heweth trees, shall be wounded of them.]

10:10 If iron is folded again, and it *is* not as before, but is made blunt, it shall be made sharp with much travail; and wisdom shall follow after busyness. [If again-smitten were the iron, and that not as before, but were blunted, with much travail (it) shall be whetted out; and after the busyness shall follow wisdom. (If the iron were smitten again, and that not as before, but it were blunted, it shall be whetted out with much travail; and wisdom shall follow after busyness.)]

10:11 If a serpent biteth, *it biteth* in silence; he that backbiteth privily, hath nothing less than it (he that backbiteth privily is no better).

10:12 The words of the mouth of a wise man *be* grace; and the lips of an unwise

10:8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

10:9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10:10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

10:11 Surely the serpent will bite without enchantment; and a babbler is no better.

10:12 The words of a wise man's mouth are gracious; but the lips of a fool will

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man shall cast him down. [The words of the wise (man's) mouth (*be*) grace; and the lips of the unwise shall stumble him down.]

10:13 The beginning of his words *is* folly; and the last thing of his mouth *is* the worst error.

10:14 A fool multiplieth words; a man knoweth not, what was before him, and who may show to him that, that shall come after him? [A fool multiplieth words; a man unknoweth what before him was, and what after is to come, who to him shall be able to show? (A fool multiplieth words; a man knoweth not what was before him, and what is to come after, who shall be able to show to him?)]

10:15 The travail of fools shall torment them, that know not how to go into the city. [The labour of fools shall torment them, that know not how into the city to go (that know not how to go into the city).]

10:16 Land, woe to thee, whose king is a child, and whose princes eat early. [Woe to thee, thou land, whose king is a child, and whose princes early eat (and whose princes eat early).]

10:17 Blessed *is* the land, whose king is noble; and whose princes eat in their time, to sustain the(ir) kind, and not to lechery. (Blessed *is* the land, whose king is noble; and whose princes eat in their time, to only sustain themselves, and not to drunkenness.) [Blessful the land, whose king is noble; and whose princes eat in their time, to fulfill, and not to lechery.]

10:18 The highness of houses shall be

swallow up himself.

10:13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

10:14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

10:15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

10:16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

10:17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

10:18 By much slothfulness the building

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made low in sloths; and the house shall drop (rain) in the feebleness of hands (and the house shall leak due to the feebleness of hands). [In sloths shall be meeked the joining of spars; and in infirmity of hands the house shall drop through.]

10:19 In laughing, they dispose bread and wine, that they drinking eat largely; and all things obey to money (but all things obey to money). [In laughing, they make (a feast of) bread and wine, that they eat drinking(ly); and to money obeish all things (but all things obeish to money).]

10:20 In thy thought backbite thou not the king, and in the private of thy bed, curse thou not a rich man; for the birds of (the) heaven(s) shall bear thy voice, and he that hath pens, shall tell the sentence. [In thy thinking not backbite thou to the king, and in the private of thy bed, not curse thou to the rich man (In thy thinking backbite thou not the king, and in the private of thy bed, curse thou not the rich man); for and the fowls of heaven shall bear thy voice, and (he) that hath feathers, shall tell out (the) sentence.]

Chapter 11

11:1 Send thy bread [up]on (the) waters passing forth, for after many times thou shalt find it.

11:2 Give thou parts (to) seven, and also (to) eight; for thou knowest not, what evil shall come on (the) earth. [Give parts (to) seven, and also (to) eight; for thou knowest not, what be to come of evils upon earth.]

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decayeth; and through idleness of the hands the house droppeth through.

10:19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

10:20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Chapter 11

11:1 Cast thy bread upon the waters: for thou shalt find it after many days.

11:2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

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11:3 If clouds be [full-]filled, they shall shed out rain on the earth; if a tree falleth down to the south, either to the north, in whatever place it falleth down, there it shall be. [If the clouds were full-filled, weather upon earth they shall pour out (If the clouds were filled full, they shall pour out the weather upon the earth); if the tree shall fall to the south, or to the north, in whatever place it shall fall, there it shall be.]

11:4 He that espieth the wind, soweth not; and he that beholdeth the clouds, shall never reap.

11:5 As thou knowest not, which is the way of the spirit, and by what reason bones be joined together in the womb of a woman with child, so thou knowest not the works of God, which is (the) maker of all things (who is the Maker of all things). [What mannerwise thou knowest not, what be the way of the spirit, and by what reason bones be joined in the womb of the woman with child, so thou knowest not the works of God, that is forger of all things.]

11:6 Early sow thy seed, and thine hand cease not in the eventide; for thou knowest not, what shall come forth more, this either that; and if ever either *come forth* together, (and) it shall be the better. (Early sow thy seed, and cease not thine hand in the eventide; for thou knowest not, what more shall come forth, this either that; or if both will *come forth* together, and it shall be the better.) [Early sow thy seed, and at even not cease thine hand; for thou knowest never, which more grow, this or that; and if either together, the better (it) shall be. (Early sow thy seed, and cease not thine hand at even; for

11:3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

11:4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

11:5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

11:6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

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thou knowest never, which grow more, this or that; or if either together, and the better it shall be.)]

11:7 The light *is* sweet, and (it is) delightful to the eyes to see the sun. (The light *is* sweet, and it is delightful for the eyes to see the sun.)

11:8 If a man liveth many years, and is glad in all these, he ought* to (still) have mind of [the] dark time, and of (those) many days (yet to come); and when those shall come, [the] things passed (away) shall be reprov'd of vanity. (If a man liveth many years, and is glad in all these, he ought to still have mind on the dark time, and on the many days yet to come; and when they shall come, the things passed away shall be reprov'd as vanity.) [If many years a man lived, and in all these things were glad, he oweth to (still) have mind of the dark time, and of (those) many days (yet to come); the which when they shall come, of vanity shall be reprov'd the passed times. (If a man lived many years, and in all these things were glad, he ought to still have mind of the dark time, and of those many days yet to come; the which when they shall come, the times passed away shall be reprov'd as vanity.)]

11:9 Therefore, thou young man, be glad in thy youth, and thine heart be in goodness in the days of thy youth, and go thou in the ways of thine heart, and in the beholding of thine eyes; and know thou, that for all these things God shall bring thee into doom. [Then glad thou, young man, in thy waxing age, and in good be thine heart in the days of thy youth (and thine heart be in goodness in the days of thy youth), and go in the ways of thine heart,

11:7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

11:8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

11:9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

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and in the sight of thine eyes; and know thou, that for all these things God shall bring thee into doom.}]

11:10 Do thou away ire from thine heart, and remove thou malice from thy flesh; for why youth and lust be vain things (for why youth and lust be vanity). [Do away wrath from thine heart, and put away malice from thy flesh; forsooth waxing age and voluptuousity be vain (things).]

11:10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Chapter 12

Chapter 12

12:1 Have thou mind on thy creator in the days of thy youth, before that the time of thy torment come, and the years *of thy death* nigh, of which thou shalt say, Those please not me (They please me not). [Have mind of thy creator in the days of thy youth, and ere the time come of tormenting, and nigh the years, of the which thou say, They please not to me.]

12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

12:2 Before that the sun be dark, and the light, and (the) stars, and the moon; and the clouds turn again after rain. (Before that the sun, and the light, and the stars, and the moon be darkened; and the clouds turn again after the rain.) [Ere the sun wax dark, and light, and stars, and the moon; and the clouds turn again after rain. (Ere the sun, and the light, and the stars, and the moon wax dark; and the clouds turn again after the rain.)]

12:2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

12:3 When the keepers of the house shall be moved, and [the] strongest men shall tremble; and [the] grinders shall be idle, when the number shall be made less, and (the) seers by the holes shall wax dark (and those that see by the

12:3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

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windows shall wax dark); [When shall be moved the keepers of the house, and the most strong men wagger; and idle shall be the women grinding in a little number, and (those) seeing by holes shall wax dark; (When the keepers of the house shall be moved, and the most strong men stagger; and the women grinding shall be idle, for why they be few in number, and those seeing by the windows shall wax dark;)]

12:4 and shall close the doors in the street, in the lowness of [the] voice of a grinder; and they shall rise (up) at the voice of a bird, and all the daughters of song shall wax deaf. [and close the doors in the street, in the meekness of the voice of their grinding; and they shall rise at the voice of the bird, and all the daughters of the song shall become dumb.]

12:5 And high things shall dread, and shall be afeared in the way (And when they shall dread the high places, and shall be afeared on the way); and an almond tree shall flower, a locust shall be made fat, and capers shall be destroyed; for a man shall go into the house of his everlastingness, and wailers shall go about in the street. [High things also shall dread, and quake in the way; the almonder shall flower, and the locust shall be made fat, and the herb capers shall be scattered; for a man shall go into the house of his everlastingness, and men wailing shall go about in the street. (And when they shall dread the high places, and quake on the way; the almonder shall flower, and the locust shall be made fat, and the herb capers shall be scattered; for a man shall go into the house of his everlastingness, and wailing men shall go about in the street.)]

12:4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

12:5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

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12:6 *Have thou mind on thy creator*, before that a silveren rope be broken, and a golden lace run against, and a water pot be all-broken on the well, and a wheel be broken together on the cistern; (*Have thou mind on thy creator*, before that a silveren rope be broken, and a golden bowl be broken, and a water pot be all-broken on the well, and a wheel be altogether broken at the cistern;) [Ere be broken the silveren cord, and against-come the golden fillet, and the stein be bruised upon the well, and broken be the wheel upon the cistern (and the wheel be broken upon the cistern);]

12:7 and (the) dust turn again into his earth, whereof it was, and the spirit turn again to God, that gave it. [and powder turn again into his earth, whence he was, and the spirit go again to God, that gave it.]

12:8 The vanity of vanities, said Ecclesiastes, the vanity of vanities, and all things *be* vanity. [Vanity of vanities, said Ecclesiastes, vanity of vanities, and all things vanity.]

12:9 And when Ecclesiastes was most wise (And for Ecclesiastes was most wise), he taught the people, and he told out the things which he did, and he sought out *wisdom*, and made many parables; [And when Ecclesiastes was most wise, he taught the people, and told out what he had done,/and told out what it should do (and told out what they should do), and ensearching made many parables;]

12:10 he sought (out) profitable words, and he wrote most rightful words, and full of truth. [he sought (out) profitable words, and wrote most (up)right sermons, and

12:6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

12:8 Vanity of vanities, saith the preacher; all is vanity.

12:9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

12:10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

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full of truth.}]

12:11 The words of wise men *be* as pricks, and as nails fastened deep, which be given of one shepherd by the counsels of masters. (The words of wise men *be* as pricks, and fastened deep as nails, which be given from one shepherd to the masters of councils.) [The words of wise men as pricks, and as nails into height pitched, that by the counsels of masters be given of one shepherd. (The words of wise men *be* as pricks, and pitched into height as nails, that be given from one shepherd to the masters of councils.)]

12:12 My son, seek thou no more than these; none end there is to make many books (there is no end to making many books), and oft thinking is (a) torment of [the] flesh. [More than these, son mine, not seek thou (seek thou not); of making many books is none end, and oft bethinking is tormenting of the flesh.]

12:13 All we hear together the end of (the) speaking. Dread thou God, and keep his behests; that is (*for*) *to know*, every man. (Hear we altogether the end of the speaking. Dread thou God, and keep his behests; that is *for* every man *to know*.) [End of speaking all hear we together. Dread God, and his behests keep; that is, each man. (Hear we altogether the end of the speaking. Dread God, and keep his behests; that is, *for* each man *to know*.)]

12:14 *God* shall bring all things into doom, that be done; for each thing covered, *either privy*, whether it be good, or evil.

12:11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12:12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE SONG
of
SONGS
(THE SONG OF SOLOMON)

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Chapter 1

Chapter 1

1:1 *Here beginneth the Song of Songs*.*

1:1 The song of songs, which is Solomon's.

* One manuscript adds, "*that were made of Solomon (that were made by Solomon), to be sung in the temple of the Lord, into everlasting worshipping, and needeth none other prologue.*"

1:2 Kiss he me with the kiss of his mouth. For thy loves* be better than wine (For thy love is better than wine), [Kiss he me with the kiss of his mouth. For better be thy teats than wine (For thy teats be better than wine),]*

1:2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

* The "Early Version" of the "Wycliffe Bible", and one copy of the "Later Version" labeled "X", present this book as an allegorical dialogue between Christ and the Church. For example, this verse is introduced as: "*The Church, of the coming of Christ speaketh, saying, ('The Church, speaketh of the coming of Christ, saying,')*"

1:3 and give odour with best ointments. Thy name *is* (as) oil shed out; therefore young damsels loved thee. [smelling with best ointments. Oil poured

1:3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

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out, thy name (Thy name *is* as oil poured out); therefore the young waxing women loved thee full much.]

1:4 Draw thou me after thee; we shall run. The king led me into his cellars; we mindful of thy loves* above wine (we mindful of thy love more than wine), shall make full out joy, and we shall be glad in thee; rightful men love thee. [Draw me after thee; we shall run in the smell of thine ointments. Brought me the king into his cellars; we shall full out joy, and glad in thee, mindful of thy teats, upon wine; (up)right men love thee (The king brought me into his cellars; we shall full out joy, and glad in thee, mindful of thy teats more than wine; upright men love thee).]

1:5 Ye daughters of Jerusalem, I am black, but fair, as the tabernacles of Kedar, as the skins of Solomon. (Ye daughters of Jerusalem, I am black, but fair, as the tents of Kedar, as the curtains of Solomon.) [O! ye daughters of Jerusalem, black I am, but shapely, as the tabernacles of Kedar, as the skins of Solomon.]

1:6 Do not ye behold me, that I am black, for the sun hath discoloured me; the sons of my mother fought against me, they set me a keeper in vineries; I kept not my vinery. (Do not ye behold me, for I am black, for the sun hath discoloured me; the sons of my mother fought against me, they set me the keeper of the vineyards; so I kept not my own vineyard.) [Doeth not behold, that I be brown, for discoloured me hath the sun (for the sun hath discoloured me); the sons of my mother fought against me, they setted me (the) keeper in vines; my vineyard I kept not

1:4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

1:5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

1:6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

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(so I kept not mine own vineyard).]

1:7 *Thou spouse*, whom my soul loveth, show to me, where thou pasturest, where thou restest in midday; lest I begin to wander, after the flocks of thy fellows. [Show thou to me, whom loveth my soul, where thou givest pasture, where thou liest in midday; lest to go vagrant I begin, after the flocks of thy fellows. (Show to me, thou whom my soul loveth, where thou givest pasture, where thou liest in midday; lest I begin to go vagrant, after the flocks of thy fellows.)]

1:8 A! thou fairest among women, if thou knowest not thyself (if thou thyself knowest not), go thou out, and go forth after the steps of thy flocks; and feed thy kids, beside the tabernacles of (the) shepherds. [If thou knowest not, O! thou most fair among women, go out, and go away after the steps of thy flocks; and feed thy goats, beside the tabernacles of shepherds.]

1:9 My love, I likened thee to mine host of knights in the chariots of Pharaoh. [To my riding in chariots of Pharaoh, I likened thee, O! my love.]

1:10 Thy cheeks be fair, as of a turtle(dove); thy neck *is* as brooches. [Fair be thy cheeks, as of a turtle; thy neck as brooches.]

1:11 We shall make to thee golden ornaments, parted and made diverse with silver. [Golden ribbons we shall make to thee, made fire-red with silver.]

1:12 When the king was in his resting place, my (spike)nard gave his odour. [When the king was in his lying place, my

1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

1:8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

1:9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

1:10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

1:11 We will make thee borders of gold with studs of silver.

1:12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

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made incense gave his smell.]

1:13 My darling is a bundle of myrrh to me; he shall dwell betwixt my teats. [A bundle of myrrh my leman is to me; between my teats he shall dwell.]

1:13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

1:14 My darling *is* to me (as) a cluster of cypress tree(s), among the vineries of Engedi. [The cluster of cypress tree my leman to me, in the vines of Engedi.]

1:14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

1:15 Lo! my love, thou art fair; lo! thou *art* fair, thine eyes *be the eyes* of culvers. [Lo! thou art fair, my love; lo! thou fair, thine eyes of culvers.]

1:15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

1:16 Lo! my darling, thou art fair and shapely; our bed *is* fair as flowers. [Lo! thou art fair, my leman, and seemly; our bed (*is*) shining.]

1:16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

1:17 The beams* of our houses *be* of cedar; our couplings *be* of cypress. [The trees of our houses cedar; our couplings cypress.]

1:17 The beams of our house are cedar, and our rafters of fir.

Chapter 2

Chapter 2

2:1 I *am* a flower of the field, and a lily of great valleys. (I *am* a flower of Sharon, and a lily of the great valleys.) [I the flower of the field, and the lily of all valleys.]

2:1 I am the rose of Sharon, and the lily of the valleys.

2:2 As a lily among thorns, so *is* my friendess among (the) daughters. [As a lily among thorns, so my love among daughters.]

2:2 As the lily among thorns, so is my love among the daughters.

2:3 As an apple tree among the trees of woods, so (*is*) my darling among (the) sons. I sat under the shadow of him,

2:3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow

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whom I desired; and his fruit *was* sweet to my throat. [As an apple tree among the trees of woods, so my leman among sons. Under the shadow of him, whom I had desired, I sat (I sat under the shadow of him, whom I had desired); and his fruit sweet to my throat.]

with great delight, and his fruit was sweet to my taste.

2:4 The king led me into the wine cellar; he ordained charity in me (he ordained charity over me). [The king led me in(to) his wine cellar; he ordained in me charity (he ordained charity over me).]

2:4 He brought me to the banqueting house, and his banner over me was love.

2:5 Beset ye me with flowers, compass ye me with apples; for I am sick for love. [Underlay ye me with flowers, setteth me about with apples; for I languish for love.]

2:5 Stay me with flagons, comfort me with apples: for I am sick of love.

2:6 His left hand *is* under mine head; and his right hand shall embrace me.

2:6 His left hand is under my head, and his right hand doth embrace me.

2:7 Ye daughters of Jerusalem, I charge you greatly (I greatly charge you), by [the] caprets, and [the] harts of (the) fields, that ye raise not (up), neither make to awake the dearworthy *spouess*, till she will. [I adjure you, ye daughters of Jerusalem, by the caprets, and the harts of fields, not rear ye (rear ye not), nor maketh my love to wake, to the time that she desire.]

2:7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

2:8 The voice of my darling; lo! this *darling* cometh leaping in mountains, and skipping over little hills. (The voice of my darling; lo! this *darling* cometh leaping over the mountains, and skipping over the little hills.) [The voice of my leman; lo! this cometh leaping in mountains, and over-leaping hills (and leaping over the hills).]

2:8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

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2:9 My darling is like a capret, and a calf of harts; lo! he standeth behind our wall, and beholdeth by the windows, and looketh through the lattice. [Like is my leman to a capret, and to an hart calf of harts; lo! he standeth behind our wall, beholding by the windows, afar looking through the lattices. (My leman is like to a capret, and to an hart calf of harts; lo! he standeth behind our wall, beholding by the windows, looking afar through the lattices.)]

2:10 Lo! my darling speaketh to me, (and said,) My love, my culver, my fair *spouess*, rise thou (up), haste thou, and come thou (away); [Lo! my leman speaketh to me, (saying,) Rise, go thou, my love, my culver, my shapely, and come (away);]

2:11 for winter is passed now, rain is gone, and is departed away. [now forsooth winter passed (forsooth now winter is passed), weather went from (us), and is gone away.]

2:12 Flowers have appeared in our land, and the time of cutting is come; the voice of a turtle(dove) is heard in our land, [Flowers appeared in our land, time of cutting is come; the voice of the turtle is heard in our land,]

2:13 the fig tree hath brought forth his buds; the vineries flowering have given their odour (the flowering vines have given their odour). My love, my fair *spouess*, rise thou, haste thou, and come thou (away). [the fig tree brought forth his first figs; the vines flowering give their smell (the flowering vines give their smell). Rise, go, my love, mine shapely, and come thou (away).]

2:14 My culver *is* in the holes of [the]

2:9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.

2:10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

2:11 For, lo, the winter is past, the rain is over and gone;

2:12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

2:13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

2:14 O my dove, that art in the clefts of

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stone, in the chink of a wall without mortar. Show thy face to me, thy voice sound in mine ears; for thy voice is sweet, and thy face is fair. [My culver in the holes of the stone, in the chink of a stone wall. Show thou to me thy face, sound thy voice in mine ears; thy voice forsooth is sweet (forsooth thy voice is sweet), and thy face seemly.]

2:15 Catch ye little foxes to us, that destroy the vineries; for our vinery hath flowered. (Catch ye the little foxes for us, that destroy the vineyards; for our vines have flowered.) [Take ye to us little foxes, that destroy vines; for our vine flowered.]

2:16 My darling *is* to me, and I *am* to him, which is fed among lilies; [My (be)loved to me, and I to him, that is fed among lilies;]

2:17 till the day spring, and shadows be bowed down. My darling, turn thou again; be thou like a capret, and a calf of harts, on the hills of Bether. [to the time that the day spring, and shadows be bowed in. Turn again, like be thou (be thou like), O! my leman, to a capret, and to the hart calf of harts, upon the mountains of Bether.]

Chapter 3

3:1 In my little bed, I sought him by nights, whom my soul loveth (By night in my little bed, I sought him whom my soul loveth); I sought him, and I found (him) not. [In my little bed by nights I sought, whom loved my soul (By night in my little bed, I sought whom my soul loved); I sought him, and I found not.]

3:2 I shall rise, and I shall compass the

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the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

2:16 My beloved is mine, and I am his: he feedeth among the lilies.

2:17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

Chapter 3

3:1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

3:2 I will rise now, and go about the

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city, by little streets and large streets; I shall seek him, whom my soul loveth; I sought him, and I found (him) not. [I shall rise, and go about the city, by towns and streets; I shall seek, whom my soul loveth; I sought him, and I found not.]

3:3 Watchmen, that keep the city, found me. (I asked,) Whether ye saw him, whom my soul loveth? [There found me the watchers, that keep the city. Whether whom loveth my soul, ye saw? (There the watchers, that keep the city, found me. I asked, Whether ye saw whom my soul loveth?)]

3:4 A little when I had passed them, I found him, whom my soul loveth; I held him, and I shall not leave *him*, till I bring him into the house of my mother, and into the closet of my mother. [A little when I had passed them, I found (him), whom loveth my soul (whom my soul loveth); I held him, and I shall not let go, to the time that I bring him into the house of my mother, and into the bed of her that begat me.]

3:5 Ye daughters of Jerusalem, I charge you greatly (I greatly charge you), by the caprets, and (the) harts of (the) fields, that ye raise not (up), neither make to awake the dearworthy *spouses*, till she will. [I adjure you, ye daughters of Jerusalem, by the caprets, and harts of fields, not rear ye (rear ye not), nor make ye my love to wake, to the time that she desire.]

3:6 Who is this *woman*, that goeth up by the desert, as a rod of smoke of sweet smelling spices, of myrrh, and of incense, and of all powder(s) of an ointment maker? [What is she, this that goeth up by desert, as a little rod of smoke of

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city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3:3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

3:4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

3:5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

3:6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

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the sweet spices, of myrrh, and of incense, and of all pigmentary powder(s)?]

3:7 Lo! sixty strong men of the strongest men of Israel compass the bed of Solomon; [Lo! the little bed of Solomon sixty strong men compass, of the most strong men of Israel;]

3:8 and all they hold swords, and *be* most witty to battles; the sword of each man *is* on his hip, for the dread of nights. (and they all hold swords, and be most witting in battle; the sword of each man *is* upon his hip, for the dread in the night.) [the which all be holding swords, and to battle best taught; of each one the sword upon his hip, for the night dreads. (the which all be holding swords, and *be* best taught in battle; the sword of each one upon his hip, for the dread of the night.)]

3:9 King Solomon made to him(self) a seat, of the wood* of Lebanon; [A chair king Solomon made to him(self), of the trees of Lebanon;]

3:10 he made the pillars thereof of silver; *he made* a golden resting place, a going up of purple; and he arrayed the middle things with charity, for the daughters of Jerusalem (and he lovingly arrayed the middle things, for the daughters of Jerusalem). [his pillars he made silveren, the leaning place golden, the going up purple; the midst he adorned with charity, for the daughters of Jerusalem.]

3:11 Ye daughters of Zion, go out, and see king Solomon in the diadem, with which his mother crowned him, in the day of his espousing, and in the day of

3:7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

3:8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

3:9 King Solomon made himself a chariot of the wood of Lebanon.

3:10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

3:11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in

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the gladness of his heart. [Goeth out, and seeth, ye daughters of Zion, king Solomon in the diadem, in the which crowned him his mother (in which his mother crowned him), in the day of spousing of him, and in the day of gladness of his heart.]

Chapter 4

4:1 My friendess, thou art full fair, thou art full fair; thine eyes *be* of culvers, without that, that is hid within (thine eyes *be* of culvers, behind thy veil); thine hairs *be* as the flocks of goats, that went up from the hill of Gilead. [How fair art thou, my love, how fair art thou; thine eyes of culvers, without it, that withinforth is hid; thine hairs as the flocks of goats, that went up from the hill of Gilead.]

4:2 Thy teeth *be* as the flocks of shorn sheep, that went up from [the] washing; all *be* with double lambs, and no barren is among those. [Thy teeth as the flocks of clipped sheep, that went up from the washing place; all with double lambs in the womb, and barren there is not among them (and there is not barren among them).]

4:3 Thy lips *be* as a red lace, and thy speech *is* sweet; as the remnant* of an apple of Punic, so *be* thy cheeks, without that, that is hid within (so *be* thy cheeks, behind thy veil). [As a fire-red silken fillet thy lips, and thy fair speech sweet (Thy lips as a fire-red silken fillet, and thy fair speech sweet); as the breaking of a pomegranate, so thy cheeks, without it, that withinforth sit hid.]

4:4 Thy neck *is* as the tower of David, which is builded with strong holds made before for defence (Thy neck *is* as the

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the day of the gladness of his heart.

Chapter 4

4:1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

4:2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

4:3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4:4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all

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tower of David, which is built with strong holds before-made for defence); a thousand shields hang on it, all (be) [the] armour of strong men. [As the tower of David thy neck (Thy neck as the tower of David), that is built out with pinnacles; a thousand shields hang of it, all the armour of strong men.]

4:5 Thy two teats *be* as two kids, twins of a capret, that be fed among lilies, [Thy two teats as two young caprets, twinlings of the capret, that be fed in lilies,]

4:6 till the day spring, and [the] shadows be bowed down. I shall go to the mountain of myrrh, and to the little hill of incense. [to the time that the day breathe out, and the shadows be in-bowed (and the shadows be bowed in). I shall go to the mount of myrrh, and to the hill of incense.]

4:7 My love, thou art all fair, and no wem is in thee. [All fair thou art, my love, and wem is not in thee.]

4:8 My spouses, come thou from the Lebanon; come thou from the Lebanon, come thou; beholding from the head of Amana (beholding from the top of Amana), from the top of Shenir and Hermon, from the dens of lions, from the hills of leopards. [Come thou from Lebanon, my spouse; come from Lebanon, come; thou shalt be crowned from the head of Amana, from the front of Shenir and of Hermon, from the couches of lions, and the hill of pards.]

4:9 My sister spouses, thou hast wounded mine heart; thou hast wounded mine heart, in one of thine

shields of mighty men.

4:5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

4:6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

4:7 Thou art all fair, my love; there is no spot in thee.

4:8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

4:9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one

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eyes, and in one hair of thy neck (with one of thine eyes, and with one hair of thy neck). [Thou hast wounded mine heart, my sister; my spouse, thou hast wounded my heart, in one of thine eyes, and in one hair of thy neck.]

4:10 My sister spouses, thy loves* be full fair; thy loves* be fairer than wine, and the odour of thy clothes is above all sweet smelling ointments. (My sister spouses, thy love is full fair; thy love is fairer than wine, and the odour of thy clothes is above all sweet smelling ointments.) [How fair be thy teats, my sister, my spouse; fairer be thy teats than wine, and the smell of thine ointments over all spices.]

4:11 Spouses, thy lips *be* (as) an honeycomb dropping; honey and milk *be* under thy tongue, and the odour of thy clothes *is* as the odour of incense. (Spouses, thy lips *be* as a dripping honeycomb; honey and milk *be* under thy tongue, and the odour of thy clothes *is* as the odour of Lebanon.) [A dropping honeycomb thy lips, spouse (Spouse, thy lips *be* as a dripping honeycomb); honey and milk under thy tongue, and the smell of thy clothings as the smell of incense.]

4:12 My sister spouses, a garden closed together; a garden closed together, a well asealed. (My sister spouses, a garden altogether closed; a garden altogether closed, a sealed well.) [A closed garden, my sister spouse; a closed garden, a well sealed. (An enclosed garden, my sister spouse; an enclosed garden, a sealed well.)]

4:13 Thy sendings-out *be* (a) paradise of (the) apples of Punic, with the fruits of

chain of thy neck.

4:10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

4:11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

4:12 A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

4:13 Thy plants are an orchard of pomegranates, with pleasant fruits;

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apples, cypress trees, with (spike)nard;
(Thine out-sendings *be* a paradise of the
apples of Punic, with the fruits of
apples, cypress trees, with spikenard,)
[Thine out-sendings (a) paradise of
pomegranates, with the fruits of apples, of
cypress trees, with nard;]

4:14 (spike)nard and saffron, *an herb
called* fistula, and canel, with all [the]
trees of the Lebanon (with all the trees
of incense), myrrh, and aloes, with all
the best, *either first*, ointments. [and nard
and saffron, fistula, and canel, with all the trees
of Lebanon, myrrh, and aloes, with all the first
ointments.]

4:15 A well of (the) gardens, a well*
of welling, *either quick*, waters, that flow
with fierceness from the Lebanon. [The
well of gardens, the pit of living waters, that
flow with rush from Lebanon.]

4:16 Rise thou, north *wind*, and come
thou, south *wind*; blow thou through
my garden, and the sweet smelling
ointments thereof shall flow. My darling,
come *be* into his garden, to eat the fruit
of his apples. [Rise, north, and come, south;
blow through my garden, and there shall flow
sweet spices of it. Come, my love, into his
garden; and eat he the fruit of his apples.]

Chapter 5

5:1 My sister spouses, come thou into
my garden. I have reaped my myrrh,
with my sweet smelling spices; I have
eaten an honeycomb, with mine honey;
I have drunk my wine, with my milk.
Friends, eat ye, and drink; and most
dear *friends*, be ye filled greatly (and

camphire, with spikenard,

4:14 Spikenard and saffron; calamus
and cinnamon, with all trees of
frankincense; myrrh and aloes, with all
the chief spices:

4:15 A fountain of gardens, a well of
living waters, and streams from
Lebanon.

4:16 Awake, O north wind; and come,
thou south; blow upon my garden, that
the spices thereof may flow out. Let my
beloved come into his garden, and eat
his pleasant fruits.

Chapter 5

5:1 I am come into my garden, my
sister, my spouse: I have gathered my
myrrh with my spice; I have eaten my
honeycomb with my honey; I have
drunk my wine with my milk: eat, O
friends; drink, yea, drink abundantly, O
beloved.

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most dear *friends*, be ye greatly filled).
[Come into my garden, my sister, my spouse.
I have gathered my myrrh, with my sweet
spices; I ate mine honeycomb, with mine
honey; I drank my wine, with my milk.
Eateth, ye friends, and drinketh; and ye most
dearworthy, be ye inwardly made drunk.]

5:2 I sleep, and mine heart waketh.
The voice of my darling knocking; my
sister, my love, my culver, my *spouse*
unwemmed, open thou to me; for mine
head is full of dew, and mine hairs *be* full
of [the] drops of nights. (I sleep, and
mine heart waketh. The voice of my
darling that knocketh, saying, My sister,
my love, my culver, my unwemmed
spouse, open thou to me; for mine head
is full of dew, and mine hairs *be* full of
the drops of the nights.) [I sleep, and mine
heart waketh. The voice of my leman
knocking; open thou to me, mine sister (my
sister), my love, my culver, mine unwemmed;
for mine head is full of dew, and my temple
hairs of the drops of nights.]

5:3 I have unclothed me of my coat;
how shall I be clothed therein? I have
washed my feet; how shall I defoul
them? [I spoiled me (of) my coat; how shall I
be clothed (in) it? I washed my feet; how shall
I defoul them?]

5:4 My darling put his hand by an
hole (of the door); and my womb
trembled at the touching thereof. [My
leman put his hand by the hole; my womb
inwardly trembled at the touching of him.]

5:5 I rose, for to open to my darling;
mine hands dropped (with) myrrh, and
my fingers *were* full of myrrh most

5:2 I sleep, but my heart waketh: it is
the voice of my beloved that knocketh,
saying, Open to me, my sister, my love,
my dove, my undefiled: for my head is
filled with dew, and my locks with the
drops of the night.

5:3 I have put off my coat; how shall I
put it on? I have washed my feet; how
shall I defile them?

5:4 My beloved put in his hand by the
hole of the door, and my bowels were
moved for him.

5:5 I rose up to open to my beloved;
and my hands dropped with myrrh, and
my fingers with sweet smelling myrrh,

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proved. (I rose, for to open to my darling; mine hands dripped with myrrh, and my fingers *were* full of most proved myrrh.) [I rose, that I should open to my leman; mine hands dropped (with) myrrh, and my fingers full of best proved myrrh.]

5:6 I opened the wicket of my door to my darling; and he had bowed away (but he had bowed away), and had passed forth. My soul was melted, as the darling spake; I sought (him), and I found not him (and I found him not); I called, and he answered not to me. [The latch of my door I opened to my leman; and he had bowed aside, and passed. My soul is molten, as my leman spake; I sought, and I found not him; I called, and he answered not to me. (I opened the latch of my door to my leman; but he had bowed aside, and passed forth. My soul was molten, as my leman spake; I sought him, and I found him not; I called, and he answered not to me.)]

5:7 The keepers that compassed the city found me; they smote me, and wounded me; the keepers of [the] walls took away my mantle. [There found me the keepers that go about the city; they smited me, and wounded me; took my mantle the keepers of the walls. (The keepers that go about the city found me there; they smited me, and wounded me; the keepers of the walls took away my mantle.)]

5:8 Ye daughters of Jerusalem, I beseech you by an holy thing, (that) if ye have found my darling, that ye tell to him, that I am sick for love. [I adjure you, ye daughters of Jerusalem, if ye shall find my leman, that ye tell to him, for I languish for love.]

upon the handles of the lock.

5:6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

5:7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

5:8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

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5:9 A! thou fairest of women, of what manner condition is thy darling of the beloved? of what manner condition is thy darling of a darling? for thou hast so besought us by an holy thing. (O! thou fairest of women, of what manner condition is thy darling more than any other beloved? of what manner condition is thy darling more than any other darling, for thou hast so besought us by an holy thing?) [Which is thy leman of the (be)loved, O! thou most fair of women? which is thy leman of the (be)loved? for so thou hast adjured us.]

5:10 My darling *is* white and ruddy; chosen of thousands. [My leman white and ruddy; chosen of thousands.]

5:11 His head *is* best gold; his hairs *be* as the boughs of palm trees, *and be* black as a crow. [His head best gold; his hair as branches of palms thick-leafed, black as a crow.]

5:12 His eyes *be* as culvers on the strands of waters, that be washed in milk (that be washed with milk), and sit beside [the] fullest rivers. [His eyes as culvers upon (the) little rivers of waters, that be washed with milk, and sit by the most full flowings of waters.]

5:13 His cheeks *be* as gardens of sweet smelling spices, set of ointment makers; his lips *be* (as) lilies, dropping down the best myrrh (his lips *be* as lilies, dripping down the best myrrh). [The cheeks of him as little flowers of sweet spices, planted of pigmentaries; his lips as lilies dropping (with) the first myrrh.]

5:9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

5:10 My beloved is white and ruddy, the chiefest among ten thousand.

5:11 His head is as the most fine gold, his locks are bushy, and black as a raven.

5:12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

5:13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

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5:14 His hands *be* able to turn about, golden, and full of jacinths; his womb is (as) of ivory, adorned with sapphires. [The hands of him able to turn about, golden, and full of jacinths; his womb is ivorine, parted by sapphires.]

5:14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

5:15 His hips *be* (as) pillars of marble, that be founded on foundations of gold; his shapeliness *is* as the Lebanon, *he is* (as) chosen as (the) cedars. [His hips marble pillars, that be founded upon golden feet; his fairness as of Lebanon, and chosen as of cedar.]

5:15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

5:16 His throat *is* most sweet, and he *is* all desirable. Ye daughters of Jerusalem, such is my darling, and this is my friend. [The throat of him most sweet, and he all desirable. Such is my (be)loved, and this is my leman, ye daughters of Jerusalem.]

5:16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Chapter 6

Chapter 6

6:1 Thou fairest of women, whither went [away] thy darling? whither bowed [down] thy darling? and we shall seek him with thee. [Whither went away thy leman, O! thou most fair of women? whither bowed down thy love? and we shall seek him with thee.]

6:1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

6:2 My darling went down into his orchard, to the garden of sweet smelling spices, that he be fed there in [the] orchards, and gather lilies. [My love went down into his garden, to the flower(s) of sweet spices, that there he be fed in the gardens, and lilies he gather (that he be fed there in the gardens, and he gather lilies).]

6:2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

6:3 I (*be*) to my darling; and my darling, that is fed among the lilies, *be*

6:3 I am my beloved's, and my beloved is mine: he feedeth among the

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to me. [I to my love; and my love to me, that is fed among lilies.]

6:4 My love, thou art fair, sweet and shapely as Jerusalem, *thou art* fearedful as the battle array of hosts set in good order. (My love, thou art as fair as Tirzah, and as shapely as Jerusalem, *thou art* as fearful as the battle array of hosts set in good order.) [Fair thou art, my love, sweet and fair as Jerusalem, fearful as the battle array of tents ordained.]

6:5 Turn away thine eyes from me, for they made me to flee away; thine hairs *be* as the flocks of goats, that appeared from Gilead. [Turn away thine eyes from me, for they made me to flee away; thine hairs as the flocks of she goats, that appeared from Gilead.]

6:6 Thy teeth *be* as a flock of sheep, that went up from [the] washing; all *be* with double lambs, *either twins*, and no barren there is among them (and there is no barren among them). [Thy teeth as a flock of sheep, that went up from the washing place; all with double fruit of womb, and barren there is not in them (and there is not barren in them).]

6:7 As the rind of a pomegranate, so *be* thy cheeks, without thy privates. (As the rind of a pomegranate, so *be* thy cheeks, behind thy veil.) [As the rind of a pomegranate, so thy cheeks, without thine hid things.]

6:8 Sixty be queens, and eighty be secondary wives; and of young damsels is none number. [Sixty be queens, and eighty be secondary wives; and of young

lilies.

6:4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

6:5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6:6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

6:7 As a piece of a pomegranate are thy temples within thy locks.

6:8 There are threescore queens, and fourscore concubines, and virgins without number.

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waxing women there is no number.]

6:9 One is my culver, my perfect *spouess*, one is to her mother (the only begotten of her mother), and *is* the chosen of her mother; the daughters of Zion saw her, and preached *her* most blessed; queens, and secondary wives praised her. [One is my culver, my perfect, one is to her mother, chosen of her that begat her; there saw her the daughters of Zion, and most blessing preached; the queens, and the secondary wives praised her. (One is my culver, my perfect, the only begotten of her mother, chosen of her that begat her; the daughters of Zion saw her there, and preached her most blessing; the queens, and the secondary wives praised her.)]

6:10 Who is this, that goeth forth, as the morrowtide rising, fair as the moon, chosen as the sun, fearedful as the battle array of hosts set in good order? [What is she, this that goeth forth as morrowtide rising, fair as the moon, chosen as the sun, fearful as of tents (in) battle array ordained? (fearful as of tents ordained in battle array?)]

6:11 I came down into mine orchard, to see the apples of (the) great valleys, and to behold, if (the) vineries had flowered, and if the pomegranate trees had burgeoned. [I went down into my garden, that I should see the apples of (the) valleys, and behold, if the vines had flowered, and the pomegranates had burgeoned.]

6:12 I knew not; my soul troubled me, for the chariots of Amminadib. (I knew not; my soul troubled me, as the chariots of Amminadib.) [I knew not; mine soul disturbed me, for the four-horsed

6:9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

6:10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

6:11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

6:12 Or ever I was aware, my soul made me like the chariots of Amminadib.

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carts of Amminadib.}]

6:13 Turn again, turn again, thou Shulamite; turn again, turn again, that we behold thee. What shalt thou see in the Shulamite, but companies of hosts? [Turn again, turn again, Shulamitess; turn again, turn again, that we behold thee. What shalt thou see in (the) Shulamite, but quires of tents?]

6:13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

Chapter 7

Chapter 7

7:1 Daughter of the prince, thy goings be full fair in shoes; the jointures of thy hips *be* as brooches, that be made by the hand of a craftsman. [How fair be thy goings in shoes, thou daughter of the prince; the jointures of thine hips as brooches, that be forged with the hand of the craftsman.]

7:1 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

7:2 Thy navel *is* as a round cup, and well-formed, that hath never need to drinks (that hath never want for drinks); thy womb *is* as an heap of wheat, beset about with lilies. [Thy navel a turned cup, never needing drinks; thy womb as an heap of wheat, set about with lilies.]

7:2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

7:3 Thy two teats *be* as two kids, twins of a capret. [Thy two teats as two young caprets, gemels of the she capret.]

7:3 Thy two breasts are like two young roes that are twins.

7:4 Thy neck *is* as a tower of ivory; thine eyes *be* as [the] cisterns in Heshbon, that be in the gate of the daughter of [the] multitude (that be in the gate of Bathrabbim); thy nose *is* as the tower of Lebanon, that beholdeth against Damascus. [Thy neck as an ivorine tower; thine eyes as the cisterns in Heshbon, that be in the gate of the daughter of the

7:4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

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multitude; thy nose as the tower of Lebanon,
that beholdeth against Damascus.}]

7:5 Thine head *is* as Carmel; and the
hairs of thine head *be* as the king's
purple, joined to troughs (braided with
ribbons). [Thine head as Carmel; thine hairs
of thine head as the purple of the king, joined
to water pipes.}]

7:6 Most dear spouses, thou art full
fair, and full shapely in delights. [How
fair thou art, and how seemly, thou most
dearworthy in delights.}]

7:7 Thy stature is likened to a palm
tree, and thy teats to clusters of grapes.

7:8 I said, I shall go up into a palm
tree, and I shall take the fruits thereof.
And thy teats shall be as the clusters of
grapes of a vinery; and the odour of thy
mouth as the odour of pomegranates; [I
said, I shall ascend into a palm tree, and I shall
take the fruits of it. And thy teats shall be as
the clusters of a vine; and the smell of thy
mouth as the smell of apples,}]

7:9 thy throat *shall be* as best wine.
Worthy to my darling for to drink, and
to his lips and teeth to chew. (thy throat
shall be as the best wine. Worthy for my
darling to drink, and for his lips and
teeth to chew.) [and thy throat as best wine.
Worthy to my love to drink, to the lips and to
the teeth of him to chew.}]

7:10 I *shall cleave by love* to my darling,
and his turning *shall be* to me. [I to my
love, and to me the turning of him. (I to my
love, and the turning of him to me.)}]

7:5 Thine head upon thee is like
Carmel, and the hair of thine head like
purple; the king is held in the galleries.

7:6 How fair and how pleasant art
thou, O love, for delights!

7:7 This thy stature is like to a palm
tree, and thy breasts to clusters of
grapes.

7:8 I said, I will go up to the palm
tree, I will take hold of the boughs
thereof: now also thy breasts shall be as
clusters of the vine, and the smell of thy
nose like apples;

7:9 And the roof of thy mouth like the
best wine for my beloved, that goeth
down sweetly, causing the lips of those
that are asleep to speak.

7:10 I am my beloved's, and his desire is
toward me.

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7:11 Come thou, my darling, go we out into the field; dwell we together in (the) towns. [Come, my love, go we out into the field; dwell we together in towns.]

7:12 Rise we (up) early to the vinery; see we, if the vine hath flowered, if the flowers bring forth fruit, if [the] pomegranates have flowered; there I shall give to thee my loves* (there I shall give to thee my love). [Early rise we to the vine; see we, if the vine flowered, if the flowers fruits bring forth (if the flowers bring forth fruits), if the pomegranates flowered; there I shall give to thee my teats.]

7:13 [The] Mandrakes have given their odour in our gates; my darling, I have kept to thee all apples, new and old (my darling, I have kept for thee all the fruits, new and old). [The mandrakes gave their smell in our gates; all apples, new and old, my love, I kept to thee.]

Chapter 8

8:1 Who may grant to me thee, (to be) my brother, sucking the teats of my mother, (so) that (when) I find thee alone withoutforth, and that I kiss thee, and no man despise me then? (Who may grant to me, thou to be my brother, that sucked the teats of my mother, so that when I find thee alone withoutforth, and I kiss thee, then no man shall despise me?) [Who to me giveth thee, (to be) my brother, sucking the teats of my mother, (so) that (when) I find thee alone withoutforth, and kiss thee, and now me no man despise? (Who giveth thou to me, to be my brother, that sucked the teats of my mother, so that when I find thee alone withoutforth,

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7:11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

7:12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

7:13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Chapter 8

8:1 O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised.

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and kiss thee, then no man shall despise me?)]

8:2 I shall take thee, and I shall lead *thee* into the house of my mother, and into the closet of my mother; there thou shalt teach me, and I shall give to thee drink of wine made sweet, and of the must of my pomegranates. [I shall take thee, and lead into the house of my mother, and into the bed place of her that begat me; there thou shalt teach me, and I shall give to thee drink of spiced wine, and of the must of my pomegranates.]

8:3 His left hand *shall be* under mine head, and his right hand shall embrace me.

8:4 Ye daughters of Jerusalem, I charge you greatly (I greatly charge you), that ye raise not (up), neither make the dearworthy *spouess* to awake, till she desire. [I adjure you, ye daughters of Jerusalem, not rear ye, nor make to wake my love, to the time that she desire. (I adjure you, ye daughters of Jerusalem, rear ye not, nor make my love to wake, to the time that she desire.)]

8:5 Who is this *spouess*, that goeth up from desert, and floweth in delights, and resteth on her darling? I raised thee (up) under a pomegranate tree; there thy mother was corrupted, there thy mother was defouled. [What is she, this that goeth up from desert, flowing in delights, fast cleaving upon her love? Under an apple tree I reared thee; there shamed is thy mother, there defouled is she that begat thee (I reared thee up under an apple tree; there thy mother was shamed, there she that begat thee was defouled).]

8:2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

8:3 His left hand should be under my head, and his right hand should embrace me.

8:4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

8:5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

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8:6 Set thou me as a signet on thine heart, as a signet on thine arm; for love is (as) strong as death, envy *is* (as) hard as hell (envy *is* as hard as the grave); the lamps thereof *be* [the] lamps of fire, and of flames. [Put me as a brooch upon thine heart, as a brooch upon thine arm; for strong is as death love, hard as hell jealousy (for love is as strong as death, jealousy as hard as the grave); the lamps of it the lamps of fire, and of flames.]

8:7 Many waters be not able to quench charity, neither floods shall oppress it. Though a man give all the chattel of his house for love, he shall despise, *or reckon it*, as nought. [Many waters shall not be able to quench out charity, nor floods shall not throw it down. If a man give all the substance of his house for love, as nought he despiseth it. (Many waters shall not be able to quench out charity, nor floods shall throw it down. If a man give all the substance of his house for love, he despiseth it as nought.)]

8:8 Our sister *is* little, and hath no teats; what shall we do to our sister, in the day when she shall be spoken to? (Our sister *is* little, and hath no teats; what shall we do for our sister, in the day when she shall be spoken for?) [Our sister (*is*) a little child, and teats she hath not (and she hath not teats); what shall we do to our sister, in the day when she is to be spoken to?]

8:9 If it is a wall, build we thereon silveren towers; if it is a door, join we together with boards* of cedar. (If she is a wall, build we thereon silveren towers; if she is a door, join we together with cedar boards.) [If a wall she is, build we upon it silveren pinnacles; if a door she is, join

8:6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

8:7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8:8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

8:9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.

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we it with cedar tables. (If she is a wall, build we upon it silveren pinnacles; if she is a door, join we it together with cedar boards.)]

8:10 I *am* a wall, and my teats *be* as a tower; since I am made as finding peace before him. (I *am* a wall, and my teats *be* as towers; so I am able to bring peace before him.) [I a wall, and my teats as a tower; since I am made before thee as peace receiving. (I a wall, and my teats *be* as towers; so I am able to receive peace before thee.)]

8:11 A vinery was to the peaceable; in that *city*, that hath peoples, he betook it to keepers (A vineyard was to Solomon in Baalhamon; he betook it to keepers); a man bringeth a thousand pieces* of silver for the fruit thereof.

8:12 The vinery is before me; a thousand *be* of thee peaceable, and two hundred to them that keep the fruits thereof. (The vinery is before me; a thousand *pieces be* for thee, O Solomon, and two hundred for them that keep the fruits thereof.)

8:13 Friends harken (to) thee, (thou) that dwellest in orchards; make thou me to hear thy voice. [The which dwellest in gardens, friends harken (to) thee; make me to hear thy voice.]

8:14 My darling, fly thou; be thou made like a capret, and a calf of harts, on the hills of sweet smelling spices. [Fly thou, my love; be thou likened to a capret, and to an hart calf of harts, upon the mountains of sweet spices.]

8:10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

8:11 Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

8:12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

8:13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

8:14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

THE BOOK *of*
ISAIAH,
THE PROPHET

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Chapter 1

1:1 The vision, *either prophesy*, of Isaiah, the son of Amoz, which he saw on Judah and Jerusalem, in the days of Uzziah, of Jotham, of Ahaz, and of Hezekiah, kings of Judah. [The vision of Isaiah, son of Amoz, that he saw upon Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, (and) Hezekiah, kings of Judah.]

1:2 Ye heavens, hear, and thou earth, perceive with ears, for the Lord spake. I have nourished and I have enhanced sons; soothly they have despised me. [Hear, ye heavens, and with ears perceive, thou earth, for the Lord spake. Sons I nourished out and enhanced; they forsooth despised me (I nourished and enhanced sons; forsooth they despised me).]

1:3 An ox knew his lord, and an ass knew the cratch of his lord; but Israel knew not me, and my people understood not. [The ox knew his wielder, and the ass the cratch of his lord; Israel forsooth, me knew not (forsooth Israel knew me not), and my people understood not.]

1:4 Woe to the sinful folk, to the people heavy in wickedness, to the wayward seed, to the cursed sons; they have forsaken the Lord, they have blasphemed the Holy of Israel, they be

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Chapter 1

1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

1:3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they

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aliened [away] backward. [Woe to the sinful folk, to the people heavy with wickedness, to the depraved seed, to the sons full of hideous guilts; they forsook the Lord, they blasphemed the holy of Israel, they be aliened away backward.]

1:5 On what thing shall I smite you more, (ye) that increase trespassing? Each head *is* sick, and each heart *is* mourning.

1:6 From the sole of the foot till to the noll, health is not therein; wound, and wanness, and beating swelling (that) is not bound about (and swelling from beating that is not bound about), neither cured by medicine, neither nursed with oil. [From the plant of the foot unto the top, there is not in them health; wound, and wanness, and sickness swelling is not bound about, nor cured with leeching, neither nursed with oil. (From the plant of the foot unto the top, there is not health in them; wound, and wanness, and swelling from sickness that is not bound about, nor cured with leeching, neither nursed with oil.)]

1:7 Your land is forsaken, your cities be burnt by fire [Your land is desert, your cities be burned up with fire]; aliens devour your country before you, and it shall be desolate as in the destroying of strangers.

1:8 And the daughter of Zion, *that is, Jerusalem*, shall be (as) forsaken as a shadowing place in a vineyard, and as an hulk in a place where gourds waxed (and as a hut in a place where gourds waxed), and as a city which is wasted. [And the daughter of Zion shall be (as)

are gone away backward.

1:5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

1:6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

1:7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

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forsaken as a shadowy place in a vineyard, and as a coverlet in a place of gourds, and as a city that is wasted.}]

1:9 If the Lord of hosts had not left seed to us, we had been as Sodom, and we had been like as Gomorrah.

1:10 Ye princes of (the) men of Sodom, hear the word of the Lord; and ye people of Gomorrah, perceive with ears the law of your God. [Heareth the word of the Lord, ye princes of Sodom; and perceiveth with ears the law of your God, ye people of Gomorrah.]

1:11 Whereto *offer ye* to me the multitude of your sacrifices? saith the Lord. I am full; I would not the burnt sacrifices of wethers (I desire not the burnt sacrifices of rams), and the inner fatness of fat *beasts*, and the blood of calves, and of lambs, and of bucks of goats. [What to me the multitude of your slain sacrifice? saith the Lord. Full I am (I am full); the burnt sacrifices of wethers, and the tallow of fat beasts, and the blood of calves, and of lambs, and of goats, I would not (I do not desire).]

1:12 When ye came before my sight, who asked of your hands these things (who asked these things of your hands), that ye should go in my foreyards? [When ye should come before my sight, who sought these things of your hands, that ye should go in my porches?]

1:13 Offer ye no more sacrifice[s] in vain; incense is (an) abomination to me; I shall not suffer new moon, and

1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of

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sabbath, and other feasts. For your companies be wicked; [Not bring ye to more sacrifices in vain; incense abomination is to me; the new moon, and sabbath, and other feasts, I shall not bear. Wicked be your companies; (Bring ye not more sacrifices in vain; incense is an abomination to me; the new moon, and sabbath, and other feasts, I shall not bear. Your companies be wicked;)]

1:14 my soul hateth your calends and your solemnities (my soul hateth your calends and your feasts); those be diseaseful to me, I travailed suffering. [your calends and your solemnities hated my soul; they be made to me grievous, I travailed suffering. (my soul hated your calends and your solemnities; they be made grievous to me, I travailed suffering.)]

1:15 And when ye stretch forth your hands, I shall turn away mine eyes from you; and when ye multiply prayer, I shall not hear; for why your hands be full of blood. [And when ye shall stretch out your hands, I shall turn away mine eyes from you; and when ye multiply orison, I shall not hear; forsooth your hands be full of blood.]

1:16 Be ye washed, be ye clean; do ye away the evil of your thoughts from mine eyes; cease ye to do waywardly, [Be ye washed, be ye clean; taketh away the evil of your thoughts from mine eyes; reseth to do shrewdly (resteth to do depravedly),]

1:17 learn ye to do well. Seek ye doom, help ye him that is oppressed, deem ye to the fatherless and motherless child, defend ye a widow. [learneth to do well. Seeketh doom, helpeth to the oppressed, deemeth to the fatherless child, defendeth the

assemblies, I cannot away with; it is iniquity, even the solemn meeting.

1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

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widow.}]

1:18 And come ye, and prove ye me, saith the Lord. Though your sins be as blood-red, those shall be made white as snow; and though they be red as vermilion, they shall be white as wool. [And cometh, and reproveth me, saith the Lord. If your sins were as flame-red silk, as snow they shall be made white; and if they were red as blood-red silk, as white wool they shall be (If your sins were as flame-red silk, they shall be made white as snow; and if they were red as blood-red silk, they shall be white as wool).]

1:19 If ye will, and hear me, ye shall eat the goods of [the] earth. (If ye be willing, and hear me, ye shall eat the good things of the earth.)

1:20 That if ye do not (But if ye do not), and ye stir me to wrathfulness, sword shall devour you; for why the mouth of the Lord spake. [That if ye desire not, and me to wrath ye should stir (But if ye desire not, and ye should stir me to wrath), sword shall devour you; for the mouth of the Lord spake.]

1:21 How is the faithful city full of doom made an whore? (How the faithful city is made an whore! it was full of doom;) rightfulness dwelled therein; but now men-quellers *dwelle therein*. [What manner is made a strumpet the faithful city full of doom? rightwiseness dwelled in it; now forsooth manslaughterers. (In what manner the faithful city is made a strumpet! it was full of doom; rightwiseness dwelled in it; forsooth now manslaughterers.)]

1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

1:19 If ye be willing and obedient, ye shall eat the good of the land:

1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

1:21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

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1:22 Thy silver is turned into dross, *either filth*; thy wine is mixed* with water. [Thy silver is turned into dross; thy wine is mingled with water.]

1:22 Thy silver is become dross, thy wine mixed with water:

1:23 Thy princes be unfaithful, the fellows of thieves; all love gifts, and follow yieldings, *either meeds*; they deem not to a fatherless child, and the cause of a widow entereth not to them. [Thy princes unfaithful, fellows of thieves; all they love gifts (they all love gifts), (and) follow yieldings; to the fatherless child they deem not, the cause of the widow goeth not into them.]

1:23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

1:24 For this thing, saith the Lord God of hosts, the strong of Israel, Alas! I shall be comforted on mine enemies, and I shall be venged of mine enemies.

1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

1:25 And I shall turn mine hand to thee, and I shall see the out thy filth to the clean, and I shall do away all thy tin. [And I shall turn mine hand to thee, and I shall see the out to the pure thy dross (and I shall see the out thy dross to the pure), and I shall take away all thy tin.]

1:25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

1:26 And I shall restore thy judges, as they were before, and thy counsellors, as in old time. After these things thou shalt be called the city of the rightful, a faithful city. [And I shall restore thy doomsmen, as they were before, and thy counsellors, as by old time. After these things thou shalt be called the city of the rightwise, the chief city of the faithful.]

1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

1:27 Zion shall be again-bought in doom, and they shall bring it again into

1:27 Zion shall be redeemed with judgment, and her converts with

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rightfulness; {Zion in doom shall be again-bought (Zion shall be bought back in doom), and they shall bring it again into rightwiseness;}

1:28 and *God* shall all-break {the} cursed men and {the} sinners together, and they that forsake the Lord, shall be wasted. {and he shall tread the hideous guilters and the sinners together, and (they) that forsake the Lord, shall be destroyed.}

1:29 For they shall be ashamed of {the} idols, to which they made sacrifice; and ye shall be ashamed on the orchards, which ye choosed. {They shall be confounded forsooth of the maumets (Forsooth they shall be confounded of the maumets), to the which they sacrificed; and ye shall be ashamed upon the gardens, that ye had chosen.}

1:30 When ye shall be as an oak, when the leaves fall down, and as an orchard without water. {When ye shall be as an oak, the leaves falling down, and as a garden without water.}

1:31 And your strength shall be as a dead spark of stubble, *either of (the) bards of flax*, and your work *shall be* as a quick spark; and ever either shall be burnt together, and none shall be that shall quench (them). {And your strength shall be as a dead spark of a flax top, and your work as a spark; and either shall be burned up together, and there shall not be that quench.}

Chapter 2

2:1 The word which Isaiah, the son of Amoz, saw on Judah and Jerusalem.

righteousness.

1:28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

1:29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

1:30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

1:31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Chapter 2

2:1 The word that Isaiah the son of Amoz saw concerning Judah and

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2:2 And in the last days the hill of the house of the Lord shall be made ready in the top of [the] hills, and shall be raised above (the) little hills. And all heathen men shall flow to him (And all heathen men shall flow to it); [And there shall be in the last days before made ready the mount of the house of the Lord in the top of the mountains, and it shall be reared out upon hills. And there shall flow to it all Gentiles; (And there shall be in the last days the mount of the house of the Lord before made ready in the top of the mountains, and it shall be reared out upon the hill. And there all Gentiles shall flow to it);]

2:3 and many peoples shall go, and shall say, Come ye, ascend we to the hill of the Lord, and to the house of (the) God of Jacob; and he shall teach us his ways, and we shall go in the paths of him. For why the law shall go out of Zion, and the word of the Lord from Jerusalem. [and there shall go many peoples, and say, Cometh, go we up to the mount of the Lord, and to the house of God of Jacob; and he shall teach us his ways, and we shall go in his paths. For from Zion shall go out the law, and the word of the Lord from Jerusalem.]

2:4 And he shall deem heathen men, and he shall reprove many peoples; and they shall weld together their swords into shares*, and their spears into sickles, *either scythes*; folk shall no more raise sword against folk, and they shall no more be exercised, *either haunted*, to battle. [And he shall deem Gentiles, and reprove many peoples; and they shall beat

Jerusalem.

2:2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

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together their swords into shares, and their spears into scythes; there shall not rear folk against folk a sword (there folk shall not rear a sword against folk), nor they shall be enhaunted more to battle.}]

* In other writings, John Wycliffe renders this word in this verse as 'plowshares'.

2:5 Come ye, the house of Jacob, and go we in the light of the Lord. [Ye house of Jacob, cometh, and go we in the light of the Lord our God.}]

2:6 Forsooth thou hast cast away thy people, the house of Jacob, for they be [full-]filled as some time before; and they had false diviners by the chittering of birds, as Philistines, and they cleaved to alien children. [Forsooth thou hast cast afar thy people, the house of Jacob, for they be full-filled as some time (before); and diviners they had, as Philistines, and to alien children they cleaved (and they had diviners, as the Philistines, and they cleaved to alien children).}]

2:7 The land is [full-]filled with silver and gold, and none end is of the treasures thereof; and the land thereof is [full-]filled with horses, and the four-horsed carts thereof be unnumberable. [Full-filled is the earth of silver and gold, and there is none end of the treasures of it; and full-filled is his land with horses, and unnumberable the four-horsed cars of it. (The earth is filled full of silver and gold, and there is none end of the treasures of it; and his land is filled full with horses, and the four-horsed cars of it be unnumberable.)}]

2:8 And the land thereof is [full-]filled

2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

2:6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

2:7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

2:8 Their land also is full of idols; they

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with idols, and they worship the work of their hands, which their fingers made; [And full-filled is his land with maumets, the work of their hands they honoured, that their fingers made; (And his land is filled full with maumets, and they honoured the work of their hands, that their fingers made;)]

2:9 and a man bowed himself, and a man of full age was made low. Therefore forgive thou not to them (Therefore forgive not thou to them). [and a man bowed himself, and meeked is the strong man. Then not forgive thou to them (Then forgive not thou to them).]

2:10 Enter thou, *people of Judah*, into a stone, be thou hid in a ditch in (the) earth, from the face of the dread of the Lord, and from the glory of his majesty. [Go into the stone, be thou hid in a ditch with earth, from the face of the dread of the Lord, and from the glory of his majesty.]

2:11 The eyes of an high man be made low, and the highness of men shall be bowed down; forsooth the Lord alone shall be enhanced in that day. [The eyes of the high man be meeked, and there shall be inwardly-crooked the height of strong men; forsooth the Lord alone shall be enhanced in that day.]

2:12 For the day of the Lord of hosts *shall be* on each proud man and high, and on each boaster, and he shall be made low; [For the day of the Lord of hosts (*shall be*) upon each proud man and high, and upon each enhancing himself, and he shall be meeked;]

2:13 and on all the cedars of the

worship the work of their own hands, that which their own fingers have made:

2:9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

2:10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

2:13 And upon all the cedars of

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Lebanon high and raised (up), and on all the oaks of Bashan, {and upon all the cedars of Lebanon high and upright, and upon all the oaks of Bashan,}

2:14 and on all {the} high mountains, and on all {the} little hills, *that be* raised {up}; {and upon all the high mountains, and upon all the reared up hills;}

2:15 and on each high tower, and on each strong wall; {and upon each high tower, and upon each strengthened wall;}

2:16 and on all ships of Tarshish, and on all thing which is fair in sight. {and upon all ships of Tarshish, and upon all thing that is fair in sight.}

2:17 And all the highness of men shall be bowed down, and the highness of men shall be made low; and the Lord alone shall be raised {up} in that day, {And there shall be inwardly-bowed all the highness of men, and there shall be meeked the height of strong men; and there shall be reared up the Lord alone in that day,}

2:18 and {the} idols shall be broken together utterly. (and the idols shall be utterly altogether broken.) {and the maumets wholly shall be bruised. (and the maumets shall be wholly bruised.)}

2:19 And they shall enter into the dens of stones, and into the swallows of {the} earth, from the face of the inward dread of the Lord, and from the glory of his majesty, when he shall rise to smite the land. {And they shall go into the dens of stones, and into the swallows of the earth, from the face of the dread of the Lord, and from the

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Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

2:14 And upon all the high mountains, and upon all the hills that are lifted up,

2:15 And upon every high tower, and upon every fenced wall,

2:16 And upon all the ships of Tarshish, and upon all pleasant pictures.

2:17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

2:18 And the idols he shall utterly abolish.

2:19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

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glory of his majesty, when he shall rise to smite the earth.}]

2:20 In that day a man shall cast away the idols of his silver, and the simulacra of his gold, which he had made to himself (which he had made for himself), for to worship mouldwarps and bats. [In that day shall a man throw away the maumets of his silver, and the simulacra of his gold, that he had made to him, that he should honour mouldwarps and rearmice. (In that day a man shall throw away the maumets of his silver, and the simulacra of his gold, that he had made for himself, that he should honour mouldwarps and rearmice.)]

2:21 And he shall enter into [the] chinks, *either crazings*, of stones, and into the caves of hard rocks, from the face of the inward dread of the Lord, and from the glory of his majesty, when he shall rise to smite the land. [And he shall go into the chinks, *or crevices*, of stones, and into the dens of huge stones, from the face of the dread of the Lord, and from the glory of his majesty, when he shall rise to smite the earth.]

2:22 Therefore cease ye from a man, whose spirit is in his nostrils (whose breath is in his nostrils), for he is areckoned high. [Resteth then from a man, whose spirit is in his nostrils, for high holden is he. (Then resteth from a man whose breath is in his nostrils, for he is held high.)]

Chapter 3

3:1 For lo! the lordly governor, the Lord of hosts, shall take away from Jerusalem and from Judah a mighty man, and strong, and all the strength of

2:20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

2:21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

2:22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Chapter 3

3:1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole

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bread, and all the strength of water; [Lo! forsooth the lordshipper, Lord of hosts, shall do away from Jerusalem and from Judah the stalworthy, and the strong, and all the strength of bread, and all the strength of water;]

3:2 a strong man, and a man a warrior, and a doomsman, and a prophet, and a false diviner in altars, and an eld man, [the strong, and the man fighter, and doomsman, and prophet, and diviner,]

3:3 a prince over fifty men, and a worshipful man in cheer, and a counsellor, and a wise man of principal craftsmen, and a prudent man of mystic, *either ghostly*, speech. [and the old prince upon fifty, and the worshipful in cheer, and (the) counsellor, and (the) wise man of chief craft things, and the prudent of privy speech.]

3:4 And I shall give children *to be* the princes of them, and men of women's conditions shall be lords of them. [And I shall give children (*to be*) the princes of them, and the made-womanish men shall lordship to them.]

3:5 And the people shall fall down, a man to a man, each man to his neighbour (And the people shall fall down, a man by a man, each man by his neighbour); a child shall make noise against an eld man, and an unnable man against a noble man. [And the people shall fall, man to man, each to his neighbour; there shall strive the child against the old man (there the child shall strive against the old man), and the unnable against the noble.]

stay of water.

3:2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3:3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

3:4 And I will give children to be their princes, and babes shall rule over them.

3:5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

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3:6 For a man shall take his brother, the menial of his father (in the house of his father), and shall say, A cloak* is to thee, be thou our prince; forsooth this falling *be* under thine hand. [A man forsooth shall take his brother, the home-man of his father, and say, Clothing is to thee, our prince be thou; this forsooth falling under thine hand. (Forsooth a man shall take his brother, in the home of his father, and say, Clothing is to thee, be thou our prince; forsooth this falling *be* under thine hand.)]

3:7 And he shall answer in that day, and say, I am no physician*, and neither bread, neither cloak* is in mine house; do not ye make me prince of the people. [And he shall answer in that day, saying, I am not a leech, and in mine house is not bread, nor clothing; doeth not set me prince of the people.]

3:8 For why Jerusalem fell down, and Judah fell down together (and Judah altogether fell down); for the tongue of them, and the findings of them *were* against the Lord, for to stir to wrath the eyes of his majesty.

3:9 The knowing of their cheer shall answer to them (The knowing of their face shall testify against them); and they preached their sin, as Sodom *did*, and hid not. Woe to the soul of them, for why evils be yielded to them(selves). [The knowing of their cheer shall answer to them; and their sin as Sodom they preached, and hid not. Woe to the soul of them, for yielded be to them evils. (The knowing of their cheer shall answer to them; and they preached their sin as Sodom, and hid not. Woe to the soul of them, for evils be yielded to them.)]

3:6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

3:7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

3:8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

3:9 The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

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3:10 Say ye to the just man, that *it shall be to him* well (that *it shall be well with him*); for he shall eat the fruit of his findings. [Saith to the rightwise, for well; for the fruit of his findings he shall eat (for he shall eat the fruit of his findings).]

3:10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

3:11 Woe to the wicked man into evil; for why the yielding of his hands shall be made to him. [Woe to the unpius man into evil; yielding forsooth of his hands shall be done to him (forsooth the yielding of his hands shall be done to him).]

3:11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

3:12 The wrongful askers of my people robbed it, and women were lords thereof. My people, they that say thee blessed, deceive thee, and destroy the way of thy steps. [My people, his pleaders, or *wrong(ful) askers*, spoiled, and women lordshipped of it. My people, (they) that blessing thee say, thee they deceive, and the way of thy goings scatter. (Their pleaders, or *wrongful askers*, spoiled my people, and women lordshipped of them. My people, they that say thee blessing, they deceive thee, and scatter the way of thy goings.)]

3:12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

3:13 The Lord standeth for to deem, and he standeth for to deem [the] peoples; [The Lord standeth to deem, and he standeth to the peoples to be deemed (and he standeth to deem the peoples);]

3:13 The LORD standeth up to plead, and standeth to judge the people.

3:14 the Lord shall come to doom, with the elder men of his people, and with his princes; for ye have wasted my vineyard, and the raven of a poor man *is* in your house. [the Lord to the doom shall come, with the elders of his people, and with his princes. Ye forsooth have destroyed my vineyard, and the raven of the poor (*is*) in your

3:14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

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houses. (the Lord shall come to the doom, with the elders of his people, and with his princes. Forsooth ye have destroyed my vineyard, and the raven of the poor *is* in your houses.)]

3:15 Why all-break ye my people, and grind together the faces of poor men? (and altogether grind the faces of poor men?) saith the Lord God of hosts. [Why bruise ye my people, and the faces of the poor ye confound? (and confound the faces of the poor?) saith the Lord God of hosts.]

3:16 And the Lord God said, For that that the daughters of Zion were raised (up), and went with neck stretched forth, and went by signs of eyes, and clapped with hands, and went, and with their feet went in well-arrayed going (and went in well-arrayed going with their feet), [And the Lord God said, For-thy that areared be the daughters of Zion, and they went with straightened out neck, and in beckonings of eyes went, and clapped with hands for joy, and went, and with their feet in curious going went, (And the Lord God said, For-thy that the daughters of Zion be areared, and they went with stretched out neck, and went with beckonings of eyes, and clapped with hands for joy, and went, and went in curious going with their feet,)]

3:17 the Lord shall make bald the noll of the daughters of Zion, and the Lord shall make naked the hair of them. [the Lord shall fully make bald the top of the daughters of Zion, and the Lord the hair of them shall naked (and the Lord shall make naked the hair of them);]

3:18 In that day the Lord shall take away the ornament of shoes, and golden

3:15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? Saith the Lord GOD of hosts.

3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

3:17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

3:18 In that day the Lord will take away the bravery of their tinkling

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little bells like the moon (and the little golden bells like the moon),

ornaments about their feet, and their cauls, and their round tires like the moon,

3:19 and ribbons, and brooches, and ornaments of arms nigh the shoulders, [and bands, and brooches, and arm circles,]

3:19 The chains, and the bracelets, and the mufflers,

3:20 and mitres, *either chaplets*, and combs, and ornaments of arms nigh the hands, and golden ornaments like lampreys, and little vessels of ointments, and earrings,

3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

3:21 and rings, and precious stones hanging in the forehead, (and rings, and precious stones hanging on the forehead,) [and rings, and gems in the front hanging, (and rings, and gems hanging in the front,)]

3:21 The rings, and nose jewels,

3:22 and changing (of) clothes, and mantles, and sheets, *either smocks*, and needles, [and changing (of) clothes, and little palls, and sheets, and pins,]

3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

3:23 and mirrors, and small linen clothes about the shoulders, and kerchiefs, and rochets. [and showers ('show-ers'), and neckerchiefs, and fillets, and rochets.]

3:23 The glasses, and the fine linen, and the hoods, and the veils.

3:24 And stink shall be for sweet odour, and a cord for the girdle; baldness *shall be* for the crisp hair, and an hair shirt for a breast girdle. [And there shall be for sweet smell stink, and for girdle a little cord; and for crisp hair baldness, and for the breastbond an hair shirt. (And there shall be stink for sweet smell, and a little cord for a girdle; and baldness for crisp hair, and an hair shirt for the breastbond.)]

3:24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

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3:25 Also thy fairest men shall fall by sword, and thy strong men *shall fall* in battle. [Also thy most fair men with sword shall fall, and thy strong men in battle. (And thy most fair men shall fall with sword, and thy strong men in battle.)]

3:26 And the gates thereof shall wail, and mourn; and it shall sit desolate in [the] earth (and it shall sit desolate on the earth). [And they shall sorrow, and wail shall her gates; and desolate in the earth she shall sit. (And her gates shall sorrow, and shall wail; and she shall sit desolate on the earth.)]

Chapter 4

4:1 And seven women shall catch one man in that day, and shall say, We shall eat our (own) bread, and we shall be covered with our (own) clothes; only (let) thy name be called on us, (to) do thou away our shame (only let us be called by thy name, to do away our shame). [And seven woman shall take one man in that day, saying, Our bread we shall eat, and with our clothes we shall be covered; only be inwardly called thy name upon us, (to) do away our reproof. (And seven woman shall take one man in that day, saying, We shall eat our own bread, and we shall be covered with our own clothes; only let us be called by thy name, to do away our reproof.)]

4:2 In that day the burgeoning of the Lord shall be in great worship and glory; and the fruit of [the] earth *shall* be high, and full out joy to them that shall be saved of Israel (and the full out joy of them that be saved of Israel). [In that day shall be the burgeoning of the Lord in great doing and glory (In that day the

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3:25 Thy men shall fall by the sword, and thy mighty in the war.

3:26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Chapter 4

4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

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burgeoning of the Lord shall be in great doing and glory); and (the) fruit of the earth (*shall be*) high, and full out joying to them that shall be safe of Israel.]

4:3 And it shall be, each that is left in Zion, and *is* residue in Jerusalem, shall be called holy; each that is written in life in Jerusalem (each that is written among the living in Jerusalem); [And it shall be, each that shall be left in Zion, and residue in Jerusalem, holy shall be called (shall be called holy); each that is written in life in Jerusalem.]

4:4 for the Lord washeth away the filths of the daughters of Zion, and washeth the blood of Jerusalem from the midst thereof, in the spirit of doom, and in the spirit of heat (by the spirit of doom, and by the spirit of burning). [For the Lord shall wash away the filths of the daughters of Zion, and the blood of Jerusalem shall be washed from the midst of it, in spirit of doom, and spirit of burning love.]

4:5 And the Lord made on each place of the hill of Zion, and where he was called to help, a cloud by day, and smoke, and brightness of fire flaming in the night; for why (a) covering, *either defending, shall be* above all glory. (And the Lord made on each place of the hill of Zion, and where he was called to help, a cloud by day, and smoke, and the brightness of flaming fire in the night; for why his glory shall be a covering, *or a defence*, upon all.) [And the Lord brought forth upon each place of the mount of Zion, and where he is inwardly called, a cloud by day, and smoke, and shining of fire flaming in the night; upon all forsooth

4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

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the glory (an) over-covering. (And the Lord brought forth upon each place of the mount of Zion, and where he was inwardly called, a cloud by day, and smoke, and the shining of flaming fire in the night; forsooth upon all the glory *shall be* a covering over them.)}]

4:6 And a tabernacle shall be into a shadowing place of the day, from heat, and into secureness, and into hiding, from whirlwind and from rain. (And a tabernacle shall be for a shadowing place of the day from heat, and for secureness and for hiding from whirlwind and from rain.) [And a tabernacle shall be into a shadow coverlet of the day, from burning, and into secureness, and hiding, from whirlwind and from rain.]

4:6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Chapter 5

Chapter 5

5:1 I shall sing for my darling the song of mine uncle's son, of his vineyard. A vinery was made to my darling, in the horn, *that is, in an high place and excellent*, in the son of oil, *that is, in a place full of olives, of whose fruit is wrung out oil*. (I shall sing for my darling the song of my darling, of his vineyard. A vineyard was made for my darling, in the horn, *that is, in an high and excellent place*, in the son of oil, *that is, in a place full of olives, where oil is wrung out of the fruit*.) [I shall sing to my (be)loved a song of mine uncle's son, of his vineyard. The vineyard is made to my (be)loved, in the horn of the son of oil.]

5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

5:2 And he hedged it, and chose (the) stones thereof, and planted a chosen vinery; and he builded a tower in the midst thereof, and reared a press therein; and he abode, that it should

5:2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it

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make grapes, and it made wild grapes. [And he hedged it, and stones he chose of it (and he chose the stones for it), and planted a chosen vine; and he built up a tower in the middle of it, and a press he reared up in it (and he reared up a press in it); and he abode, that it should bring forth grapes, and it brought forth wild vines.]

5:3 Now therefore, ye dwellers of Jerusalem, and ye men of Judah, deem between me and my vinery. [Now then, ye dwellers of Jerusalem, and men of Judah, deemeth between me and my vineyard.]

5:4 What is it that I ought to do more to my vinery, and I did not to it? whether that I abode, that it should make grapes, and it made wild grapes? (What is it that I ought more to have done for my vineyard, that I did not do in it? why when I abode, that it should make grapes, that it made wild grapes?) [What is (it) that I ought more to do to my vineyard, and did not to it? whether that I abode, that it should bring forth grapes, and (it) brought forth wild vines? (What is it that I ought more to have done to my vineyard, and did not do in it? why when I abode, that it should bring forth grapes, that it brought forth wild vines?)]

5:5 And now I shall show to you, what I shall do to my vinery. I shall take away the hedge thereof, and it shall be into ravishing; I shall cast down the wall thereof, and it shall be into defouling; [And now I shall show to you, what I shall do to my vineyard. I shall do away his hedge, and it shall be into destruction; I shall break down his wall, and it shall be into treading;]

should bring forth grapes, and it brought forth wild grapes.

5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

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5:6 and I shall set it deserted, *either forsaken*. It shall not be cut, and it shall not be digged, and briars and thorns shall grow upon it; and I shall command to [the] clouds, that they rain not rain on it./that no rain rain on it. [and I shall set it desert. It shall not be cut, and it shall not be delved, and there shall go up upon it briars and thorns; and to the clouds I shall command, that they rain not upon it weather (and I shall command to the clouds, that they rain not weather upon it).]

5:7 Forsooth the vinery of the Lord of hosts is the house of Israel, and the men of Judah *be* the delightful burgeoning of him. I abode, that it shall make doom, and lo! wickedness; and *that it should do* rightfulness, and lo! (a) cry. [Forsooth the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his delectable burgeoning. I abode, that it should do doom, and lo! wickedness; and rightwiseness, and lo! (a) cry.]

5:8 Woe *to you* that join house to house, and couple field to field, till to the end of place. Whether ye alone shall dwell in the midst of the land? (Whether ye shall dwell alone in the midst of the land?) [Woe that join house to house, and field to field coupleth, unto the term of a place. Whether dwell ye shall alone in the middle of the earth? (Woe that join house to house, and coupleth field to field, unto the term of a place. Whether ye alone shall dwell in the middle of the earth?)]

5:9 These things be in the ears of me, [saith] the Lord of hosts; if many houses be not forsaken, great and fair, without dweller, *believe ye not to me*. [In mine ears

5:6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

5:7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

5:8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

5:9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

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be these things, saith the Lord of hosts; but many houses, great and fair, shall be desert(ed) and without dweller.}]

5:10 For why ten acres of vines shall make one pottle, and thirty bushels of seed shall make three bushels. [Forsooth ten acres of vineyards shall make one pottle (of) wine, and thirty bushels of seed shall make three bushels.]

5:11 Woe *to you* that rise together early to follow drunkenness (Woe *to you* that rise up early to follow drunkenness), and to drink till to eventide, that ye burn with wine. [Woe that rise early to drunkenhood to be followed, and to drink unto even, that with wine ye burn. (Woe that rise early to follow drunkenhood, and to drink unto even, that ye burn with wine.)]

5:12 Harp, and gittern, and tympan, and pipe, and wine *be* in your feasts; and ye behold not the work of the Lord (but ye behold not the work of the Lord), neither ye behold the works of his hands. [Harp, and singing instrument, and timbrel, and trump, and wine in your feasts; and the work of the Lord ye behold not, nor the works of his hands ye wait (upon) (but ye behold not the work of the Lord, nor ye wait upon the works of his hands).]

5:13 Therefore my people is led captive, *either prisoner*, for it had not knowing; and the noble men thereof perished in hunger, and the multitude thereof was dry in thirst. [Therefore led captive is my people, that had not knowing; and his noble men died through hunger, and his multitude through thirst all-out dried. (Therefore my people is led captive, that had not knowing;

5:10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

5:11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

5:12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

5:13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

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and his noble men died through hunger, and his multitude dried all up with thirst.}]

5:14 Therefore hell hath alarged his soul, and opened his mouth without any end; and the strong men thereof, and the people thereof, and the high men (thereof), and the glorious men thereof, shall go down to it. [Therefore hell spreaded aboard his soul, and opened his mouth without any term; and there shall fall down his strong men, and his people, and (his) high (ones), and his glorious (ones), to it (and his strong men, and his people, and his high ones, and his glorious ones, shall fall down there to it).]

5:15 And a man shall be bowed down, and a man of age shall be made low; and the eyes of high men shall be pressed down. [And there shall be full crooked a man, and meeked a strong man (and a strong man shall be meeked); and the eyes of the high man shall be thrust down.]

5:16 And the Lord of hosts shall be enhanced in doom, and [the] holy God shall be hallowed in rightfulness. [And there shall be enhanced the Lord of hosts in doom, and the holy God shall be hallowed in rightwiseness.]

5:17 And lambs shall be fed by their order, and comelings shall eat (of the) desert *places* turned into plenty. [And lambs shall be fed after their order, and deserts into plenty turned comelings shall eat (and comelings shall eat of the deserts turned into plenty).]

5:18 Woe *to you* that draw wickedness in the cords of vanity, and *draw* sin as (if

5:14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

5:15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

5:16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

5:17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

5:18 Woe unto them that draw iniquity with cords of vanity, and sin as it were

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it was) the bond of a wain;

with a cart rope:

5:19 and ye say, The work of him hasten, and come soon, that we see; and the counsel of the Holy of Israel nigh, and come, and we shall know it. [that say, Hie, *or haste*, he, and soon come his work, that we see; and nigh, and come the counsel of the holy of Israel, and we shall know it.]

5:19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

5:20 Woe *to you* that say evil good, and good evil; and put darkneses light, and light darkneses; and put bitter thing into sweet, and sweet thing into bitter.

5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

5:21 Woe *to you* that be wise men in your (own) eyes, and *be* prudent before yourselves. [Woe that wise be in your eyes, and before yourselves sly. (Woe that be wise in your own eyes, and sly before yourselves.)]

5:21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

5:22 Woe *to you* that be mighty to drink wine, and *be* strong to mix* drunkenness; [Woe that mighty be to drink wine, and strong men to be mingled drunkenhood; (Woe that be mighty to drink wine, and strong men to mingle drunkenhood;)]

5:22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

5:23 and ye justify a wicked man for gifts, and ye take away the rightfulness of a just man from him. [that justify the unpious for gifts, and the rightwiseness of the rightwise ye take away from him. (that justify the unpious for gifts, and ye take away the rightwiseness of the rightwise from him.)]

5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

5:24 For this thing, as the tongue of fire devoureth stubble, and the heat of flame burneth, so the root of them shall be as a dead spark, and the seed of them shall

5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go

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ascend as dust; for they casted away the law of the Lord of hosts, and blasphemed the speech of the Holy of Israel. [For that, as devoureth the tongue of fire stubble, and the heat of flame burneth out, so the root of them as a brand shall be, and the burgeoning of them as powder shall go up; forsooth they cast away the law of the Lord of hosts, and the speech of the holy of Israel they blasphemed. (For that, as the tongue of fire devoureth stubble, and the heat of flame burneth out, so the root of them shall be as a brand, and the burgeoning of them shall go up as powder; forsooth they cast away the law of the Lord of hosts, and they blasphemed the speech of the Holy of Israel.)]

5:25 Therefore the strong vengeance of the Lord was wroth against his people, and he stretched forth his hand on it, and smote it (and he stretched forth his hand against them, and smote them); and [the] hills were troubled, and the dead bodies of them were made as a turd in the midst of (the) streets. In all these things the strong vengeance of him was not turned away, but yet his hand *was* stretched forth. [Therefore wrathed the strong vengeance of the Lord in his people, and (he) straightened out his hand upon it, and smote it; and the mountains be disturbed, and made be the dead carrions of them as drit in the middle of streets. In all these things is not turned away his strong vengeance, but yet his hand straightened out. (Therefore the strong vengeance of the Lord wrathed in his people, and he stretched out his hand upon it, and smote it; and the mountains be disturbed, and the dead carrions of them be made as drit in the middle of the streets. In all these things his strong vengeance was not turned away, but yet his hand *was* stretched

up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

5:25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

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out.}]

5:26 And he shall raise [up] a sign among (the) nations afar, and he shall hiss to him from the ends of [the] earth (and he shall hiss at them from the ends of the earth); and lo! he shall hasten, and shall come swiftly. [And he shall rear up a sign in nations afar, and he shall whistle to him from the coasts of the earth; and lo! hasted he shall come swiftly.]

5:27 None is failing neither travailing in that *bast*; he shall not nap, neither sleep, neither the girdle of his reins shall be undone, neither the lace of his shoe shall be broken. [There is not failing nor travailing in him; he shall not nap, neither sleep, nor shall be loosed the girdle of his reins, nor shall be broken the thong of his shoeing.]

5:28 His arrows *be* sharp, and all his bows *be* bent; the hoofs of his horses *be* as flint, and his wheels *be* as the fierceness of (a) tempest. [His arrows sharp, and all his bows bent; the claws of the horses of him as flint, and his wheels as the rush of (a) tempest.]

5:29 His roaring *shall be* as of a lion; he shall roar as the whelps of lions; and he shall gnash, and shall hold [the] prey, and shall embrace (it), and none shall be, that shall deliver (it) (and there shall be none that shall deliver it). [His roaring as of a lion; he shall roar as the whelps of lions; he shall gnash, and hold the prey, and embrace, and there shall not be, that deliver out.]

5:30 And he shall sound on it in that day (And he shall sound against them

5:26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

5:27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

5:28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

5:29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

5:30 And in that day they shall roar against them like the roaring of the sea:

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on that day), as *doeth* the sound of the sea; we shall behold into the earth, and lo! darkneses of tribulation, and light is made dark in the darkness thereof. [And there shall sound upon him in that day (And he shall sound upon him in that day), as the sound of the sea; we shall behold into the earth, and lo! darkneses of tribulation, and light all-darked is in the darkening of him.]

Chapter 6

6:1 In the year in which the king Uzziah was dead, I saw the Lord sitting on an high seat, and raised [up]; and the house was full of his majesty, and those things that were under him filled the temple (and his robe filled the temple). [In the year in which died king Uzziah, I saw the Lord sitting upon an high seat, and reared up; and full was the house of his majesty, and those things that under him were, full-filled the temple. (In the year in which king Uzziah died, I saw the Lord sitting upon an high seat, and reared up; and the house was full of his majesty, and those things that were under him filled the temple full.)]

6:2 Seraphim stood on it (The seraphim stood about him), six wings *were* to one, and six wings to the other; with two *wings* they covered the face of him, and with two *wings* they covered the feet of him, and with two *wings* they flew. [Seraphim stood upon it (The seraphim stood about him), six wings to the one, and six wings to the other; with two they covered the face of him, and with two they covered the feet of him, and with two they flew.]

6:3 And they cried the one to the tother, and said, Holy, holy, holy *is* the

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and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Chapter 6

6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of

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Lord God of hosts; all [the] earth is full of his glory.

hosts: the whole earth is full of his glory.

6:4 And the lintels above of the hinges were moved together of the voice of the crier, and the house was filled with smoke. (And the lintels above the hinges were altogether moved at the voice of the crier, and the house was filled with smoke.) [And moved be the thresholds of the hinges from the voice of the (one) crying, and the house full-filled is with smoke. (And the thresholds of the hinges were moved at the voice of the one crying, and the house was filled full with smoke.)]

6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

6:5 And I said, Woe to me, for I was still; for I am a man defouled in lips (for I am a man of defouled lips), and I dwell in the midst of the people having defouled lips, and I saw with mine eyes the king, (the) Lord of hosts. [And I said, Woe to me, for I held my peace; for a man defouled in lips I am, and in the middle of the people defouled lips having I dwell, and the king, (the) Lord of hosts, I saw with mine eyes. (And I said, Woe to me, for I held my peace; for I am a man of defouled lips, and I dwell in the middle of the people having defouled lips, and I saw the king, the Lord of hosts, with mine eyes.)]

6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6:6 And one of [the] seraphim flew to me, and a burning coal *was* in his hand, which *coal* he had taken with a (pair of) tong(s) from the altar. [And there flew to me one of the seraphim, and in his hand a coal, that with the tong(s) he took from the altar.]

6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

6:7 And he touched my mouth, and said, Lo! I have touched thy lips with this *coal*, and thy wickedness shall be

6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and

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done away, and thy sin shall be cleansed.

thy sin purged.

6:8 And I heard the voice of the Lord, saying, Whom shall I send, and who shall go to you? And I said, Lo! I; send thou me. [And I heard the voice of the Lord, saying, Whom shall I send, and who shall go to you? And I said, Lo! I am; send me.]

6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

6:9 And he said, Go thou, and thou shalt say to this people, Ye hearing hear, and ye do not understand; and see ye the prophesy, and do not ye know. (And he said, Go thou, and thou shalt say to this people, Ye hearing shall hear, but ye shall not understand; and ye shall see the prophesy, but ye shall not know.) [And he said, Go, and thou shalt say to this people, Heareth hearing (Hearing ye heareth), and doeth not understand; and (ye) seeth a vision, and (still) doeth not know.]

6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

6:10 Make thou blind the heart of this people, and aggrieve thou the ears thereof, and close thou the eyes thereof; lest peradventure it see with his eyes, and hear with his ears, and understand with his heart, and it be converted, and I make it whole. [Blind out the heart of this people, and his ears aggrieve, and his eyes close; lest peradventure he see with his eyes, and with his ears hear, and with his heart understand, and be converted, and I heal him. (Blind the heart of this people, and aggrieve his ears, and close his eyes; lest peradventure he see with his eyes, and hear with his ears, and understand with his heart, and be converted, and I heal him.)]

6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

6:11 And I said, Lord, how long? And he said, Till [the] cities be made

6:11 Then said I, Lord, how long? And he answered, Until the cities be wasted

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desolate without dweller, and (the) houses without man. And the land shall be left desert(ed),

without inhabitant, and the houses without man, and the land be utterly desolate,

6:12 and the Lord shall make men afar. And that that was forsaken in the middle of [the] earth, shall be multiplied,

6:12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

6:13 and yet the tithing, *either tenth part, shall be* therein; and it shall be converted (and it shall turn again), and it shall be into showing, as a terebinth *is*, and as an oak, that spreadeth abroad his boughs; that shall be (the) holy seed, that shall stand therein. [and yet in it tithing; and it shall be converted, and it shall be into showing, as a terebinth, and as an oak, that spreadeth out his branches; holy seed it shall be, that that shall stand in it. (and yet tithing in it; and it shall turn again, and it shall be into showing, as a terebinth, and as an oak, that spreadeth out his branches; it shall be the holy seed, that that shall stand in it.)]

6:13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Chapter 7

Chapter 7

7:1 And it was done in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, (that) Rezin, the king of Syria, and Pekah, the son of Remaliah, the king of Israel, ascended [in]to Jerusalem, for to fight against it; and they might not overcome it (but they could not overcome it). [And it is done in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, there went up Rezin, king of Syria, and Pekah, the son of Remaliah, king of Israel, into Jerusalem, to fight against him; and they might not overcome it.]

7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

7:2 And they told to the house of

7:2 And it was told the house of

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David, and said, Syria hath rested on Ephraim, *that is, the king of Syria and the king of Israel be confederated, to come together against the realm of Judah*, and the heart of him and of his people was moved together, as the trees of (the) woods be moved of the face of the wind (and the heart of him and of his people was altogether moved, as the trees of the woods be moved by the face of the wind). [And they told to the house of David, saying, Syria rested upon Ephraim, and moved is his heart and the heart of his people, as be moved the trees of woods from the face of the wind. (And they told to the house of David, saying, Syria rested upon Ephraim, and his heart and the heart of his people was moved, as the trees of woods be moved from the face of the wind.)]

7:3 And the Lord said to Isaiah, Go thou out, and Jashub, thy son, which is left (Go out, thou, and Shearjashub, thy son), into the meeting of Ahaz, at the last end of the water conduit of the higher cistern, in the way of the field of the fuller. [And the Lord said to Isaiah, Go out into against-coming of Ahaz, thou, and that (which) is left, Jashub, thy son (Go out into the meeting of Ahaz, thou, and Shearjashub, thy son), to the end of the water conduit of the over pond, in the way of the field of the fuller.]

7:4 And thou shalt say to him, See thou, that thou be still; do not thou dread, and thine heart be not afearred of the two tails of these brands smoking, in the wrath of the strong vengeance of Rezin, king of Syria, and of the son of Remaliah. (And thou shalt say to him, See thou, that thou be still; do not thou

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David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

7:3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

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dread, and thine heart be not afeared of the two tails of these smoking brands, of the wrath of the strong vengeance of Rezin, king of Syria, and of the son of Remaliah.) [And thou shalt say to him, See, that thou hold thy peace; do thou not dread (do not thou dread), and thine heart be not (a)feared of the two tails of these smoking firebrands, into the wrath of the strong vengeance of Rezin, king of Syria, and (of the) son of Remaliah.]

7:5 For Syria, and Ephraim, and the son of Remaliah, have begun evil counsel against thee, and say [saying],

7:6 Go we up to Judah, and raise we him, and draw we him out to us; and set we a king in the midst thereof, the son of Tabeal. [Go we up to Judah, and rear we him, and pull we him up to us; and put we a king in his middle, the son of Tabeal.]

7:7 The Lord God saith these things, This shall not be, and it shall not stand; [These things saith the Lord God, This shall not be, and shall not stand;]

7:8 but Damascus *shall be* the head of Syria, and Rezin *shall be* the head of Damascus; and yet sixty years and five, and Ephraim shall fail to be a people; [but the head of Syria, Damascus, and the head of Damascus, Rezin; and yet sixty and five years, and Ephraim shall cease to be a people;]

7:9 and Samaria *shall fail* to be the head of Ephraim, and the son of Remaliah *to be* [the] head of Samaria. Forsooth if ye shall not believe, ye shall not dwell [still]. [and the head of Ephraim,

7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

7:6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

7:7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

7:9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

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Samaria, and the head of Samaria, the son of Remaliah. If ye shall not believe, ye shall not abide still.]

7:10 And the Lord added to speak to Ahaz, and said [saying],

7:11 Ask thou to thee a sign of thy Lord God, into the depth of hell, either into [the] height above. (Ask thou for thee a sign of thy Lord God, from the depth of hell, or from the heights above.) [Ask to thee a token from the Lord thy God, into the depth of hell, or into the height above.]

7:12 And Ahaz said, I shall not ask, and I shall not tempt the Lord.

7:13 And *Isaiab* said, Therefore the house of David, hear ye; whether it is (too) little to you to be dis-easeful to men, for ye be dis-easeful also to my God? (And *Isaiab* said, Therefore the house of David, hear ye; is it too little for you to be dis-easeful to men? will ye also be dis-easeful to my God?) [And he said, Heareth then, ye the house of David; whether little to you is to be grievous to men, for ye be grievous and to my God? (And he said, Heareth then, ye the house of David; is it too little for you to be grievous to men? will ye also be grievous to my God?)]

7:14 For this thing the Lord himself shall give a sign to you. Lo! a virgin shall conceive, and shall bear a son; and his name shall be called Immanuel. [For that, he the Lord shall give to you a token. Lo! a maid(en) shall conceive, and bare a son; and thou shalt call his name Immanuel.]

7:15 He shall eat butter and honey,

7:10 Moreover the LORD spake again unto Ahaz, saying,

7:11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

7:12 But Ahaz said, I will not ask, neither will I tempt the LORD.

7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

7:15 Butter and honey shall he eat, that

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that he (may) know how to reprove evil, and choose good. [Butter and honey he shall eat (He shall eat butter and honey), that he (may) know how to reprove evil, and choose good.]

he may know to refuse the evil, and choose the good.

7:16 For why before the child know how to reprove evil, and choose good, the land, which thou loathest, shall be forsaken of the face of their two kings. [For ere the child know how to reprove evil, and choose good, the land shall be forsaken, the which thou hast abomination of, from the face of their two kings (the land, which thou hast abomination of, shall be forsaken from the face of their two kings).]

7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

7:17 The Lord shall bring on thee, and on thy people, and on the house of thy father, days that came not from the days of [the] departing of Ephraim from Judah, with the king of Assyrians/days that came not from the days of [the] separating of Ephraim from Judah, with the king of Assyrians. [The Lord shall bring to upon thee, and upon thy people, and upon the house of thy father, days that came not from the days of the severing of Ephraim from Judah, with the king of Assyria.]

7:17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah; even the king of Assyria.

7:18 And it shall be, in that day, the Lord shall hiss to a fly, which is in the last part of the floods of Egypt; and to a bee, which is in the land of Assur; (And it shall be, in that day, the Lord shall hiss for a fly, which is in the last part of the rivers of Egypt; and for a bee, which is in the land of Assyria;) [And it shall be, in that day, the Lord shall whistle to the fly, that is in the uttermosts of the floods of Egypt; and to the bee, that is in the land of Assur;]

7:18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

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7:19 and all *those* shall come, and shall rest in the strands of (the) valleys, and in the caves of stones, and in all [the] places of bushes, and in all (the) holes. [and they all shall come, and rest in the streams of valleys, and caves of stones, and in all the bushy places, and in all holes.]

7:19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

7:20 And in that day, the Lord shall shave with a sharp razor in these men, that be beyond the flood, of the king of Assyrians, the head, and the hairs of the feet, and all the beard. (And in that day, by the king of Assyria, the Lord shall shave with a sharp razor these men that be beyond the flood, their head, and the hairs of the feet, and all the beard.) [In that day, the Lord shall shave in a sharp razor in them, that beyond the flood be, in the king of Assyria, (the) head, and the hairs of (the) feet, and each beard. (In that day, by the king of Assyria, the Lord shall shave with a sharp razor them that be beyond the flood, the head, and the hairs of the feet, and each beard.)]

7:20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

7:21 And it shall be, in that day a man shall nourish a cow of oxes, and two sheep, [And it shall be, in that day a man shall nurse a cow of oxen, and two sheep,]

7:21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;

7:22 and for the plenty of milk he shall eat butter; for why each man that shall be left in the midst of the land, shall eat butter and honey. [and for (the) plenty of milk he shall eat butter; butter and honey shall each man eat, that shall be left in the middle of the land.]

7:22 And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

7:23 And it shall be, in that day each place where a thousand vineries shall be *worth* a thousand pieces* of silver, and shall be into thorns and briars, (And it

7:23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for

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shall be in that day, each place where there were a thousand vines *worth* a thousand pieces of silver, they shall all be into thorns and briars,) [And it shall be, in that day each place where shall be a thousand vines for a thousand silver pennies, and into thorns and into briars they shall be, (And it shall be in that day, each place where there were a thousand vines for a thousand silver pennies, they shall all be into thorns and into briars,)]

7:24 (and) *men* shall enter thither with bows and arrows; for why briars and thorns shall be in all the land. [with arrows and bows they shall go in thither (and they shall go in thither with arrows and bows); forsooth briars and thorns shall be in all the land.]

7:25 And (on) all hills that shall be purged with a briar hook, the dread of thorns and of briars shall not come thither; and it shall be into pasture of oxen, and into the treading of sheep. [And (on) all hills that in a wood-bill shall be purged, *or cut off*, there shall not come thither (the) fear of thorns and of briars; and it shall be into oxen pasture, and into treading of field beast. (And on all hills that shall be purged, *or cut down*, with a wood-bill, the fear of thorns and of briars shall not come thither; and it shall be into pasture of oxen, and into treading of field beast.)]

Chapter 8

8:1 And the Lord said to me, Take to thee a great book, and write therein with the stylus of man, Swiftly draw thou away spoils, take thou (the) prey soon. (And the Lord said to me, Take to

briers and thorns.

7:24 With arrows and with bows shall men come thither; because all the land shall become briars and thorns.

7:25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Chapter 8

8:1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

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thee a great book, and write therein with the stylus of man, Mahershalalhashbaz.) [And the Lord said to me, Take to thee a great book, and write in it with the pointel of a man, Swiftly spoils take away, soon rob (Swiftly take away the spoils, soon rob).]

8:2 And I gave to me faithful witnesses (And I got to me faithful witnesses), Uriah, the priest, and Zechariah, the son of Jeberechiah. [And I took to me faithful witnesses, Uriah, the priest, and Zechariah, the son of Jeberechiah.]

8:3 And I nighed to the prophetess; and she conceived, and childed a son. And the Lord said to me, Call thou his name, Haste thou to draw away spoils, haste thou for to take prey (And the Lord said to me, Call thou his name, Mahershalalhashbaz). [And I went to a prophetess; and she conceived, and bare a son. And the Lord said to me, Call his name, Haste thou spoils to take away, hie thou to rob (And the Lord said to me, Call his name, Haste thou to take away spoils, hie thou to rob).]

8:4 For why before that the child know how to call his father and his mother, / For why before that the child can call his father and his mother, the strength of Damascus shall be done away, and the spoils of Samaria, before the king of Assyrians. [For ere the child shall know how to call his father and his mother, shall be taken away the strength of Damascus (the strength of Damascus shall be taken away), and the spoils of Samaria, before the king of Assyria.]

8:5 And the Lord added to speak yet

8:2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

8:3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

8:4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

8:5 The LORD spake also unto me

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to me, and he said [saying],

again, saying,

8:6 For that thing that this people hath cast away the waters of Shiloah, that go with silence, and hath taken more [to] Rezin, and the son of Remaliah,

8:6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

8:7 for this thing lo! the Lord shall bring on them the strong and many waters of the flood, (that is,) the king of Assyrians, and all his glory; and he shall ascend on all the streams thereof, and he shall (over)flow on all the rivers thereof. [for that lo! the Lord shall bring to upon them waters of the flood, strong and many (many and strong), (that is,) the king of Assyria, and all the glory of him; and he shall go up upon all his rivers, and (over)flow upon all his rocks.]

8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8:8 And he shall go flowing by Judah, and he shall pass till to the neck, and shall come (And he shall go flowing through Judah, and shall come, and he shall pass till to the neck); and the spreading forth of his wings shall be, and (they) shall fill the breadth of thy land, thou Immanuel. [And he shall go through Judah flowing, and passing unto the neck he shall come; and there shall be the spreading out of his wings, full-filling the breadth of thy land, O! Immanuel. (And he shall go flowing through Judah, and he shall come, passing unto the neck; and there shall be the spreading out of his wings, filling full the breadth of thy land, O! Immanuel.)]

8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

8:9 Peoples, be ye gathered together, and be ye overcome; and all lands afar, hear ye. Be ye strengthened*, and be ye overcome; gird ye you, and be ye overcome; [Be ye gathered, ye peoples, and

8:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be

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be ye bound together; and hear, all ye lands afar. Be ye comforted, and be ye overcome; girdeth you, and be ye overcome;]

8:10 take ye counsel, and it shall be destroyed; speak ye a word, and it shall not be done, for God is with us.

8:11 For why the Lord saith these things to me, as he taught me in a strong hand, that I should not go into the way of this people, and said, (For why the Lord saith these things to me, as he taught me with a strong hand, that I should not go in the way of this people, and said,) [These things forsooth saith the Lord to me, as in a strong hand he taught me, lest I should go into the way of this people, saying, (Forsooth these things saith the Lord to me, as he taught me with a strong hand, lest I should go in the way of this people, saying,)]

8:12 Say ye not, *It is* swearing together, for why all things which this people speaketh is swearing together; and dread ye not the fearedfulness thereof, neither be ye afeared. [Saith not, Conjuratioun, all things forsooth that speaketh this people is conjuration; and his dread not dread ye, nor taketh fear. (Saith not, Conjuratioun, forsooth all things that this people speaketh is conjuration; and dread ye not his dread, nor taketh fear.)]

8:13 Hallow ye the Lord himself of hosts (Hallow ye the Lord of hosts himself); and he *shall be* your inward dread, and he *shall be* your fearedfulness, and he shall be to you into hallowing. [The Lord of hosts him halloweth (Halloweth the Lord of hosts himself), and he your inward

broken in pieces.

8:10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

8:12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

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dread, and he your outward dread, and he shall be to you into hallowing;}

8:14 Forsooth *he shall be* into a stone of hurting, and into a stone of stumbling*, to [the] twain houses of Israel; into a snare, and into falling, to them that dwell in Jerusalem. [into a stone forsooth of offence (forsooth into a stone of offence), and into a stone of stumbling*, to the two houses of Israel; into a snare, and into falling, to men dwelling (in) Jerusalem.]

8:15 And full many of them shall stumble*, and shall fall, and they shall be all-broken, and they shall be bound, and shall be taken. [And many of them shall offend, and fall, and be bruised, and snared, and be taken.]

8:16 Bind thou (up) [the] witnessing, mark thou the law in my disciples (mark thou the law among my disciples). [Bind the witnessing, mark the law in my disciples.]

8:17 I shall abide the Lord, that hath hid his face from the house of Jacob, and I shall abide him. [I shall abide the Lord, that hid his face from the house of Jacob, and I shall seek him.]

8:18 Lo! I and my children, which the Lord gave to me into a sign, and great wonder to Israel, of the Lord of hosts that dwelleth in the hill of Zion. (Lo! I and my children, whom the Lord gave to me for a sign, and for a great wonder in Israel, from the Lord of hosts that dwelleth in the hill of Zion.) [Lo! I and my children, whom gave to me the Lord into token, and into wonder to Israel (whom the Lord gave to me for a token, and for a wonder

8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

8:16 Bind up the testimony, seal the law among my disciples.

8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

8:18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

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in Israel), from the Lord of hosts that dwelleth in the hill of Zion.}]

8:19 And when they say to you, Ask ye of conjurers, and of false diviners, that gnash in their enchantings, whether the people shall not ask of their God (for) a revelation, for quick men and [the] dead? (whether the people shall not ask their gods for a revelation, for living men and the dead?) [And when they shall say to you, Seeketh of devil callers, and of diviners, that sound strongly in their chantings, whether not a people of his God shall seek a vision, for the quick and the dead? (whether a people shall not seek a vision from his gods, for the living and the dead?)]

8:20 *It is to go* to the law more *rather*, and to the witnessing, that if they say not after this word, morrowtide light shall not be to them. (*But rather, they are to go* more to the law, and to the witnessing, and if they say not after this word, morrowtide light shall not be to them.) [To the law more and to the witnessing, that if they say not after this word, there shall not be to them morrowtide light.]

8:21 And it shall pass by that, and it shall fall down, and it shall hunger. And when it shall hunger, it shall be wroth, and shall curse his king and his God, and it shall behold upward. (And they shall pass by that, and they shall fall down, and they shall hunger. And when they shall hunger, they shall be wroth, and shall curse their king and their gods, and they shall behold upward.) [And he shall pass through it, and it shall fall, and hunger. And when it shall hunger, it shall wrath, and curse to his king

8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

8:21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

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and to his God, and it shall behold up.]

8:22 And it shall look to the earth, and lo! tribulation, and darkneses, and unbinding, *either discomfort*, and anguish, and mist (all) pursuing (it); and it shall not be able to flee away from his anguish. (And they shall look to the earth, and lo! tribulation, and darkneses, and unbinding, *either discomfort*, and anguish, and mist, all pursuing them; and they shall not be able to flee away from their anguish.) [And to the land it shall look, and lo! tribulation, and darkneses, and desolation, and anguish, and dark mist (all) pursuing (it); and it shall not be able to flee away from his anguish.]

8:22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

Chapter 9

Chapter 9

9:1 In the first time (At the first), the land of Zebulun and the land of Naphtali was alighted, *either released*; and at the last, the way of the sea beyond Jordan, of Galilee of heathen men, was made heavy. [The first time is alleved, *or made light*, the land of Zebulun and the land of Naphtali; and the last time, aggrieved is the way of the sea beyond Jordan, of Galilee of Gentiles. (At the first, the land of Zebulun and the land of Naphtali, was alleviated, *or made light*; and at the last, the way of the sea beyond Jordan, of Galilee of Gentiles, was aggrieved, *or made heavy*.)]

9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

9:2 The people that went in darkneses saw a great light; when men dwelled in the country of [the] shadow of death, (the) light rose up to them. [The people that went in darkneses saw a great light; to the men dwelling in the region

9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

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of the shadow of death, light sprung is to them
(the light is sprung to them).]

9:3 Thou multipliedest folk, thou magnifiedest not (the) gladness (thou magnifiedest the gladness of them); they shall be glad before thee, as they that be glad in harvest, as overcomers make full out joy, when they have taken a prey, when they part the spoils. [Thou hast multiplied the folk of kind, not magnifiedest gladness (and magnifiedest their gladness); they shall glad before thee, as they that glad in reap(ing), as full out joy overcomers (as overcomers full out joy), the prey taken, when they divide (the) spoils.]

9:4 For thou hast overcome the yoke of his burden, and the rod of his shoulder, and the sceptre of his wrongful asker, as in the day of Midian.

9:5 For why all violent raven with noise, and a cloak* mixed* with blood, shall be into burning, and the meat of fire. [For each violent robbing with noise, and clothing mingled with blood, shall be into burning, and meat of fire.]

9:6 Forsooth a little child is born to us, and a son is given to us, and princehood is made on his shoulder; and his name shall be called Wonderful, A counsellor, God, Strong, Father of the world to coming, A prince of peace. [A little child forsooth is born to us, and a son is given to us, and made is princehood upon his shoulder (Forsooth a little child is born to us, and a son is given to us, and princehood is made upon his shoulder); and his name shall be called Marvellous, Counsellor, God, Strong, Father of the world to come, Prince of peace.]

9:3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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9:7 His empire shall be multiplied, and none end shall be of *his* peace (and there shall be no end of *his* peace); he shall sit on the seat of David, and on the realm of him, that he confirm it, and make (it) strong in doom and rightfulness, from henceforth and till into without end. The fervent love of the Lord of hosts shall make this. [His empire shall be multiplied, and of peace there shall not be (an) end; upon the see of David, and upon his reign, he shall sit (he shall sit upon the see of David, and upon his reign), that he confirm it, and strengthen (it) in doom and rightwiseness, from now and unto without end. The huge love of the Lord of hosts shall do this.]

9:8 The Lord sent a word into Jacob, and it fell in Israel.

9:9 And all the people of Ephraim shall know, and they that dwell in Samaria, saying in the pride and greatness of heart,

9:10 (The) Tilestones fell down, but we shall build with square stones; they have cut down (the) sycamores, but we shall (ex)change (them for) cedars. [Slates fell, but with square stones we shall build up; sycamore trees they hewed down, but (into) cedar trees we shall (re)new, *or change* (them). (The slates fell down, but we shall build up with square stones; they hewed down the sycamore trees, but we shall replace, *or exchange* them, with cedar trees.)]

9:11 And the Lord shall raise (up) the enemies of Rezin on him, and he shall turn the enemies of him into noise; [And the Lord shall rear (the) enemies (of)_Rezin

9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

9:8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9:9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

9:10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

9:11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

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upon him, and his enemies into noise he shall turn (and he shall turn his enemies into noise),]

9:12 *God shall make Syria to come* from the east, and Philistines from the west; and with all the mouth they shall devour Israel. In all these things the strong vengeance of the Lord is not turned away, but yet his hand *is* stretched forth (but his hand *is* yet stretched forth); [Syria from the east, and Philistines from the west; and they shall devour Israel with all the mouth. In all these things is not turned away the strong vengeance of him, but yet his hand straight out (In all these things the strong vengeance of him is not turned away, but his hand is yet stretched out);]

9:13 and the people is not turned again to *the Lord* smiting it, and they sought not the Lord of hosts. [and the people is not turned again to the (one) smiting him, and the Lord of hosts they inwardly sought not. (and the people is not turned again to the one smiting them, and they inwardly sought not the Lord of hosts.)]

9:14 And the Lord shall lose from Israel the head and the tail, [the] crooking and [the] depraving*, *either refraining*, in one day. [And the Lord shall scatter from Israel the head and the tail, the in-bowing and the (be)shrewing, (*or the depraving*,) in one day.]

9:15 An eld man and honourable (An old and honourable man), he is the head; and a prophet teaching lies*, he is the tail. [The long living and the worshipful, he is the head; and the prophet teaching leasing, he is the tail.]

9:12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

9:13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

9:14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

9:15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

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9:16 And they that bless his people, shall be deceivers, and they that be blessed, *shall be* cast down.

9:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

9:17 For this thing the Lord shall not be glad on the young men thereof (For this thing the Lord shall not be glad in the young men thereof), and he shall not have mercy on the fatherless children and widows thereof; for each man is an hypocrite and wayward, and each mouth spake folly. In all these things the strong vengeance of him is not turned away, but yet his hand *is* stretched forth (but his hand *is* yet stretched forth); and the people is not turned again to *the Lord* smiting it. [For that upon the young waxen men of him the Lord shall not delight, and of his fatherless children and widows he shall not have mercy; for each is (an) hypocrite and a shrew, and each mouth spake folly. In all these things is not turned away his strong vengeance, but yet his hand (*is*) straight out; and the people is not turned again to the (one) smiting him. (For that the Lord shall not delight in the young waxen men of him, and he shall not have mercy on his fatherless children and widows; for each is an hypocrite and a depraved, and each mouth spake folly. In all these things his strong vengeance is not turned away, but his hand *is* yet stretched out; and the people is not turned again to the one smiting them.)]

9:17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

9:18 For why wickedness is kindled as fire; it shall devour the briars and thorns, and it shall be kindled in the thickness of the forest, and it shall be wrapped (al)together in the pride of smoke.

9:18 For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

9:19 In the wrath of the Lord of hosts

9:19 Through the wrath of the LORD

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the land shall be troubled, and the people shall be as the meat of fire; a man shall not spare his brother. [In the wrath of the Lord of hosts all-disturbed shall be the land, and the people shall be as the meat of fire; a man to his brother shall not spare. (In the wrath of the Lord of hosts the land shall be all-disturbed, and the people shall be as the meat of fire; a man shall not spare his brother.)]

of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

9:20 And he shall bow to the right half, and he shall (have) hunger, and he shall eat at the left half, and he shall not be [ful]filled; each man shall devour the flesh of his arm. (And he shall bow to the right hand, and he shall have hunger, and he shall eat at the left hand, and he shall not be fulfilled; each man shall devour the flesh of his arm.) [And he shall bow down to the right, and (have) hunger, and he shall eat at the left, and not be fulfilled; each the flesh of his arm shall devour (each shall devour the flesh of his arm).]

9:20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

9:21 Manasseh *shall devour* Ephraim, and Ephraim *shall devour* Manasseh, and they together against Judah. In all these things the strong vengeance of him is not turned away, but yet his hand *is* stretched forth. [Manasseh, Ephraim, and Ephraim, Manasseh, and together they against Judah. In all these things is not turned away his strong vengeance, but yet his hand (*is*) straight out (In all these things his strong vengeance *is* not turned away, but his hand is yet stretched out).]

9:21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Chapter 10

Chapter 10

10:1 Woe to *them* that make wicked

10:1 Woe unto them that decree

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laws, and they writing have written unrightfulness, [Woe that make shrewd laws, and writing unrightwiseness wrote, (Woe that make depraved laws, and writing wrote unrightwiseness,)]

10:2 for to oppress poor men in doom, and to do violence to the cause of meek men of my people; that widows shall be the prey of them, and that they should ravish fatherless children.

10:3 What shall ye do in the day of visitation, and of wretchedness coming from [a]far? To whose help shall ye flee? and where shall ye leave your glory,

10:4 that ye be not bowed down under bond, and fall not down with slain men? On all these things his strong vengeance is not turned away, but yet his hand *is* stretched forth (but his hand *is* yet stretched forth). [lest ye (be) bowed under bond, and with slain men fall? Upon all these things is not turned away his strong vengeance, but yet his hand (*is*) straight out. (lest ye be bowed under bond, and fall down with slain men? Upon all these things his strong vengeance is not turned away, but his hand *is* yet stretched out.)]

10:5 Woe to Assur (Woe to the Assyrian), he is the rod and staff of my strong vengeance; mine indignation *is* in the hand of them. [Woe to Assur, the rod of my strong vengeance, and a staff he is; in the hand of them, mine indignation. (Woe to the Assyrian, he is the rod and a staff of my strong vengeance; mine indignation *is* in the hand of them.)]

unrighteous decrees, and that write grievousness which they have prescribed;

10:2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

10:3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

10:4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

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10:6 I shall send him to a false folk, and I shall command to him against the people of my strong vengeance; that he take away the spoils, and part prey, and that he set that *people* into defouling, as the fen of streets. [To a folk guilesome I shall send him, and against the people of my strong vengeance I shall bid to him (I shall send him to a guilesome folk, and I shall bade to him against the people of my strong vengeance); that he take away spoils, and divide prey, and put it into treading, as the clay of streets.]

10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

10:7 Forsooth he shall not deem so, and his heart shall not guess so, but his heart shall be for to all-break, and to the slaying of many folks. [He forsooth not so shall deem, and his heart not so shall esteem, but to tread shall be his heart, and to slaying of folk not few. (Forsooth he shall not so deem, and his heart shall not so estimate, but his heart shall be to the treading and to the slaying of folk not a few.)]

10:7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

10:8 For he shall say, Whether my princes be not kings (al)together? (Whether my princes be not altogether kings?)

10:8 For he saith, Are not my princes altogether kings?

10:9 Whether not as Carchemish, so Calno; and as Arpad, so Hamath? whether not as Damascus, so Samaria?

10:9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

10:10 As mine hand found the realms of (the) idol(s), so and the simulacra of them of Jerusalem and of Samaria.

10:10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria:

10:11 Whether not as I did to Samaria, and to the idols thereof, so I shall do to Jerusalem, and to the simulacra thereof?

10:11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

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{Whether not as I did to Samaria, and his maumets, so I shall do to Jerusalem, and his simulacra?}

10:12 And it shall be, when the Lord hath [ful]filled all his works in the hill of Zion and in Jerusalem, I shall visit on the fruit of the great doing heart of the king of Assur, and on the glory of the highness of his eyes (I shall visit against the fruit of the great doing heart of the king of Assyria, and the glory of the highness of his eyes). [And it shall be, when the Lord shall fulfill all his works in the mount of Zion and in Jerusalem, I shall visit upon the fruit of the great doing heart of the king of Assur, and upon the glory of the height of his eyes.]

10:13 For he said, I have done in the strength of mine hand, and I have understood in my wisdom (For he said, I have done by the strength of mine hand, and I have understood by my wisdom); and I have taken away the ends of [the] peoples, and I have robbed the princes of them, and I as a mighty man have drawn down them that sat on high. [Forsooth he said, In the strength of mine hand I did, and in my wisdom I understood; and I took away the terms of the peoples, and the princes of them I robbed, and I drew away as mighty the sitting men in high. (Forsooth he said, I did in the strength of mine hand, and I understood in my wisdom; and I took away the terms of the peoples, and I robbed the princes of them, and I as a mighty man drew down the men sitting on high.)]

10:14 And mine hand found the strength of peoples as a nest, and as eggs be gathered together that be forsaken, so I

10:12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

10:13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

10:14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I

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gathered together all [the] earth; and none there was that moved a feather, and opened the mouth, and grumbled. (And mine hand found the wealth of peoples as a nest, and as eggs be gathered together that be forsaken, so I gathered together all the earth; and there was none that moved a feather, and opened the mouth, and grumbled.) [And mine hand found as a nest the strength of peoples, and as be gathered eggs, that be left, so all the land I gathered; and there was not that moved a feather, and opened mouth, and grutched. (And mine hand found the wealth of peoples as a nest, and as eggs that be left be gathered together, so I gathered all the land; and there was not that moved a feather, and opened their mouth, and grumbled.)]

gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

10:15 Whether an ax shall have glory against him that cutteth with it? either a saw shall be enhanced against him of whom it is drawn? as if a rod is raised against him that raiseth it, and a staff is enhanced, which soothly is wood*. [Whether shall glory the ax against him that heweth in it? or shall be enhanced the saw against him of whom it is drawn? what mannerwise if be reared a rod against the (one) rearing it, and be enhanced a staff, that forsooth is a tree. (Whether the ax shall glory against him that heweth with it? or the saw shall be enhanced against him of whom it is drawn? what mannerwise if a rod be reared against the one rearing it, and a staff be enhanced, forsooth that is wood.)]

10:15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

10:16 For this thing the lordly governor, (the) Lord of hosts, shall send thinness into the fat men of him; and his glory kindled under shall burn as the burning of fire (and under his glory, that which

10:16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

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was kindled shall burn as the burning of a fire). [For that, shall send the lordshipper, Lord of hosts, in(to) his fat things thinness (For that, the lordshipper, Lord of hosts, shall send thinness into his fat things), and under his glory the burned up things shall burn as (the) burning of fire.]

10:17 And the light of Israel shall be in (a) fire, and the Holy of it in (a) flame; and the thorn of him and (the) briar shall be kindled and devoured in one day. [And there shall be the light of Israel in (a) fire, and his holy in (a) flame; and shall be burned out and devoured his thorn(s) and briars in one day. (And the light of Israel shall be in a fire, and his Holy in a flame; and his thorns and briars shall be burned out and devoured in one day.)]

10:18 And the glory of his forest, and of his Carmel (and of his plentiful land), shall be wasted, from the soul unto [the] flesh; and he shall be fleeing away for dread.

10:19 And the remnants of the tree(s) of his forest shall be numbered for (such) fewness, and a child shall write them (that a child could write them). [And the remnant of the wood of the wild wood for fewness shall be numbered, and a child shall write them. (And the remnant of the wood of the wild wood shall be numbered for such fewness, that a child could write them.)]

10:20 And it shall be in that day, the remnant of Israel, and they that fled of the house of Jacob, shall not add for to trust on him that smiteth them; but it shall trust on the holy Lord of Israel, in truth (but they shall trust on the holy

10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

10:19 And the rest of the trees of his forest shall be few, that a child may write them.

10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of

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Lord of Israel, in truth). [And it shall be in that day, shall not lay to the remnant of Israel (the remnant of Israel shall not lay to), and they that shall flee from the house of Jacob, to believe upon him that smote them; but it shall believe upon the Lord, holy of Israel, in truth.]

Israel, in truth.

10:21 The remnants, I say, the remnants of Jacob, shall be converted to the strong Lord. (The remnants, I say, the remnants of Jacob, shall turn again to the strong Lord.) [The remnant shall be converted, the remnant forsooth of Jacob (forsooth the remnant of Jacob), to the strong Lord.]

10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

10:22 For why, Israel, if thy people is as the gravel of the sea, the remnants shall be turned (again) thereof; an ending made short shall make rightfulness to be plenteous. [If forsooth shall be thy people, Israel, as the gravel of the sea, the remnant shall be converted of it; (an) ending abridged shall (over)flow (with) rightwiseness. (Forsooth if thy people, Israel, shall be as the gravel of the sea, the remnant of it shall be turned again; an abridged ending shall overflow with rightwiseness.)]

10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

10:23 For why the Lord God of hosts shall make an ending and abridging in the midst of all (the) earth.

10:23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

10:24 For this thing the Lord God of hosts saith these things, My people, the dweller of Zion, do not thou dread of Assur, for he shall smite thee in a rod, and he shall raise [up] his staff on thee in the way of Egypt. (For this thing the Lord God of hosts saith these things, My people, the dweller of Zion, do not thou dread the Assyrian, for he shall

10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

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smite thee with a rod, and he shall raise up his staff against thee, as the Egyptians did.) [For that these things saith the Lord God of hosts, Do thou not dread, my people, dweller of Zion, of Assur, in a rod forsooth he shall smite thee, and his staff he shall rear upon thee in the way of Egypt. (For that these things saith the Lord God of hosts, My people, dweller of Zion, do not thou dread the Assyrian, forsooth with a rod he shall smite thee, and he shall rear his staff upon thee in the way of Egypt.)]

10:25 For why yet a little, and a little, and mine indignation and my strong vengeance shall be ended on the great trespass of them. [Yet forsooth a little while, and a little, and shall be full ended mine indignation and my strong vengeance upon the hideous guilt of them. (Forsooth yet a little, and a little while, and mine indignation and my strong vengeance shall be full ended upon the hideous guilt of them.)]

10:26 And the Lord of hosts shall raise [up] a scourge on him by the vengeance of Midian in the stone of Oreb, and *by* his rod on the sea; and he shall raise (up) that *rod* in the way of Egypt. (And the Lord of hosts shall raise up a scourge on him as the vengeance of Midian at the stone of Oreb, and *by* his rod upon the sea; and he shall raise up that *rod* as he did against Egypt.) [And the Lord of hosts shall rear upon it a scourge after the vengeance of Midian in the stone of Oreb, and his rod upon the sea; and he shall rear it in the way of Egypt.]

10:27 And it shall be in that day, his burden shall be taken away from thy shoulder, and his yoke from thy neck;

10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

10:26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

10:27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from

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and the yoke shall wax [all] rotten from the face of oil.

off thy neck, and the yoke shall be destroyed because of the anointing.

10:28 He shall come into Aiath, he shall pass into Migron, at Michmash he shall betake his vessels to keeping.

10:28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

10:29 They passed swiftly, Geba *is* our seat, Ramah was astonished, Gibeah of Saul (*is*) fled. [They went a course, Geba our seat, Ramah was astonished, Gibeah of Saul flew.]

10:29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

10:30 Thou daughter of Gallim, wail with thy voice; thou Laish, perceive (it), thou poor Anathoth. [Nigh with thy voice, thou daughter of Gallim; take heed, Laish, thou poorlet Anathoth.]

10:30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

10:31 Madmenah passed; the dwellers of Gebim *fled*; be ye strengthened*. [Went forth Madmenah; ye dwellers of Gebim, taketh comfort. (Madmenah went forth; ye dwellers of Gebim, taketh courage.)]

10:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

10:32 Yet it is (the) day, that men stand in Nob; he shall drive his hand on the hill of the daughter of Zion, on the little hill of Jerusalem. (Yet it is the day, that men stand in Nob; he shall drive his hand against the hill of the daughter of Zion, the hill of Jerusalem.) [Yet (the) day is, that in Nob men stand (that men stand in Nob); he shall shake his hand upon the mount of the daughter of Zion, (the) hill of Jerusalem.]

10:32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

10:33 Lo! the lordly governor, the Lord of hosts, shall break a pottle in dread (Lo! the lordly governor, the Lord of hosts, shall break a bough with dread), and high men of stature shall be cut

10:33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

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down. And proud men shall be made low, [Lo! the lordshipper, Lord of hosts, shall break the little wine vessel in fear, and the high men in stature shall be hewed down. And the full high shall be lowed,]

10:34 and the thick things of the forest shall be destroyed by iron; and the Lebanon with (its) high things shall fall down. [and the thick things of the wild wood shall be turned upside-down with iron; and Lebanon with (its) high things shall fall (down).]

Chapter 11

11:1 And a rod shall go out of the root of Jesse, and a flower shall ascend (out) of the root of it. [And there shall go out a rod from the root of Jesse, and a flower of his root shall go up (and a flower shall go up out of his root).]

11:2 And the Spirit of the Lord shall rest [up]on him, the spirit of wisdom and of understanding, the spirit of counsel and of strength, the spirit of knowing and of piety;

11:3 and the spirit of the dread of the Lord shall fill him. He shall deem not by the sight of (his) eyes (He shall not deem by the sight of his eyes), neither he shall reprove, *either convict*, by the hearing of (his) ears; [and shall full-fill him the spirit of the dread of the Lord. Not after the seeing of eyes he shall deem, nor after the hearing of ears he shall reprove; (and the spirit of the dread of the Lord shall fill him full. He shall not deem after the seeing of his eyes, nor he shall reprove after the hearing of his ears);]

10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Chapter 11

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

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11:4 but he shall deem in rightfulness poor men, and he shall reprove in equity, for the mild men of [the] earth (but he shall deem poor men in rightfulness, and he shall reprove with equity for the mild men of the earth). And he shall smite the land with the rod of his mouth, and with the spirit of his lips he shall slay the wicked man. [but he shall deem in rightwiseness poor men (but he shall deem poor men in rightwiseness), and reprove in equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the spirit of his lips he shall slay the unpius.]

11:5 And rightfulness shall be the girdle of his loins, and faith *shall be* the girding of his reins. [And there shall be rightwiseness (for) the little girdle of his loins, and faith (for) the girdle of his reins.]

11:6 A wolf shall dwell with a lamb, and a leopard shall rest with a kid; a calf, and a lion, and a sheep shall dwell together, and a little child shall drive them. [There shall dwell the wolf with the lamb, and the pard with the kid shall lie (down); the calf, and the lion, and the sheep together shall dwell, and a little child shall drive them. (There the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the lion, and the sheep shall dwell together, and a little child shall drive them.)]

11:7 A calf and a bear shall be pastured together; the whelps of them shall rest, and a lion as an ox shall eat straw (and a lion shall eat straw like an ox). [The calf and the bear shall be fed together; there shall rest the whelps of them, and a lion as an ox

11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

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shall eat chaff. (The calf and the bear shall be fed together; the whelps of them shall rest there, and a lion shall eat chaff like an ox.)}]

11:8 And a young sucking child from the teat shall delight on the hole of a snake, and he that is weaned shall put his hand in the cave of the cockatrice. [And the infant, *or a sucking child*, shall delight of the teat upon the hole of the adder, and in the cave of the cockatrice (he) that shall be taken away from suck, *or weaned*, he shall put his hand. (And the infant, *or a sucking child*, of the teat, shall delight upon the hole of the adder, and he that shall be taken away from suck, *or weaned*, shall put his hand in the cave of the cockatrice.)}]

11:9 They shall not harm, and shall not slay, in all mine holy hill; for why the earth is [full-]filled with the knowing of the Lord, as [the] waters of the sea covering (as the waters covering the sea). [They shall not harm, and they shall not slay, in all mine holy mountain; for full-filled is the earth of the knowing of the Lord, as the water of the sea covering (for the earth is filled full of the knowing of the Lord, as the water covering the sea).}]

11:10 In that day (there shall be) the root of Jesse, that standeth into the sign of peoples; heathen men shall beseech him, and his sepulchre shall be glorious. [In that day (there shall be) the root of Jesse, that standeth into token of peoples; him Gentiles shall lowly pray, and shall be the sepulchre of him glorious (Gentiles shall lowly pray him, and the sepulchre of him shall be glorious).}]

11:11 And it shall be in that day, the Lord shall add the second time his hand

11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11:11 And it shall come to pass in that day, that the Lord shall set his hand

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(the Lord shall add his hand the second time), to have in possession the residue of his people that shall be left, of [the] Assyrian, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinar, and of Hamath, and of [the] isles of the sea. [And it shall be in that day, the Lord the second time shall lay to his hand (the Lord shall lay to his hand the second time), to wield the residue of his people that shall be left, of the Assyrians, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinar, and of Hamath, and of the isles of the sea.]

11:12 And he shall raise a sign to (the) nations, and shall gather together the fleers-away of Israel; and he shall gather together the scattered men of Judah from [the] four coasts of [the] earth. [And he shall rear a token into nations, and gather together the far flown of Israel; and the scattered of Judah he shall gather from the four coasts of the earth (and he shall gather the scattered of Judah from the four coasts of the earth).]

11:13 And the envy of Ephraim shall be done away, and the enemies of Judah shall perish; Ephraim shall not have envy to Judah, and Judah shall not fight against Ephraim.

11:14 And they shall fly into the shoulders of (the) Philistines by the sea, they shall take prey together of the sons of the east; Idumea and Moab *shall be* the commandment of the hand of them, and the sons of Ammon shall be obedient. (And they shall fly upon the shoulders of the Philistines by the sea, together they shall take prey of the sons

again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

11:13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

11:14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

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of the east; Idumea and Moab *shall do* the commandment of the hand of them, and the sons of Ammon shall be obedient.) [And they shall fly into the shoulders of Philistines, by the sea together they shall rob the sons of the east; Idumea and Moab the behest of the hand of them, and the sons of Ammon obeisant shall be. (And they shall fly into the shoulders of the Philistines by the sea, together they shall rob the sons of the east; Idumea and Moab *shall do* the behest of the hand of them, and the sons of Ammon shall be obeisant.)]

11:15 And the Lord shall make desolate the tongue of the sea of Egypt, and he shall raise his hand on the flood in the strength of his spirit; and he shall smite, *either part*, it in(to) seven rivers, so that shod men (may) pass by it. (And the Lord shall make desolate the tongue of the sea of Egypt, and with his mighty wind he shall raise his hand on the river; and he shall smite, *either part*, it into seven rivers, so that shod men may pass over it.) [And the Lord shall make desolate the tongue of the sea of Egypt, and he shall rear his hand upon the flood in the strength of his spirit; and he shall smite him in(to) seven rivers, so that they (may) pass through him shod.]

11:16 And a way shall be to my residue people that shall be left, of the Assyrians (from Assyria), as it was to Israel, in the day in which it ascended from the land of Egypt. [And there shall be a way to my residue people that shall be left, of the Assyrians, as it was to Israel, in the day that he went up from the land of Egypt.]

11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

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Chapter 12

Chapter 12

12:1 And thou shalt say in that day, Lord, I shall acknowledge to thee, for thou were wroth to me; thy strong vengeance is turned (away), and thou hast comforted me. [And thou shalt say in that day, I shall acknowledge to thee, Lord, for wroth thou art to me; turned (away) is thy strong vengeance, and thou comfortedest me. (And thou shalt say in that day, I shall acknowledge to thee, Lord, for thou art wroth to me; thy strong vengeance is turned away, and thou comfortedest me.)]

12:1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

12:2 Lo! God *is* my saviour, I shall do faithfully, and I shall not dread. For why the Lord *is* my strength and my praising, and he is made to me into health. [Lo! God my saviour, faithfully I shall do, and not dread. For my strength and my praising the Lord, and he is made to me into health. (Lo! God *is* my saviour, I shall do faithfully, and not dread. For the Lord *is* my strength and my praising, and he is made to me into health.)]

12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

12:3 Ye shall draw waters with joy of the wells of the saviour. (With joy ye shall draw waters out of the wells of salvation.)

12:3 Therefore with joy shall ye draw water out of the wells of salvation.

12:4 And ye shall say in that day, Acknowledge ye to the Lord, and call ye his name into help; make ye known his findings among peoples; have ye mind, that his name is high. [And ye shall say in that day, Acknowledgeth to the Lord, and inwardly calleth his name; known make ye in peoples the findings of him; hath mind, for high is his name (make ye known in peoples the findings of him; hath mind, for his name is

12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

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high).]

12:5 Sing ye to the Lord, for he hath done worshipfully; tell ye this [out] in all [the] earth. [Singeth to the Lord, for great doingly he did; telleth out this in all the earth. (Singeth to the Lord, for he did great doingly; telleth this out in all the earth.)]

12:6 Thou dwelling of Zion (Thou dweller of Zion), make full out joy, and praise; for why the Holy of Israel *is* great in the midst of thee. [Full out joy, and praise, thou dwelling of Zion; for great in the middle of thee the holy of Israel. (Full out joy, and praise, thou dweller of Zion; for the Holy of Israel *is* great in the middle of thee.)]

Chapter 13

13:1 The burden of Babylon, which *burden* Isaiah, the son of Amoz, saw.

13:2 Raise ye [up] a sign on a misty hill, and enhance ye [the] voice; raise ye the hand, and [the] dukes enter by the gates. [Upon a misty mountain reareth up a token, and enhanceth out the voice; reareth the hand, and go into the gates the dukes (and the dukes go into the gates).]

13:3 I have commanded to mine hallowed men, and I called my strong men in my wrath, that make full out joy in my glory.

13:4 The voice of [the] multitude in (the) hills, as of many peoples; the voice of [the] sound of kings, of heathen men gathered together. The Lord of hosts commanded to the chivalry of [the] battle, [The voice of the multitude in

12:5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

12:6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Chapter 13

13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

13:2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

13:3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

13:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

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mountains, as of busy peoples; the voice of the sound of kings, and of Gentiles gathered together. The Lord of hosts commanded to the knighthood of the battle,]

13:5 to men coming from a far land. The Lord *cometh* from the highness of heaven, and the vessels of his strong vengeance, that he destroy all the land. [to men coming from the land afar. From the overmost of heaven (*cometh*) the Lord, and the vessels of his wrath, that he scatter all the earth.]

13:6 Yell ye, for the day of the Lord is nigh; as wasting, *either destroying*, it shall come of the Lord. (Yell ye, for the day of the Lord is nigh; it shall come as wasting, *either destroying*, from the Lord.) [Yelleth, for nigh is the day of the Lord; as wasting from the Lord (it) shall come (it shall come as wasting from the Lord.)]

13:7 For this thing all hands shall be unmighty, and each heart of man shall fail, and shall be all-broken. [For that all hands shall be unloosed, and each heart of a man shall wane, *or fail*, and be bruised.]

13:8 Gnawings and sorrows shall hold (*the*) *Babylonians*; they shall have sorrow, as they that travail of child. Each man shall wonder at his neighbour; their cheeks *shall be* burnt faces. [Tormentings and sorrows they shall hold; as women travailing with child, they shall sorrow. Each to his neighbour shall astonish; burnt faces the cheeks of them. (Tormentings and sorrows shall hold them; they shall sorrow as women travailing with child. Each shall astonish to his neighbour; the cheeks of them *shall be* burnt faces.)]

13:5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

13:7 Therefore shall all hands be faint, and every man's heart shall melt:

13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

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13:9 Lo! the day of the Lord shall come, cruel, and full of indignation, and of wrath, and of strong vengeance; to set the land into wilderness, and to all-break the sinners thereof from that *land*. [Lo! the day of the Lord shall come, cruel, and of indignation full, and of wrath, and of strong vengeance; to be put the earth into wilderness, and his sinners to be all-bruised of it. (Lo! the day of the Lord shall come, cruel, and full of indignation, and of wrath, and of strong vengeance; to put the earth into wilderness, and his sinners to be all-bruised of it.)]

13:10 For why the stars of (the) heaven(s) and the shining of them shall not spread abroad their light; the sun is made dark in his rising (the sun shall be made dark in his rising), and the moon shall not shine in her light. [For the stars of heaven and the shining of them shall not spread out their light; all darkened is the sun in his rising, and the moon shall not shine in his light.]

13:11 And I shall visit on the evils of the world (And I shall visit against the evils of the world), *and I shall visit* against wicked men the wickedness of them; and I shall make the pride of unfaithful men for to rest, and I shall make low the boast of strong men. [I shall visit upon the evils of (the) world, and against the unpious the wickedness of them; and to rest I shall make the pride of the unfaithful men, and the proud enhancing of strong men I shall meek (and I shall make the pride of the unfaithful men to rest, and I shall meek the proud enhancing of strong men).]

13:12 A man of full age shall be preciouser than gold, and a man *shall be* preciouser than pure gold and shining.

13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in is going forth, and the moon shall not cause her light to shine.

13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

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(A man of full age shall be more precious than gold, yea, a man *shall be* more precious than the pure gold of Ophir.) [More precious a full (aged) man shall be than gold, and a man than clean most shining gold. (A full aged man shall be more precious than gold, yea, a man *more precious* than the most clean shining gold.)]

13:13 On this thing I shall trouble (the) heaven(s), and the earth shall be moved from his place; for the indignation of the Lord of hosts, and for the day of [the] wrath of his strong vengeance. [Upon this, heaven I shall disturb, and shall be moved the earth from his place (Upon this, I shall disturb the heavens, and the earth shall be moved from his place); for the indignation of the Lord of hosts, and for the day of the wrath of his strong vengeance.]

13:14 And it shall be as a doe fleeing, and as a sheep, and none shall be that shall gather together; each man shall turn to his people, and all by themselves shall flee to their (own) land. (And it shall be as a fleeing doe, and as a sheep, and there shall be none that shall gather together; each man shall turn to his people, and every one shall flee to his own land.) [And he shall be as a fawn fleeing, and as a sheep, and there shall not be that (shall) gather (together); each to his people shall be turned, and arow to their (own) land they shall flee. (And it shall be as a fleeing fawn, and as a sheep, and there shall not be that shall gather together; each shall be turned to his people, and they shall flee arow to their own land.)]

13:15 Each man that is found, shall be slain; and each man that cometh above

13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

13:14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

13:15 Every one that is found shall be thrust through; and every one that is

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(and each man that is taken), shall fall down by sword. [Each that were found, shall be slain; and each that over shall come (and each that shall come over), shall fall in sword.]

13:16 The young children of them shall be hurtled down before the eyes of them; their houses shall be ravished, and their wives shall be defouled. [The infants of them shall be hurtled down in their eyes; broken down shall be the houses of them (the houses of them shall be broken into), and the wives of them shall be defouled.]

13:17 Lo! I shall raise on them Medes, that seek not silver, neither will gold; (Lo! I shall raise the Medes against them, that seek not silver, neither desire gold;) [Lo! I shall rear upon them Medes, that silver seek not, nor gold desire; (Lo! I shall rear the Medes upon them, that seek not silver, nor desire gold;)]

13:18 but they shall slay little children with arrows, and they shall not have mercy on wombs giving milk, and the eye of them shall not spare on sons.

13:19 And Babylon, that glorious city in realms, noble in the pride of Chaldees, shall be destroyed, as God destroyed Sodom and Gomorrah. [And that city, Babylon, shall be glorious in realms, noble in pride of Chaldees, (over)turned, as God turned upside-down Sodom and Gomorrah. (And that city, Babylon, glorious in realms, noble in the pride of Chaldees, shall be overturned, as God turned upside-down Sodom and Gomorrah.)]

13:20 It shall not be inhabited till into the end, and it shall not be founded till

joined unto them shall fall by the sword.

13:16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

13:18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

13:20 It shall never be inhabited, neither shall it be dwelt in from generation to

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to generation and generation; a man of Arabia shall not set tents there, and shepherds shall not rest there. [It shall not be dwelled (in) unto the end, and it shall not be founded unto generation and generation; nor shall set there tent a man of Arabia, nor shepherds shall rest there (nor a man of Arabia shall set tent there, nor shepherds shall rest there).]

generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

13:21 But wild beasts shall rest there, and the houses of them shall be [full-]filled with dragons; and ostriches shall dwell there, and hairy *beasts* shall skip there. [But shall rest there beasts, and shall be full-filled the houses of them with dragons; and there shall dwell there ostriches, and woodwoses shall leap there. (But beasts shall rest there, and the houses of them shall be filled full with dragons; and ostriches shall dwell there, and woodwoses shall leap there.)]

13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

13:22 And bitterns shall answer there in the houses thereof, and flying serpents in the temples of lust. It is nigh that the time thereof come, and the days thereof shall not be made far; (And bitterns shall answer there in the houses thereof, and flying serpents in the temples of lust. It is nigh that come the time thereof, and the days thereof shall not be prolonged;) [And there shall answer there yelling fowls in the houses of it (And yelling fowls shall answer there in the houses of it), and winged adders in (the) washing maumet temples of foul delight. Nigh is that come the time of him, and his days shall not be (pro)longed;]

13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Chapter 14

Chapter 14

14:1 for why the Lord shall have mercy

14:1 For the LORD will have mercy on

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of Jacob, and he shall choose yet of Israel, and shall make them for to rest on their land (for why the Lord shall have mercy on Jacob, and he shall yet choose Israel, and shall make them for to rest on their land); a comeling shall be joined to them, and shall cleave to the house of Jacob.

14:2 And (the) peoples shall hold them, and shall bring them into their place. And the house of Israel shall have them in possession into servants and handmaids on the land of the Lord (And the house of Israel shall have them in possession for servants and handmaids on the land of the Lord); and they shall take those men that took them, and they shall make subject their wrongful askers. [And peoples shall hold them, and bring them into their place. And shall wield them the house of Israel upon the land of the Lord into thralls and thralleses; and they shall be taking them that them had taken, and (make) subject their casters out. (And peoples shall hold them, and bring them into their place. And the house of Israel shall wield them as thralls and thralleses upon the land of the Lord; and they shall be taking them that before had taken them, and they shall make subject their casters out.)]

14:3 And it shall be in that day, when God shall give to thee rest of thy travail, and of thy shaking, and of hard servage, in which thou servedest before, [And there shall be in that day, when rest shall give to thee the Lord from thy travail (when the Lord shall give thee rest from thy travail), and from thine hurting, and from thine hard servage, that thou before-servedest,]

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Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

14:2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

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14:4 thou shalt take this parable against the king of Babylon, and thou shalt say, How ceased the wrongful asker, rested [the] tribute? (thou shalt take this parable against the king of Babylon, and thou shalt say, How the wrongful asker hath ceased! the tribute hath rested!) [thou shalt take this parable against the king of Babylon, and say, What manner ceased the wrongful asker, rested the tribute? (thou shalt take this parable against the king of Babylon, and say, In what manner the wrongful asker ceased! the tribute rested!)]

14:5 The Lord hath all-broken the staff of wicked men, (and) the rod of lords, [The Lord bruised the staff of unpius men, (and) the rod of lordshipping men,]

14:6 (he) that beat peoples in indignation, with uncurable wound, (he) that subjected folks in strong vengeance, that pursued cruelly (and that cruelly pursued them).

14:7 Each land rested, and was still; it was joyful, and made full out joy. [Together rested, and was still all earth; joyed, and full out gladdened. (All the earth altogether rested, and was still; joyed, and full out gladdened.)]

14:8 Also (the) fir trees and cedars of the Lebanon were glad on thee; (and said,) Since thou sleptest, none ascendeth that cutteth us down. [Fir trees also gladdened upon thee, and the cedars of Lebanon (Also the fir trees, and the cedars of Lebanon gladdened upon thee); (saying,) Since thou sleptest, there went not up that heweth us down.]

14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

14:7 The whole earth is at rest, and is quiet: they break forth into singing.

14:8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

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14:9 Hell under thee is troubled for the meeting of thy coming; he shall raise giants to thee (it shall raise up the dead for thee); all the princes of [the] earth have risen (up) from their seats, all the princes of nations. [Hell under thee is disturbed into the against-coming of thy coming; it shall rear to thee giants (it shall rear up the dead to thee); all the princes of the earth there rise from their seats, all the princes of nations.]

14:10 All they shall answer (They shall all answer), and they shall say to thee, And thou art wounded as we, thou art made like us.

14:11 Thy pride is drawn down to hells (Thy pride is drawn down to the grave), thy dead carrion fell down; a moth shall be strewed under thee, and thy covering shall be worms.

14:12 A! Lucifer, that risedest early, how fellest thou down from heaven; thou that woundedest folks, felledest down (al)together into [the] earth. [How fell thou, Lucifer, from heaven, the which early sprang; thou fell into the earth, that woundedest the folks of kind. (How thou fell from heaven, Lucifer, the which sprang up early; thou, that woundedest the folks of kind, fell into the earth.)]

14:13 Which saidest in thine heart, I shall ascend into heaven, I shall enhance my seat above the stars of (the) heaven(s); I shall sit in the hill of (the) testament, in the sides of the north (I shall sit upon the hill of the testament, in the sides of the north). [That saidest in thine heart, Into heaven I shall go up, upon

14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

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the stars of heaven I shall enhance my see
(That saidest in thine heart, I shall go up into
heaven, upon the stars of the heavens I shall
enhance my see); I shall sit in the hill of (the)
testament, in the sides of the north.}

14:14 I shall ascend on the highness of
(the) clouds; I shall be like the Highest.
[I shall go up upon the height of clouds; like I
shall be to the highest (I shall be like the
Highest).]

14:15 Nevertheless thou shalt be drawn
down to hell, into the depth of the pit* .

14:16 They that shall see thee, shall be
bowed down to thee, and shall behold
thee. (And they shall say,) Whether
this is the man, that troubled [the]
earth, that shook together realms? (that
altogether shook the realms?)

14:17 that setted the world (into) desert,
and destroyed the cities thereof, and
opened not the prison to the bound men
of him? [that put the world desert, and his
great cities destroyed, to his gyved opened not
the prison? (that put the world into desert, and
destroyed his great cities, and opened not the
prison to his gyved?)]

14:18 All the kings of heathen men, all
slept in glory, a man in his (own) house.
[All the kings of Gentiles, each slept in glory,
each in his (own) house.]

14:19 But thou art cast out of thy
sepulchre, as an unprofitable stock, as
defouled with rot; and wrapped with
them that be slain with sword, and went
down to the fundament of the pit* . As
a rotten carrion, [Thou forsooth art cast afar

14:14 I will ascend above the heights of
the clouds; I will be like the most High.

14:15 Yet thou shalt be brought down to
hell, to the sides of the pit.

14:16 They that see thee shall narrowly
look upon thee, and consider thee,
saying, Is this the man that made the
earth to tremble, that did shake
kingdoms;

14:17 That made the world as a
wilderness, and destroyed the cities
thereof; that opened not the house of his
prisoners?

14:18 All the kings of the nations, even
all of them, lie in glory, every one in his
own house.

14:19 But thou art cast out of thy grave
like an abominable branch, and as the
raiment of those that are slain, thrust
through with a sword, that go down to
the stones of the pit; as a carcass
trodden under feet.

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from thy sepulchre, as a stock unprofitable, as with quitter defouled; and about-wrapped with them that be slain with sword, and went down to the fundament of the lake. As a stinking carrion, (Forsooth thou art cast afar from thy sepulchre, as an unprofitable stock, as defouled with a quitter; and wrapped about with them that be slain with sword, and went down to the fundament of the pit. As a stinking carrion,)]

14:20 thou shalt not have fellowship, neither with them in sepulchre (thou shalt not have fellowship with them in the sepulchre), for thou hast lost thy land, (and) thou hast slain the people; the seed of the worst men shall not be called without end. [thou shalt not have fellowship, nor with them in burying thou shalt be, thou forsooth thy land destroyedest, thou the people slew; either shall not be called into without end the seed of worst men. (thou shalt not have fellowship with them in burying, forsooth thou destroyedest thy land, and thou slew the people; the seed of the worst men shall not be called into without end.)]

14:21 Make ye ready his sons to slaying, for the wickedness of their fathers; they shall not rise, neither they shall inherit the land, neither they shall fill the face of the roundness (of the earth) of cities. (Make ye ready his sons for slaying, for the wickedness of their fathers; they shall not rise, neither they shall inherit the land, neither they shall fill the face of the roundness of the earth with cities.) [Prepare ye his sons to slaughter, for the wickedness of their fathers; they shall not (al)together rise, nor inherit the earth, nor full-fill the face of the roundness (of the earth) of the city. (Prepare ye his sons for slaughter, for

14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

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the wickedness of their fathers; they shall not altogether rise, nor inherit the earth, nor fill the face of the roundness of the earth full with cities.}]

14:22 And I shall rise [up] on them (And I shall rise up against them), saith the Lord of hosts, and I shall lose the name of Babylon, and the remnants, and generation, and seed, saith the Lord. [And I shall rise upon them, saith the Lord of hosts, and I shall destroy Babylon's name, and relics, and progeny, and burgeoning, saith the Lord.]

14:23 And I shall set that *Babylon* into possession of an urchin, and into marshes of waters; and I shall sweep it with a besom, and I shall stamp (it), saith the Lord of hosts. [I shall put it into the possession of an urchin, and into mires of waters; and I shall sweep it in a besom, treading (it), saith the lord of hosts.]

14:24 The Lord of hosts swore, saying, Whether it shall not be so, as I guessed, and it shall befall so, as I treated in soul? [The Lord of hosts swore, saying, If not as I weened, so (it) shall be, and how in mind I treated (and how I treated it in mind), so shall (it) come?]

14:25 That I all-break the king of Assyrians in my land, and that I defoul him in mine hills; and his yoke shall be taken away from them, and his burden shall be taken away from the shoulder of them. [That I all-bruise (the) Assyrian in my land, (and) in my mountains tread it; and there shall be taken away from them his yoke, and his burden from the shoulder of them shall be done away. (That I all-bruise the Assyrian in

14:22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

14:23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

14:25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

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my land, and tread him in my mountains; and there his yoke shall be taken away from them, and his burden shall be done away from the shoulder of them.}]

14:26 This *is* the counsel which I thought on all the land, and this is the hand stretched forth on all folks. [This the counsel that I thought upon all earth, and this is the hand straight out upon all Gentiles.]

14:27 For why the Lord of hosts hath deemed, and who may make (it) unsteadfast? and his hand *is* stretched forth, and who shall turn it away? [The Lord forsooth of hosts deemed, and who shall be able to unfasten? And his hand straight out, and who shall turn away it? (Forsooth the Lord of hosts deemed, and who shall be able to make it unsteadfast? And his hand *is* stretched out, and who shall turn it away?)]

14:28 The burden of (the) Philistines. In the year wherein king Ahaz died, this burden was made. [The charge of Philistines. In the year that died king Ahaz, done is this charge. (The charge of Philistines. In the year that king Ahaz died, this charge was made.)]

14:29 All thou Philistina, be not glad, for the rod of thy smiter is made less; for why a cockatrice shall go out of the root of an adder, and his seed shall swallow up a bird (and his seed shall be a flying serpent). [Not glad thou, all Philistina, for (di)minished is the rod of thy smiter; of the root forsooth of the shadow adder shall go out a cockatrice, and his seed sopping away a fowl. (Glad thou not, all Philistina, for the rod of thy smiter is diminished; forsooth a cockatrice shall go out of the root of the shadow adder, and his

14:26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

14:27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

14:28 In the year that king Ahaz died was this burden.

14:29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

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seed shall be a flying serpent.)]

14:30 And the first engendered of poor men shall be fed, and poor men shall rest faithfully; and I shall make thy root to perish in hunger, and I shall slay thy remnants. [And there shall be fed the first begotten of poor men, and poor men trustily shall rest; and to die I shall make in hunger thy root, and thy relics I shall slay. (And the first begotten of poor men shall be fed there, and poor men shall rest trustily; and I shall make thy root to die in hunger, and I shall slay thy relics.)]

14:31 Yell, thou gate; cry, thou city; all Philistina is cast down; for why smoke shall come from the north, and none is that shall escape his host (and there is none that shall escape his host). [Yell, thou gate; cry, thou city; thrown down is each Philistina; from the north forsooth smoke shall come, and there is not that (shall) flee out of his company. (Yell, thou gate; cry, thou city; all Philistina is thrown down; forsooth from the north smoke shall come, and there is none that shall flee out of his company.)]

14:32 And what shall be answered to the messengers of [the] folk? for the Lord hath founded Zion, and the poor men of his people shall hope in him.

Chapter 15

15:1 The burden of Moab. For Ar was destroyed in (the) night, Moab was still; for the wall was destroyed in the night, Moab was still (for Kir was destroyed in the night, Moab was still). [The charge of Moab. For in night wasted is Ar, Moab held his peace; for in the night wasted is the wall,

14:30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

14:31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

14:32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Chapter 15

15:1 The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

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Moab held his peace. (The charge of Moab. For in the night Ar is wasted, Moab held his peace; for in the night the wall is wasted, Moab held his peace.)]

15:2 (To) The *king's* house, and (to) Dibon (they) ascended to high *places*, into wailing; on Nebo, and on Medeba, Moab shall yell (They ascended to Bajith, and to Dibon, to the high *places*, for wailing; Moab shall yell on Nebo, and on Medeba). In all (the) heads thereof *shall be* baldness, and each beard shall be shaved. [There went up (to) the house, and (to) Dibon, to (the) high things, into wailing; upon Nebo, and upon Medeba, Moab shall yell. In all his heads baldness, and each beard shall be shaved. (They went up to the house, and to Dibon, to the high places, into wailing; Moab shall yell upon Nebo, and upon Medeba. In all their heads *shall be* baldness, and each beard shall be shaved.)]

15:3 In the meeting of three ways thereof they be girded in a sackcloth, all yelling on the houses thereof, and in the streets thereof; it shall go down into weeping (they shall go down weeping). [In his three-wayed places they be girded with a sackcloth, upon his roofs, and in his streets, all wailing; he shall go down into weeping. (In his three-wayed places they be girded with a sackcloth, all wailing upon his roofs, and in his streets; they shall go down weeping.)]

15:4 Heshbon shall cry, and Elealeh, (and) the voice of them is heard unto Jahaz; on this thing the ready men of Moab shall yell (the ready men of Moab shall yell upon this thing), the soul thereof shall yell to itself. [There shall cry Heshbon, and Elealeh, (and) unto Jahaz heard

15:2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

15:3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

15:4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

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is the voice of them; upon this the ready men of Moab shall yell, his soul shall yell to itself. (There Heshbon shall cry, and Elealeh, and the voice of them is heard unto Jahaz; the ready men of Moab shall yell upon this, his soul shall yell to itself.)]

15:5 Mine heart shall cry to Moab, the bars thereof unto Zoar (the barons fled thereof unto Zoar), a cow calf of three years. For why a weeper shall go up by the going up of Luhith, and in the way of Horonaim they shall raise (up a) cry of sorrow. [Mine heart to Moab shall cry, his barers unto Zoar, a she calf all throwing down. By the going up forsooth of Luhith, weeping he shall go up, and in the way of Horonaim the cry of contrition they shall rear. (Mine heart shall cry to Moab, his barons fled unto Zoar, a she calf throwing all down. Forsooth he shall go up weeping by the going up of Luhith, and in the way of Horonaim, they shall rear the cry of contrition.)]

15:6 For why the waters of Nimrim shall be forsaken; for the herb dried up, burgeoning failed, all greenness perished. [The waters forsooth of Nimrim shall be desert (Forsooth the waters of Nimrim shall be desert); for the herb dried, fagged the burgeoning, each greenness died.]

15:7 By the greatness of work, and the visiting of them, to the strand of sallows they shall lead them. (By the greatness of work, and the visiting of them, they shall lead them to the stream of the sallows.) [After the muchliness of work, and the visiting of them, to the stream of withes they shall lead them (they shall lead them to the stream of the withes).]

15:5 My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

15:7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

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15:8 For why (the) cry compassed the end of Moab; unto Eglaim the yelling thereof, and the cry thereof unto the well* of Elim. (For why the cry compassed the end of Moab; the yelling thereof unto Eglaim, and the cry thereof unto Beerelim.) [For cry compassed the term of Moab; unto Eglaim his yelling, and unto the pit of Elim his cry. (For the cry compassed the term of Moab; his yelling unto Eglaim, and his cry unto the well of Elim.)]

15:8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

15:9 For the waters of Dimon be [full-]filled with blood; for I shall set increasings on Dimon, to those men of Moab that fled from the lion, and to the remnants of the land. (For the waters of Dimon be filled full with blood; for I shall set increasings upon Dimon, the lion upon those men that fled from Moab, and upon the remnants of the land.) [For the waters of Dimon be full-filled with blood; forsooth I shall put upon Dimon ekings, to them that shall flee of Moab a lion, and to the relics of the land. (For the waters of Dimon be filled full with blood; forsooth I shall put increasings upon Dimon, a lion to them of Moab that shall flee, and to the relics of the land.)]

15:9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Chapter 16

Chapter 16

16:1 Lord, send thou out a lamb, (to) the lordly governor of [the] earth, from the stone of desert (from Sela to the desert), to the hill of the daughter of Zion. [Send out, Lord, the lamb, (to) the lordshipper of the earth, from the stone of desert, to the mount of the daughter of Zion.]

16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

16:2 And it shall be as a fowl flying, and (as) birds flying away from the nest,

16:2 For it shall be, that, as a wandering bird cast out of the nest, so

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so shall be the daughters of Moab, in the passing over of Arnon. [And he shall be as a bird flying, and young birds from the nest flying to, so shall be the daughters of Moab in the over-going of Arnon. (And he shall be as a bird flying, and as young birds flying from the nest, so shall be the daughters of Moab in the going over of Arnon.)]

the daughters of Moab shall be at the fords of Arnon.

16:3 Take thou counsel, constrain thou counsel; set thou as night thy shadow in midday, hide thou them that flee, and betray thou not men of unsteadfast dwelling. (Take thou counsel, constrain thou counsel; set thy shadow as the night in midday, hide thou them that flee, and betray not thou men of unsteadfast dwelling.) [Go in counsel, constrain counsel; put as night thy shadow in midday, hide thou the men fleeing, and the vagrant not betray thou. (Go in counsel, constrain counsel; put thy shadow as the night in midday, hide thou the fleeing men, and betray not thou the vagrant.)]

16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

16:4 My fleers-away shall dwell at thee. Moab, be thou the hiding place of them from the face of the destroyer. For why dust is ended, the wretched is wasted; he that defouled the land failed. (My fleers-away shall dwell with thee. Moab, be thou the hiding place of them from the face of the destroyer. For why dust is ended, the wretched is wasted; he failed that defouled the land.) [There shall dwell with thee my far fugitives. Moab, be thou the lurking place of them from the face of the waster. Ended is forsooth the powder, full ended is the wretched; failed (he) that trode the land. (My far fugitives shall dwell there with thee. Moab, be thou the lurking place of them from the face of the

16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

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waster. Forsooth the powder is ended, the wretched is full ended; he failed that trode the land.}]

16:5 And the king's seat shall be made ready in mercy, and he shall sit on it in truth, in the tabernacle of David, deeming, and seeking doom, and yielding swiftly that that is just (and swiftly yielding that that is just). [And there shall be before made ready in mercy the see (And there the see shall be before made ready in mercy), and he shall sit upon it in truth, in the tabernacle of David, deeming, and seeking doom, and swiftly yielding that (that) is rightwise.]

16:6 We have heard the pride of Moab, he is full proud; his pride, and his boast, and his indignation is more than his strength.

16:7 Therefore Moab shall yell to Moab, all Moab shall yell to them that be glad on the walls of baken tilestone; speak ye (of) their wounds. (Therefore Moab shall yell to Moab, all Moab shall yell to them that be glad on the foundations of Kirhareseth; speak ye of their wounds.) [Therefore shall yell Moab to Moab (Therefore Moab shall yell to Moab), all shall yell to them that glad upon the walls of annealed tile; (they) speaketh (of) their vengeance.}]

16:8 For why the suburbs of Heshbon and the vinery of Sibmah be forsaken. The lords of heathen men have cut down the scions thereof; they came unto Jazer, they erred in desert (they wandered in the desert). The boughs thereof be forsaken, they passed (over)

16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

16:6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.

16:8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

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the sea. [For the suburbs of Heshbon be desert(ed), and the vine of Sibmah. The lords of Gentiles hewed down his scourges; unto Jazer they full came (they full came unto Jazer), they erred in desert. His railing branches be forsaken, they passed (over) the sea.]

16:9 On this thing I shall weep in the weeping of Jazer, and *on* the vinery of Sibmah. Heshbon and Elealeh, I shall fill thee with my tears; for the voice of defoulers fell on thy vintage, and on thy harvest. [Upon this I shall weep in the weeping of Jazer, and (*on*) the vine of Sibmah. I shall drunken thee with my tears, Heshbon and Elealeh; for upon thy vintage, and upon thy reap(ing), the voice of men treading fell on (for the voice of men treading fell upon thy vintage, and upon thy reaping).]

16:10 And gladness and full out joying shall be taken away from Carmel; and none shall make full out joy, neither shall sing heartily (a) song in vineries (And gladness and full out joying shall be taken away from the plentiful land; and none shall make full out joy, neither shall heartily sing a song in the vineyards). He that was wont to wring out, shall not wring out wine in a presser; I have taken away the voice of [the] wringers-out. [And there shall be done away gladness and full out joying from Carmel; and in vineyards, he shall not full out joy, nor inwardly joy. Wine in the press he shall not tread, that to tread was wont; the voice of the treaders I took away (He that was wont to tread shall not tread wine in the press; I took away the voice of the treaders).]

16:11 On this thing my womb shall

16:9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

16:11 Wherefore my bowels shall sound

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sound as an harp to Moab, and mine entrails to the wall of baken tilestone. (On this thing my womb shall sound as an harp to Moab, and mine entrails to Kirhareth.) [Upon this my womb to Moab as an harp shall sound (Upon this my womb shall sound as an harp to Moab), and my bowels to the wall of the annealed tile.]

like an harp for Moab, and mine inward parts for Kirharesh.

16:12 And it shall be, when it shall appear, that Moab hath travailed on his (high) places, it shall enter to his holy things, that it beseech, and it shall not be worth(y). (And it shall be, when it shall appear, that Moab is travailed at his high places, he shall enter to his holy place, that he beseech, but he shall gain nothing.)

16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

16:13 This is the word which the Lord spake to Moab from that time. [This is the word that the Lord spake to Moab from thence.]

16:13 This is the word that the LORD hath spoken concerning Moab since that time.

16:14 And now the Lord spake, saying, In three years, *that were* as the years of an hired man, the glory of Moab shall be taken away on all the much people; and there shall (only) be left in it as a little raisin, and a little, and not much. [And now the Lord spake, saying, In three years, as the years of an hired man, shall be done away the glory of Moab upon each much people; and there shall (only) be left in it as a little branch of a cluster of grapes, and few, not many.]

16:14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

Chapter 17

Chapter 17

17:1 The burden of Damascus. Lo! Damascus shall fail to be a city, and it shall be as an heap of stones in falling

17:1 The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

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(and it shall be as but an heap of fallen stones). {The charge of Damascus. Lo! Damascus shall cease to be a city, and it shall be as an heap of stones in falling (and it shall be as but an heap of fallen stones).}

17:2 The forsaken cities of Aroer shall be to flocks (The forsaken cities of Aroer shall be for flocks); and they shall rest there, and none shall be that shall make (them) afeared.

17:3 And help shall cease from Ephraim, and a realm from Damascus; and the remnants of Syria shall be as the glory of the sons of Israel, saith the Lord of hosts.

17:4 And it shall be, in that day the glory of Jacob shall be made thin, and the fatness of his flesh shall fade. {And it shall be, in that day shall be made thin the glory of Jacob, and the fatness of his flesh shall become withered away. (And it shall be, in that day the glory of Jacob shall be made thin, and the fatness of his flesh shall become withered away.)}

17:5 And it shall be as (the one) gathering together that that is left in harvest, and his arm shall gather ears of corn, and it shall be as (the one) seeking ears of corn in the valley of Rephaim. {And he shall be as the gatherer in reap(ing) (of) that (that) is left, and his arm (the) ears shall gather (and his arm shall gather the ears), and he shall be as (the one) seeking ears in the valley of Rephaim.}

17:6 And there shall be left in it as a raisin, and as the shaking down of the fruit of (an) olive tree, as of two either of

17:2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

17:3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

17:4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

17:5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

17:6 Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the

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three olive trees in the highness of a branch, either of four or of five; in the tops thereof *shall be* the fruit thereof, saith the Lord God of Israel. [And there shall be left in it as the branch of a cluster, and as the shaking out of the oil berry, as of two or of three olives in the top of the branch, or of four or of five; in the tops of it (*shall be*) his fruits, saith the Lord God of Israel.]

17:7 In that day a man shall be bowed to his Maker, and his eyes shall behold to the Holy of Israel. [In that day shall be bowed a man to his maker, and his eyes to the holy of Israel shall behold.]

17:8 And he shall not be bowed to the altars, which his hands made, and which his fingers wrought; he shall not behold (the) woods, and [the] temples *of idols*. [And he shall not be bowed to the altars, that his hands made, and that his fingers wrought; he shall not behold (the) maumet woods, and the washing temples.]

17:9 In that day the cities of strength thereof shall be forsaken as plows, and [the] corns that were forsaken of the face of the sons of Israel (and the corns that were forsaken because of the sons of Israel); and thou shalt be forsaken. [In that day the cities of his strength shall be forsaken as plows, and the tilths that be left from the face of the sons of Israel; and thou shalt be desert(ed).]

17:10 For thou hast forgotten God, thy saviour, and haddest not mind on thy strong helper; therefore thou shalt plant a faithful planting, and thou shalt sow an alien seed. [For thou forgot of the God, thy saviour, and of the strong, thine helper,

uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

17:7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

17:8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

17:9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

17:10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

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thou art not recorded (thou hath not remembered); therefore thou shalt plant a faithful planting, and alien burgeoning thou shalt sow (and thou shalt sow an alien burgeoning).]

17:11 In the day of thy planting *shall be* a wild vine, and early thy seed shall flower; ripe corn is taken away in the day of heritage, and *Israel* shall make sorrow grievously (and *Israel* shall grieve and have sorrow). [In the day of thy planting (*shall be*) barren vines, and early thy seed shall flower; done away is the reap(ing) in the day of heritage, and he shall wail grievously. (In the day of thy planting *shall be* barren vines, and thy seed shall flower early; the reaping was done away in the day of heritage, and he shall have grief and shall wail.)]

17:12 Woe to the multitude of many peoples, as the multitude of the sea sounding (as the multitude of the sounding sea), and the noise of companies as the sound of many waters.

17:13 Peoples shall sound as the sound of flowing waters, and *God* shall blame him; and he shall flee far, and he shall be ravished as the dust of (the) hills from the face of the wind, and as a whirlwind before [the] tempest. [Peoples shall sound as the sound of flowing waters, and he shall blame it; and afar it shall flee (and it shall flee afar), and it shall be ravished as the powder of mountains from the face of the wind, and as a whirlwind before the tempest.]

17:14 In the time of eventide, and lo! troubling; in the morrowtide, and he shall not abide (and in the morrowtide,

17:11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

17:12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

17:13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

17:14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that

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he shall not abide). This is the part of them that destroyed us, and the part of them that ravished us. [In time of even, and lo! disturbing; in the morrowtide, and he shall not stand still (and in the morrowtide, he shall not stand still). This is the part of them that wasted us, and the lot of men breaking us.]

spoil us, and the lot of them that rob us.

Chapter 18

Chapter 18

18:1 Woe to the land, (where) the cymbal(-sound) of wings (is heard), which is beyond the flood of Ethiopia;

18:1 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

18:2 that sendeth messengers by the sea, and in vessels of papyrus on (the) waters. Go, ye messengers, to the folk drawn up and rent; to a fearedful people, after which is none other; to the folk abiding and defouled, whose land the floods have ravished; to the hill of the name of the Lord of hosts, to the hill of Zion. [that sendeth in the sea messengers (that sendeth messengers in the sea), and in (bul)rush vessels upon (the) waters. Goeth, ye swift angels, to the folk all pulled (to pieces) and torn; to a fearful people, after which is not another; (the) folk abiding and trodden, whose floods ravished away his land; to the mount of the name of the Lord of hosts, mount of Zion.]

18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

18:3 All ye dwellers of the world, that dwell in the land, shall see when a sign shall be raised [up] in the hills, and ye shall hear the cry of a trump. [All ye dwellers of the world, that dwell in earth, when shall be reared up a token in mountains, ye shall see, and the noise of the trump, ye shall hear. (All ye dwellers of the world, that dwell on the earth, ye shall see when a token shall be reared up in the mountains, and ye

18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

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shall hear when a token shall be reared up in the mountains.)}]

18:4 For why the Lord saith these things to me, I shall rest, and I shall behold in my place, as the midday light is clear, and as a cloud of dew in the day of harvest. [For these things saith the Lord to me, I shall rest, and behold in my place, as the midday light is clear, and as the cloud of dew in the day of reap(ing).]

18:5 For why all flowered out before harvest, and unripe perfection burgeoned; and the little branches thereof shall be cut down with scythes, and those that be left, shall be cut away. [Before reap(ing) forsooth all flowered out (Forsooth all flowered out before reaping), and unripe perfection burgeoned; and there shall be hewed down the little branches of it with scythes, and that (that) were left, shall be cut away.]

18:6 They shall be shaken out, and shall be left (al)together to the birds of (the) hills, and to the beasts of (the) earth; and (the) birds shall be [up]on him by a summer everlasting, and all the beasts of (the) earth shall dwell by winter [up]on him. (They shall be shaken out, and shall be altogether left to the birds of the hills, and to the beasts of the earth; and the birds shall be upon them by an everlasting summer, and all the beasts of the earth shall dwell by winter upon them.)

18:7 In that time a gift shall be brought to the Lord of hosts, of the people drawn up and rent; of the people fearedful, after which was none other; of

18:4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

18:5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

18:6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

18:7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning

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the folk abiding and defouled, whose land (the) floods ravished; *the gift shall be brought* to the place of the name of the Lord of hosts, to the hill of Zion. [In that time shall be brought (a) gift to the Lord of hosts, from the people pulled (to pieces) and torn; from the fearful people, after whom was not another; from the folk abiding and trodden; whose floods ravished away his land (whose land the floods ravished away); to the place of the name of the Lord of hosts, (the) mount of Zion.]

Chapter 19

19:1 The burden of Egypt. Lo! the Lord shall ascend on a light cloud, and he shall enter into Egypt; and the simulacra of Egypt shall be moved from his face, and the heart of Egypt shall fail in the midst thereof. (The burden of Egypt. Lo! the Lord shall ascend upon a swift moving cloud, and he shall enter into Egypt; and the simulacra of Egypt shall tremble before him, and the heart of Egypt shall fail in the midst thereof.) [The charge of Egypt. Lo! the Lord shall go up upon a light cloud, and go into Egypt; and there shall be moved the simulacra of Egypt from the face of him (and there the simulacra of Egypt shall be moved from the face of him), and the heart of Egypt shall wane in the middle of him.]

19:2 And I shall make Egyptians to run together against Egyptians, and a man shall fight against his brother, and a man against his friend, a city against a city, and a realm against a realm.

19:3 And the spirit of Egypt shall be

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hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Chapter 19

19:1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

19:2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

19:3 And the spirit of Egypt shall fail in

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broken in the entrails thereof, and I shall cast down the counsel thereof; and they shall ask their simulacra, and their false diviners, and their men that have unclean spirits speaking in the womb, and their diviners by sacrifices made on altars to fiends. [And broken shall be the spirit of Egypt in his bowels, and his counsel I shall stumble down (And the spirit of Egypt shall be broken in his bowels, and I shall stumble down his counsel); and they shall ask their simulacra, and their diviners, and their devil callers, and their devil sacrificers.]

19:4 And I shall betake Egypt into the hand of cruel lords, and a strong king shall be lord of them, saith the Lord God of hosts. [And I shall take Egypt into the hand of cruel lords, and a strong king shall lordship of them, saith the Lord God of hosts.]

19:5 And [the] water of the sea shall wax dry, and the flood shall be desolate, and shall be dried (up). [And the water shall wax dry from the sea, and the flood shall be desolate, and dried.]

19:6 And the floods shall fail, and the strands of the fields shall be made thin, and shall be dried (up); a reed and (a) spire shall fade. [And fail shall the floods, and thinned and dried shall be the rivers of water-heaps (And the floods shall fail, and the rivers of water-heaps shall be thinned out and dried up); the reed and the (bul)rush shall wither.]

19:7 The bottom of (the) water shall be made naked, and (the) streams from their well; and the moist place of all seed shall be dried (up), *it* shall wax dry, and *it* shall not be. [Nakeded shall be the

the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

19:4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

19:5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

19:6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

19:7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

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flood womb, and the rivers from their well; and of each sowing the watery place shall be dried, and withered, and it shall not be. (The flood womb shall be made naked, and the rivers from their well; and the watered place of each sowing shall be dried up, and withered, and it shall not be.)]

19:8 And [the] fishers shall mourn, and all that cast hook into the flood shall wail; and they that spread abroad a net on the face of (the) waters shall fade. [And mourn shall the fishers, and wail all into the flood putting the angle hook (And the fishers shall mourn, and all putting the angle hook into the flood shall wail); and (those) spreading out the net upon the face of (the) waters shall wax feeble.]

19:9 They shall be shamed, that wrought flax, folding and ordaining subtle things. [And confounded (they) shall be (And they shall be confounded), that wrought flax, pleating and weaving subtle things.]

19:10 And the water places thereof shall be dry; all that made ponds to take fishes, *shall be shamed*. [And there shall be his watery places drying; all that made ponds to be caught fishes. (And there his watered places shall be dried up; all that made ponds to catch fishes.)]

19:11 The fond princes of Tanis, the wise counsellors of Pharaoh, gave unwise counsel; how shall ye say to Pharaoh, I *am* the son of wise men, the son of eld kings? [Fools, the princes of Tanis, (the) wise counsellors of Pharaoh, gave unwise counsel; (in) what manner shall ye say to Pharaoh, I the son of wise men, the son of old kings?]

19:8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

19:9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

19:10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

19:11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

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19:12 Where be now thy wise men? Tell they to thee, and show they, what the Lord of hosts thought on Egypt. [Where now be thy wise men? Tell they to thee, and show, what thought the Lord of hosts upon Egypt (Tell they to thee, and show, what the Lord of hosts thought upon Egypt).]

19:12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

19:13 The princes of Tanis be made fools; the princes of Memphis faded; they deceived Egypt, a corner (stone) of the peoples thereof (the chieftains of the peoples thereof). [Fools be made the princes of Tanis; greatly languished the princes of Memphis; (they) beguiled Egypt, the corner (stone) of his peoples. (The princes of Tanis be made fools; the princes of Memphis greatly languished; they beguiled Egypt, the chieftains of his peoples.)]

19:13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

19:14 The Lord mixed* a spirit of error in the midst thereof; and they made Egypt for to err in all his work, as a drunken man and spewing erreth (as a drunken man wandereth about in his own spewing). [The Lord mingled in his middle the spirit of turn-giddy; and to err they made Egypt in all his work, as erreth a drunk man and a vomiting (one) (and they made Egypt to err in all his work, as a drunk man waggereth in his own vomiting).]

19:14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

19:15 And work shall not be to Egypt (And work shall not be for Egypt), that it make an head and tail bowing and refraining. [And there shall not be to Egypt work (And there not be work for Egypt), that it make head and tail in bowing and refraining.]

19:15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

19:16 In that day Egypt shall be as women, and they shall be astonished,

19:16 In that day shall Egypt be like unto women: and it shall be afraid and

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and shall dread of the face of the moving of the hand of the Lord of hosts, which he moved on it. [In that day Egypt shall be as women, and they shall astonish, and (shall) dread from the face of the stirring together of the hand of the Lord of hosts, that he moved upon it.]

fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

19:17 And the land of Judah shall be to Egypt into dread; each that shall think on it, shall dread of the face of the counsel of the Lord of hosts, which he thought on it (which he thought against it). [And shall be the land of Judah to Egypt into inward fear; each that of it recorded, shall inwardly dread from the face of the counsel of the Lord of hosts, that he thought upon it. (And the land of Judah shall be to Egypt into inward fear; each that remembered it, shall inwardly dread from the face of the counsel of the Lord of hosts, that he thought against it.)]

19:17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

19:18 In that day five cities shall be in the land of Egypt, and shall speak with the tongue of Canaan, and shall swear by the Lord of hosts; the city of the sun shall be called one (one shall be called, The city of the sun, *or Heliopolis*).

19:18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19:19 In that day the altar of the Lord shall be in the midst of the land of Egypt, and the title of the Lord *shall be* beside the end thereof; [In that day shall be the altar of the Lord in the middle of the land of Egypt (In that day the altar of the Lord shall be in the middle of the land of Egypt), and the title of the Lord beside his term;]

19:19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

19:20 and it shall be into a sign and witnessing to the Lord of hosts, in the land of Egypt. For they shall cry to the Lord from the face of the troubler, and

19:20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors,

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he shall send a saviour to them, and a for-fighter, that shall deliver them. (and it shall be for a sign and for witnessing to the Lord of hosts, in the land of Egypt. For they shall cry to the Lord from the face of the troubler, and he shall send a saviour to them, and a fighter for them, that shall deliver them.) [and they shall be into token and (in)to witnessing to the Lord of hosts, in the land of Egypt. They shall cry to the Lord from the face of the troubler, and he shall send to them a saviour, and a for-fighter (and a fighter for them), that (shall) deliver them.]

19:21 And the Lord shall be known of Egypt, and [the] Egyptians shall know the Lord in that day; and they shall worship him in sacrifices and gifts, and they shall make vows to the Lord, and they shall pay (them). (And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; and they shall worship him with sacrifices and gifts, and they shall make vows to the Lord, and they shall pay them.) [And the Lord shall be known of Egypt, and know shall the Egyptians the Lord in that day (and the Egyptians shall know the Lord in that day); and they shall praise him in hosts and gifts, and they shall vow vows to the Lord, and yield (them).]

19:22 And the Lord shall smite Egypt with a wound, and (then) shall make it whole; and [the] Egyptians shall turn again to the Lord, and he shall be pleased in them (and he shall be pleased by them), and he shall make them whole. [And smite shall the Lord Egypt with a vengeance, and (then) heal it; and turn again shall the Egyptians to the Lord, and he shall be

and he shall send them a saviour, and a great one, and he shall deliver them.

19:21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

19:22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

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pleased to them, and heal them. (And the Lord shall smite Egypt with a vengeance, and then heal it; and the Egyptians shall turn again to the Lord, and he shall be pleased by them, and heal them.)}]

19:23 In that day a way shall be from Egypt into Assyrians, and Egyptians shall serve Assur; and Assur shall enter into Egypt, and Egypt into (the) Assyrians. (In that day a way shall be from Egypt to Assyria, and the Assyrians shall enter into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians./and the Egyptians shall worship with the Assyrians.) [In that day shall be a way from Egypt into Assyria, and serve shall the Egyptians to Assur; and enter shall Assyria into Egypt, and Egypt into Assyria. (In that day a way shall be from Egypt into Assyria, and the Assyrians shall enter into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve to the Assyrians.)}]

19:24 In that day Israel shall be the third to Egypt and to Assur, the blessing in the middle of [the] earth; [In that day shall be Israel the third to Egypt and to Assyria (In that day Israel shall be the third to Egypt and to Assyria), (a) blessing in the middle of the earth;]

19:25 whom the Lord of hosts blessed, saying, Blessed *be* my people of Egypt, and the work of mine hands *be* to (the) Assyrians (and Assyria *be* the work of mine hands); but mine heritage be to Israel. [to whom blessed the Lord of hosts, saying, Blessed my people of Egypt, and the work of mine hands to Assyria; be forsooth mine heritage Israel. (to whom the Lord of

19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

19:24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

19:25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

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hosts blessed, saying, Blessed *be* my people of Egypt, and Assyria the work of mine hands; forsooth Israel be mine heritage.)}]

Chapter 20

20:1 In the year wherein Tartan entered into Ashdod, when Sargon, the king of Assyrians, had sent him, and he had fought against Ashdod, and had taken it; [In the year that Tartan went into Ashdod, when had sent him Sargon, the king of Assyria (when Sargon, the king of Assyria, had sent him), and had fought against Ashdod, and had taken it;]

20:2 in that time the Lord spake in the hand of Isaiah (in that time the Lord spake by the hand of Isaiah), the son of Amoz, and said, Go thou, and unbind the sackcloth from thy loins, and take away thy shoes from thy feet. And he did so, going naked and unshod. [in that time spake the Lord in the hand of Isaiah, the son of Amoz, saying, Go, and loosen the sackcloth from thy loins, and the shoes take from thy feet. And he did so, going naked and unshod. (in that time the Lord spake by the hand of Isaiah, the son of Amoz, saying, Go, and loosen the sackcloth from thy loins, and take the shoes from thy feet. And he did so, going naked and unshod.)]

20:3 And the Lord said, As my servant Isaiah went naked and unshod, a sign and great wonder of three years shall be [up]on Egypt, and [up]on Ethiopia; (And the Lord said, As my servant Isaiah went naked and unshod for three years, as a sign and a great wonder to Egypt, and to Ethiopia;)

Chapter 20

20:1 In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

20:2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

20:3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

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20:4 so the king of Assyrians shall drive the captivity of Egypt, and the passing over of Ethiopia, a young man and an eld man, naked and unshod, with the buttocks uncovered, to the shame of Egypt. (so the king of Assyria shall lead away the captives of Egypt, and the prisoners of Ethiopia, a young man and an old man, naked and unshod, with the buttocks uncovered, to the shame of Egypt.) [so drive shall the king of Assyria the captivity of Egypt, and the transmigration of Ethiopia, young and old, naked women and unshod, discovered the arses, to the shame of Egypt. (so the king of Assyria shall lead away the captivity of Egypt, and the prisoners of Ethiopia, young and old, naked women and unshod, the arses uncovered, to the shame of Egypt.)]

20:4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

20:5 And they shall dread, and shall be ashamed of Ethiopia, their hope, and of Egypt, their glory. [And they shall dread, and be confounded of Ethiopia, their hope, and of Egypt, their glory.]

20:5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

20:6 And a dweller of this isle shall say on that day, This was our hope, to which we fled for help, that they should deliver us from the face of the king of Assyrians; and how may we escape? [And the dweller of that isle shall say in that day, Whether this was (not) our hope, to whom we flew into help, that they should deliver us from the face of the king of Assyria; and (in) what manner shall we be able to escape?]

20:6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Chapter 21

Chapter 21

21:1 The burden of the forsaken (of the) sea. As whirlwinds come from the

21:1 The burden of the desert of the sea. As whirlwinds in the south pass

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southwest, it cometh from [the] desert, from the horrible land. [The charge of the desert (of the) sea. As whirlwinds from Africa come, from the desert came, from the horrible land. (The charge of the desert of the sea. As whirlwinds come from Africa, it came from the desert, from the horrible land.)]

through; so it cometh from the desert, from a terrible land.

21:2 An hard revelation is told to me; he that is unfaithful, doeth unfaithfully; and he that is a destroyer, destroyeth. Thou Elam, go up, and thou Media, beseech (besiege); I made all the wailing thereof for to cease. [An hard vision told is to me; (he) that unbelieving is, unfaithfully doeth; and he that is destroyer, wasteth. Goeth up, Elam, and besiege, Media; all his wailing I made to cease. (An hard vision is told to me; he that is unbelieving, doeth unfaithfully; and he that is a destroyer, wasteth. Goeth up, Elam, and besiege, thou Media; I made all his wailing to cease.)]

21:2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

21:3 Therefore my loins be filled with sorrow; anguish wielded me, as the anguish of *a woman* travailing of child; I fell down, when I heard; I was troubled, when I saw. [Therefore be full-filled my loins with sorrow (Therefore my loins be filled full with sorrow); anguish wielded me, as (the) anguish of the (*woman*) travailing with child; I fell down, when I heard; I am disturbed, when I saw.]

21:3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

21:4 Mine heart faded, darknesses astonished me; Babylon, my darling, is set to me into miracle. [Much languished mine heart, darknesses astonished made me; Babylon, my (be)loved, put is to me into miracle. (Much languished mine heart, darknesses made me astonished; Babylon, my beloved, is put to me into miracle.)]

21:4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

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21:5 Set thou a board, behold thou into a looking place (behold thou in the lookout); rise, ye princes, eating and drinking, (and) take ye [the] shield. [Set the board, behold in a toot-hill; eating and drinking, riseth, ye princes, (and) taketh to the target (and taketh the target).]

21:5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

21:6 For why the Lord said these things to me, Go thou, and set a looker (and set a lookout); and tell he, whatever thing he seeth. [These things forsooth said the Lord to me, Go, and put a tooter; and whatever thing he shall see, tell he. (Forsooth these things said the Lord to me, Go, and put a lookout; and tell he, whatever thing he shall see.)]

21:6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

21:7 And he saw the chariot of two horsemen, the rider of an ass, and the rider of a camel; and he beheld diligently with much looking, [And he saw a chariot of two horsemen, a rider of an ass, and a rider up of a camel (and a rider upon a camel); and he beheld busily by much looking,]

21:7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

21:8 and [he] cried as a lion, I stand continually by day on the looking place of the Lord, and I stand by all nights on my keeping. (and he cried as a lion, I stand continually by day on the lookout of the Lord, and I stand by all nights in my keeping.) [and he cried as a lion, Upon the toot-hill of the Lord I am standing continually by day, and upon my ward I am standing all nights.]

21:8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

21:9 Lo! this cometh, a man-rider of a cart of horsemen. And *Isaiab* cried, and said, Babylon fell down, fell down; and all the graven images of (the) gods

21:9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the

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thereof be all-broken into [the] earth
(and all the graven images of the gods
thereof be all-broken unto the ground).
[Lo! this came, a man-rider of the cart of
horsemen. And he answered, and said, Is
fallen, is fallen, Babylon (Babylon is fallen, is
fallen); and all (the) graven things of his gods
be bruised into the earth.]

21:10 My threshing, and the daughter of
my cornfloor, I have told to you what
things I heard of the Lord of hosts, of
(the) God of Israel. [My threshing, and the
daughter of my cornfloor, the things that I
heard of the Lord of hosts, God of Israel, I told
to you. (My threshing, and the daughter of my
cornfloor, I told to you the things that I heard
of the Lord of hosts, God of Israel.)]

21:11 The burden of Dumah. It crieth
from Seir to me (He crieth to me from
Seir), Keeper, what *hour* of the night?
keeper, what *hour* of the night? [The
charge of Dumah. To me he crieth from Seir,
O! keeper, what of the night? O! keeper, what
of the night?]

21:12 The keeper said, The morrowtide
cometh, and (the) night; if ye seek, seek
ye, and be ye turned again*, and come
ye. [The keeper said, There cometh
morrowtide, and night; if ye seek, seeketh, and
be ye converted, and cometh.]

21:13 The burden in Arabia. In the
forest at eventide ye shall sleep, in the
paths of Dedanim. (The burden of
Arabia. In the forest in Arabia ye shall
sleep, in the paths of Dedanim.) [The
charge in Arabia. In the wild wood at even ye
shall sleep, in the paths of Dedanim.]

graven images of her gods he hath
broken unto the ground.

21:10 O my threshing, and the corn of
my floor: that which I have heard of the
LORD of hosts, the God of Israel, have I
declared unto you.

21:11 The burden of Dumah. He calleth
to me out of Seir, Watchman, what of
the night? Watchman, what of the
night?

21:12 The watchman said, The morning
cometh, and also the night: if ye will
inquire, inquire ye: return, come.

21:13 The burden upon Arabia. In the
forest in Arabia shall ye lodge, O ye
travelling companies of Dedanim.

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21:14 Ye that dwell in the land of the south, run, and bear water to the thirsty; and run ye with loaves to him that fleeth. (Ye that dwell in the land of Tema, run, and bear water to the thirsty; and run ye with loaves to him that fleeth.)

21:14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

21:15 For they fled from the face of swords, from the face of [the] sword nighing, from the face of [the] bow bent, from the face of [the] grievous battle. [From the face of swords they fled, from the face of the sword standing on, from the face of the bow bent, from the face of the grievous battle.]

21:15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

21:16 For the Lord saith these things to me, Yet in one year, as in the year of an hired man, and all the glory of Kedar shall be taken away. [For these things saith the Lord to me, Yet in one year, as in the year of an hired man, and there shall be taken away all the glory of Kedar.]

21:16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

21:17 And the remnants of the number of strong archers of the sons of Kedar shall be made less; for why the Lord God of Israel spake. [And the relics of the number of the strong archers from the sons of Kedar shall be (di)minished; the Lord, forsooth, God of Israel, spake (forsooth the Lord God of Israel spake).]

21:17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

Chapter 22

Chapter 22

22:1 The burden of the valley of vision. What also is to thee, for and all thou ascendedest into [the] roofs (for thou all ascendedest onto the roofs), [The charge of the valley of vision. What forsooth and to thee is, for thou wentest up, and thou all into

22:1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

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the roofs (Forsooth and what is to thee, for thou all wentest up onto the roofs),]

22:2 thou full of cry, a city of much people, a city full out joying? (a city full out joying!) thy slain men *were* not slain by sword, neither thy dead men *were* dead in battle. [full of cry, much used city, (a) city full out joying? (a city full out joying!) thy slain not slain with sword, nor thy dead dead in battle.]

22:3 All thy princes fled together, and were bound hard (and hard were bound); all that were found, were bound together, they (have) fled far. [All thy princes (be) flown together, and hard be bound; all that be found, be bound together, afar flown.]

22:4 Therefore I said, Go ye away from me, I shall weep bitterly; do not ye be busy to comfort me on the destroying of the daughter of my people. [Therefore I said, Goeth away from me, bitterly I shall weep; doeth not be busy, that ye comfort me upon the wasting of the daughter of my people.]

22:5 For why a day of slaying, and of defouling, and of weepings, *is ordained* of the Lord God of hosts, in the valley of vision (For why a day of slaying, and of defouling, and of weepings, *is ordained* by the Lord God of hosts, in the valley of vision); and he searcheth the wall, and *is* worshipful on the hill. [Day forsooth of slaughter (Forsooth a day of slaughter), and of treading, and of weepings, from the Lord God of hosts, in the valley of vision; searching the wall, and the great doing upon the mountain.]

22:2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

22:3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

22:4 Therefore said I, Look away from me: I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

22:5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

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22:6 And Elam took an arrow case, and the chariot of an horseman; and the shield made naked the wall (and Kir made naked the shield). [And Elam took an arrow case, and the chariot of an horseman; and the target nakeded the wall (and the wall made naked the shield).]

22:6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

22:7 And thy chosen valleys, *Jerusalem*, shall be full of carts; and knights shall put their seats in the gate (and knights shall put their seats at the gate). [And chosen shall be thy valleys of four-horsed cars (And thy chosen valleys shall be full of four-horsed carts); and knights shall set their seats in the gate.]

22:7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

22:8 And the covering of Judah shall be showed; and thou shalt see in that day the place of armours of the house of the forest (and thou shalt see in that day the weapons in the house of the forest); [And discovered shall be the covering of Judah (And the covering of Judah shall be uncovered); and thou shalt see in that day the armoury place of the house of the wild wood;]

22:8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

22:9 and ye shall see the crazings of the city of David, for those be multiplied. Ye gathered together the waters of the lower cistern, [and the clefts of the city of David ye shall see (and ye shall see the clefts of the city of David), for they be multiplied. And ye have gathered the waters of the nether pond, *or cistern*,]

22:9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

22:10 and ye numbered the houses of Jerusalem, and ye destroyed [the] houses, to make strong the wall; [and the houses of Jerusalem ye have numbered (and ye have numbered the houses of Jerusalem), and ye have destroyed the houses, to strengthen

22:10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

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the wall;}

22:11 and ye made a pit* betwixt (the) two walls, and *ye restored* the water of the eld cistern; and ye beheld not to him, that made that *Jerusalem*, and ye saw not the worker thereof afar. (and ye made a pit betwixt the two walls for the water of the old cistern; but ye beheld not to him, that made that *Jerusalem*, and ye saw not the crafter of it from long ago.) [and a lake ye have made between two walls, and the water of the old fishpond, *or cistern*; and ye beheld not to him, that had made it, and his worker from afar ye saw not. (and ye have made a pit between the two walls for the water of the old fishpond, *or cistern*; and ye beheld not to him, that had made it, and ye saw not its worker from long ago.)]

22:12 And the Lord of hosts shall call in that day to weeping, and to mourning, and to baldness, and to a girdle of sackcloth; (And the Lord of hosts shall call in that day for weeping, and for mourning, and for baldness, and for a girdle of sackcloth;) [And the Lord of hosts called in that day to weeping, and to wailing, and to baldness, and to girding of sackcloth;]

22:13 and lo! joy and gladness *is* to slay calves, and to strangle wethers, to eat flesh, and to drink wine; eat we, and drink we, for we shall die to morrow (for to morrow we shall die). [and lo! joy and gladness to slay calves, to cut wethers' throats, to eat flesh, and to drink wine; eat we, and drink we, to morrow forsooth we shall die (forsooth to morrow we shall die).]

22:14 And the voice of the Lord of hosts is showed in mine ears, This wickedness

22:11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

22:12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

22:14 And it was revealed in mine ears by the LORD of hosts, Surely this

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shall not be forgiven to you, till ye die, saith the Lord God of hosts. [And opened is in mine ears the voice of the Lord of hosts (And the voice of the Lord of hosts is opened in mine ears), There shall not be forgiven this wickedness to you, to the time that ye die, saith the Lord God of hosts.]

iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

22:15 The Lord God of hosts saith these things, Go thou, and enter to him that dwelleth in the tabernacle, to Shebna, the sovereign of the temple; and thou shalt say to him, [These things saith the Lord God of hosts, Go, and wend into him that dwelleth in the tabernacle, to Shebna, provost of the temple; and thou shalt say to him,]

22:15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

22:16 What (hast) thou here, either as who (hast thou) here? for thou hast hewed [out] to thee a sepulchre here, thou hast hewed a memorial in (an) high place diligently, a tabernacle in a stone to thee. (What hast thou here, and who hast thou here? for thou hast hewed out to thee a sepulchre here, diligently thou hast hewed a memorial in an high place, a tabernacle for thee in a stone.) [What (hast) thou here, or as who (hast thou) here? for thou hewed out to thee here a sepulchre, thou hewed in on high, a memorial busily in a stone, a tabernacle to thee. (What hast thou here, and who hast thou here? for thou hewed out to thee a sepulchre here, busily thou hewed in on high a memorial, a tabernacle for thee in a stone.)]

22:16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

22:17 Lo! the Lord shall make thee to be borne out, as a capon is borne out, and as a cloak*, so he shall raise thee. [Lo! the Lord shall make thee to be borne away, as is borne away a capon (as a capon is borne away),

22:17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

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and as an amice, so he shall under-rear thee.}]

22:18 He crowning shall crown thee with tribulation; he shall send thee as a ball into a large land and wide; there thou shalt die, and there shall be the chariot of thy glory, and the shame of the house of thy Lord. (He crowning shall crown thee with tribulation; he shall send thee as a ball into a large and wide land; there thou shalt die, and there shall be the chariot of thy glory, and the shame of the house of thy lord.) [Crowning he shall crown thee with tribulation; as a ball he shall send thee into a broad land and spacious; there thou shalt die, and there shall be the chariot of thy glory, and the shame of the house of thy Lord. (Crowning he shall crown thee with tribulation; he shall send thee as a ball into a broad and spacious land; there thou shalt die, and there shall be the chariot of thy glory, and the shame of the house of thy lord.)]

22:19 And I shall cast thee out of thy standing, and I shall put thee down of thy service (and I shall put thee down from thy service). [And I shall put thee out from thy standing, and from thy service I shall depose thee (and I shall depose thee from thy service).]

22:20 And it shall be, in that day I shall call my servant Eliakim, the son of Hilkihah;

22:21 and I shall clothe him in thy coat, and I shall strengthen* him with thy girdle, and I shall give thy power into the hands of him; and he shall be as a father to them that dwell in Jerusalem, and to the house of Judah. [and clothe him with thy coat, and with thy girdle I shall

22:18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

22:19 And I will drive thee from thy station, and from thy state shall he pull thee down.

22:20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkihah:

22:21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

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comfort him, and thy power I shall give into his hands (and clothe him with thy coat, and I shall comfort him with thy girdle, and I shall give thy power into his hands); and he shall be as a father to men dwelling in Jerusalem, and to the house of Judah.}]

22:22 And I shall give the key of the house of David on his shoulder; and he shall open, and none shall be that shall shut; and he shall shut, and none shall be that shall open. [And I shall give the key of the house of David upon his shoulder; and he shall open, and there shall not be that close; and he shall close, and there shall not be that (shall) open.}]

22:23 And I shall set him (as) a stake, *either a perch*, in a faithful place, and he shall be into a seat of glory of the house of his father (and he shall be a seat of glory to the house of his father). [And I shall fix him as a stake in the faithful place, and he shall be into the see of glory of the house of his father.}]

22:24 And thou shalt hang on him all the glory of the house of his father, diverse kinds of vessels, each little vessel, from the vessels of cups, till to each vessel of musics. [And I shall hang upon him all the glory of the house of his father, of vessels (of) diverse kinds, each little vessel, from the vessels of wine chalices unto all vessels of musics.}]

22:25 In that day, saith the Lord of hosts, the stake that was set in the faithful place, shall be taken away, and it shall be broken, and shall fall down; and shall perish that (that) hanged therein, for the Lord spake (and that

22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

22:23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

22:24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

22:25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

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that hanged therein shall perish, for the Lord spake). [In that day, saith the Lord of hosts, there shall be taken away the stake that was fixed in a faithful place, and (it shall) be broken, and fallen; and perish shall that that he had hanged in it, for the Lord spake (and that that he had hanged in it shall perish, for the Lord spake).]

Chapter 23

23:1 The burden of Tyre. Ye ships of the sea, yell, for the house is destroyed, from whence *comfort* was wont to come; from the land of Chittim, and [it] was showed to them. [The charge of Tyre. Yelleth, ye ships of the sea, for wasted is the house, (from) whence to come they were wont; from the land of Chittim it is opened to them. (The charge of Tyre. Yelleth, ye ships of the sea, for the house is wasted, from whence they were wont to come; from the land of Chittim it is opened to them.)]

23:2 Be ye still, that dwell in the isle, the merchants of Sidon; [the] men passing [over] the sea [full-]filled thee in many waters; (Be still, ye that dwell on the isle; the merchants of Sidon, the men passing over the sea, have filled thee full;) [Be ye still, ye that dwell in the isle, the chaffering of Sidon; the men sailing over the sea full-filled thee with many waters; (Be ye still, ye that dwell on the isle; the chaffers of Sidon, the men sailing over the sea, filled thee full;)]

23:3 the seed of (the) Nile is [the] harvest (the seed of Shihor is the harvest), the flood *is* the corn thereof, and it is made the merchandise of heathen men. [the seed of (the) Nile, the

Chapter 23

23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

23:2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

23:3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

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reap(ing) of the flood (*is*) his fruits, and made is the chaffer of Gentiles (and it is made the chaffer of the Gentiles).]

23:4 Thou, Sidon, be ashamed, said the sea, the strength of the sea, and said, I travailed not of child, and I childed not, and I nourished not young men, and I brought not fully virgins to increasing (Thou, Sidon, be ashamed; for the sea said, the strength of the sea said, I travailed not of child, and I childed not, and I nourished not young men, and I brought not virgins fully to increasing.) [Ashame thou, Sidon, saith the sea, the strength of the sea, saying, I travailed not with child, and bare not, and nursed not out young children, nor to full waxing brought forth maidens. (Be thou ashamed, Sidon; for the sea saith, the strength of the sea, saying, I travailed not with child, and bare not, and nursed not out young children, nor brought forth maidens to full waxing.)]

23:5 When it shall be heard in Egypt, they shall make sorrow, when they hear of Tyre. [When heard it shall be in Egypt (When it shall be heard in Egypt), they shall sorrow, when they hear of Tyre.]

23:6 Pass ye the seas; yell ye, that dwell in the isle. (Pass ye over to Tarshish; yell ye, that dwell on the isle.)

23:7 Whether this *city* is not yours, that had glory from eld days in his eldness? the feet thereof shall lead it [a]far, to go in pilgrimage.

23:8 Who thought this thing on Tyre (Who thought this thing against Tyre), (that was) sometime crowned, whose

23:4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

23:5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

23:6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

23:7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

23:8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers

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merchants *were* princes, the sellers of (the) merchandise thereof *were* (the) noble men of [the] earth? [Who thought this upon Tyrus, (that was) some time crowned, whose need-doers (*were*) princes, his merchants noble men of the earth?]

are the honourable of the earth?

23:9 The Lord of hosts thought this thing, that he should draw down the pride of all glory, and that he should bring to shame all the noble men of (the) earth.

23:9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

23:10 Thou daughter of the sea (Thou daughter of Tarshish), pass [over] thy land as a flood; a girdle is no more to thee. [Pass over thy land as the flood, thou daughter of the sea; there is no more girdle to thee.]

23:10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

23:11 It stretched forth his hand above the sea (He stretched out his hand over the sea), and troubled (the) realms. The Lord sent (his commandment) against Canaan, for to all-break the strong men thereof; [His hand over the sea he stretched, and disturbed realms (He stretched his hand over the sea, and disturbed realms). The Lord sent (his commandment) against Canaan, that he tread his strong men;]

23:11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

23:12 and he said, Thou maid, the daughter of Sidon, that sufferest challenge, shalt no more add, that thou have glory. Rise thou, and pass over the sea into Chittim; there also no rest shall be to thee (even there shall be no rest for thee). [and he said, Thou shalt no more lay to, that thou glory, challenges sustaining, thou maiden daughter of Sidon. In Chittim rising, over-sail thou; there forsooth shall not be rest to thee. (and he said, Thou sustaining

23:12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

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challenges shalt no more lay to, that thou glory, thou maiden daughter of Sidon. Rising, sail thou over to Chittim; forsooth even there shall not be rest for thee.}]

23:13 Lo! the land of Chaldees, such a people was not; Assur founded that *Tyre*; they led over into captivity the strong men thereof (the Assyrian founded that *Tyre*; they led the strong men thereof over into captivity); they (under)mined the houses thereof; they setted it into falling. [Lo! the land of Chaldees, such a people was not; Assur founded it; into captivity they over-led the stalworthy men of it (they led over the stalworthy men of it into captivity); they under-delved his houses; they put it into falling.]

23:14 Yell, ye ships of the sea (Yell, ye ships of Tarshish), for your strength be destroyed. [Yelleth, ye ships of the sea, for down-wasted is your strength (for laid waste is your strength).]

23:15 And it shall be, in that day, thou, Tyre, shalt be in forgetting by seventy years, as the days of one king; but after seventy years, as the song of a whore shall be to Tyre. (And it shall be, in that day, thou, Tyre, shalt be in forgetting for seventy years, as the days of one king; but after seventy years, to Tyre shall be as the song of a whore.) [And it shall be, in that day in forgetting thou shalt be, O! Tyre, seventy years, as the days of one king; after seventy years forsooth to Tyre shall be as a song of a strumpet. (And it shall be, in that day thou shalt be in forgetting, O! Tyre, for seventy years, as the days of one king; forsooth after seventy years, to Tyre shall be as

23:13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

23:14 Howl, ye ships of Tarshish: for your strength is laid waste.

23:15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

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a song of a strumpet.}]

23:16 Thou whore, given to forgetting, take an harp, compass the city; sing thou well, use thou oft a song, that mind be (made) of thee. [Take harp, go about the city, thou strumpet, to forgetting taken; well sing, oft use song, that mind of thee be. (Take harp, go about the city, thou strumpet, taken to forgetting; sing well, use oft a song, that mind be made of thee.)]

23:17 And it shall be, after seventy years, the Lord shall visit Tyre, and shall bring it again to his hire; and again it shall be, when it shall do fornication with all [the] realms of [the] earth, on the face of [the] earth. (And it shall be, after seventy years, the Lord shall visit Tyre, and she shall turn again to her hire; and again it shall be, that she shall do fornication with all the realms of the earth, on the face of the earth.) [And it shall be, after seventy years, the Lord shall visit Tyrus, and bring it again to his meeds (and it shall turn again to its meeds); and again it shall be, when it shall do fornication with all the realms of the earth, upon the face of the earth.]

23:18 And the merchandises thereof and the meeds thereof shall be hallowed to the Lord; they shall not be hid, neither shall be laid up; for why the merchandise thereof shall be to them that dwell before the Lord, that they eat to fullness, and be clothed till to eldness. [And his need doings and his meeds shall be hallowed to the Lord; they shall not be hid, nor laid up; for to them that dwelled before the Lord shall be his need doing (for his need doing shall be to them that dwelled

23:16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

23:18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

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before the Lord), that they eat into fullness,
and be clothed unto oldness.}]

Chapter 24

24:1 Lo! the Lord shall destroy the earth, and shall make it naked, and shall torment the face thereof; and he shall scatter abroad the dwellers thereof. [Lo! the Lord shall nakeded the earth (Lo! the Lord shall make naked the earth), and scatter it, and torment his face, and destroy his dwellers.}]

24:2 And it shall be, as (with) the people, so the priest; as the servant, so his lord; as the handmaid, so the lady of her; as a buyer, so he that selleth; as the lender, so he that taketh borrowing; as he that asketh again, so he that oweth. [And there shall be, as (with) the people, so the priest; and as the servant, so his lord; as the handwoman, so her lady; as the buyer, so he that selleth; as the usurer, so he that taketh borrowing; as he that again-asketh, so he that oweth/so he that borroweth.}]

24:3 By destroying the land shall be destroyed, and shall be made naked by ravishing; for why the Lord spake this word. [By scattering shall be scattered the land, and by robbing shall be robbed; the Lord forsooth spake this word. (By scattering the land shall be scattered, and by robbing shall be robbed; forsooth the Lord spake this word.)]

24:4 The earth mourned, and floated away, and is made sick; the world floated away, the highness of the people of [the] earth is made sick, [Wailed and down-flowed the earth, and it is feebled; flowed down the world, feebled is the height of the people of the land, (The earth wailed and

Chapter 24

24:1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

24:2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

24:3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

24:4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

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flowed down, and it is enfeebled; the world flowed down, the height of the people of the land is enfeebled,)]

24:5 and the earth is slain of his dwellers (and the earth is slain by his dwellers). For they passed (over) [the] laws, changed [the] right, destroyed [the] everlasting bond of peace. [and the land is slain of his dwellers. For they overpassed the laws (For they passed over the laws), changed the right, scattered the ever (en)during bond.]

24:6 For this thing, cursing shall devour the earth, and the dwellers thereof shall do sin; and therefore the lovers thereof shall be wild, and few men shall be left. [For that, cursing shall devour the land, and sin shall his dwellers; therefore wax wild shall his tillers, and there shall be left few men. (For that, cursing shall devour the land, and his dwellers shall do sin; therefore his tillers shall wax wild, and there shall be few men left.)]

24:7 Vintage mourned, the vine is sick; all men that were glad in heart wailed. [Wailed the vintage, feebled is the vine; inwardly wailed all that gladdened in heart. (The vintage wailed, the vine is enfeebled; all that gladdened in heart inwardly wailed.)]

24:8 The joy of tympanes ceased, the sound of glad men rested; the sweetness of [the] harp with song was still (the sweetness of the harp was still). [Ceased the joy of timbrels, rested the sound of men gladding; all still was the sweetness of the harp. (The joy of timbrels ceased, the sound of men gladding rested; the sweetness of the harp was all-still.)]

24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

24:7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

24:8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

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24:9 They shall not drink wine (with a song); a bitter drink shall be to them that shall drink it. [With song they shall not drink wine; bitter shall be the drink to men drinking it. (They shall not drink wine with a song; the drink shall be bitter to men drinking it.)]

24:9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

24:10 The city of vanity is all-broken; each house is closed (up), for no man entereth (in). [All-defouled is the city of vanity; closed is each house, no man entering.]

24:10 The city of confusion is broken down: every house is shut up, that no man may come in.

24:11 Cry shall be on wine in [the] streets (A cry for wine shall be in the streets), all gladness is forsaken, the joy of [the] earth is taken away. [Cry shall be upon the wine in the streets, desert(ed) is all gladness, translated is the joy of the land. (A cry for wine shall be in the streets, all gladness is deserted, the joy of the land is taken away.)]

24:11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

24:12 Desolation is left in the city, and wretchedness shall oppress the gates.

24:12 In the city is left desolation, and the gate is smitten with destruction.

24:13 For these things shall be in the midst of [the] earth, in the midst of peoples, as if a few fruits of olive trees that be left be shaken off from the olive tree (as if a few fruits that be left of the olive trees be shaken off from the olive tree), and (as some) raisins, when the vintage is ended. [For these things shall be in the middle of the land, in the middle of peoples, (in) what manner if (the) few oil berries that (be) left be shaken out of the olive tree, and (the) cluster branches, when were ended the vintage (when the vintage were ended).]

24:13 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

24:14 These men shall raise [up] their voice, and shall praise, when the Lord

24:14 They shall lift up their voice, they shall sing for the majesty of the LORD,

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shall be glorified; they shall show signs of gladness from the sea. [These shall rear up their voice, and praise, when shall be glorified the Lord (when the Lord shall be glorified); they shall neigh from the sea.]

they shall cry aloud from the sea.

24:15 For this thing glorify ye the Lord in teachings; in the isles of the sea *glorify ye* the name of the Lord God of Israel. [For that in teachings glorifieth the Lord (For that glorifieth the Lord in teachings); in the isles of the sea, the name of the Lord God of Israel.]

24:15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

24:16 From the ends of [the] earth we have heard praisings, the glory of the just. And I said, My private to me, my private to me. Woe to me, [the] trespassers have trespassed, and have trespassed by [the] trespassing of (the) breakers of the law. [From the ends of the earth praisings we have heard, the glory of the rightwise. And I said, My privy thing to me, my privy thing to me. Woe to me, the law breaking they break, and in law breaking of the over done things they brake the law.]

24:16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

24:17 Fearedfulness, and a ditch, and a snare on thee, that art a dweller of [the] earth. [Fear, and ditch, and snare upon thee, that dweller art of the earth (that art a dweller of the earth).]

24:17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

24:18 And it shall be, he that shall flee from the face of fearedfulness, shall fall into the ditch; and he that shall deliver himself from the ditch, shall be holden of the snare; for why the windows of high things be opened, and the foundations of [the] earth shall be shaken (al)together (for why the windows of the high places be opened,

24:18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

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and the foundations of the earth shall be altogether shaken). [And it shall be, he that shall flee from the face of dread, shall fall into the ditch; and he that taketh himself out of the ditch, shall be held with the snare; for the gutters from high things be opened, and smited together shall be the foundations of the earth (for the gutters of the high places be opened, and the foundations of the earth shall be altogether smited).]

24:19 The earth shall be broken with breaking, the earth shall be defouled with defouling, the earth shall be moved with moving, [With breaking shall be broken the earth, with bruising shall be bruised the land, with stirring shall be stirred the earth, (With breaking the earth shall be broken, with bruising the land shall be bruised, with stirring the earth shall be stirred.)]

24:20 the earth shall be shaken with shaking, as a drunken man. And it shall be taken away, as the tabernacle of one night (as a tabernacle in the night), and the wickedness thereof shall grieve it; and it shall fall down, and it shall not add, for to rise again. [with shaking shall be shaken the earth, as a drunk man. And it shall be done away, as the tabernacle of one night, and grieve it shall his wickedness; and it shall fall, and it shall not lay to, that it rise again. (with shaking the earth shall be shaken, as a drunken man. And it shall be done away, as a tabernacle in one night, and his wickedness shall grieve it; and it shall fall, and it shall not lay to, that it rise again.)]

24:21 And it shall be, in that day the Lord shall visit on the knighthood of heaven on high, and on the kings of (the) earth, that be [up]on (the) earth.

24:19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

24:20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

24:21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the

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(And it shall be, in that day the Lord shall visit against the host of heaven on high, and against the kings of the earth, that be upon the earth.)

24:22 And they shall be gathered together in the gathering together of a bundle into the pit*, and they shall be enclosed there in prison; and after many days they shall be visited. [And they shall be gathered together in the gathering together of a bundle into the pit*, and they shall be (en)closed there in prison; and after many days they shall be visited.]

24:23 And the moon shall be ashamed, and the sun shall be confounded, when the Lord of hosts shall reign in the hill of Zion, and in Jerusalem, and shall be glorified in the sight of his elder men. (And the moon shall be ashamed, and the sun shall be confounded, when the Lord of hosts shall reign on the hill of Zion, and in Jerusalem, and shall be glorified before his elder men.) [And the moon shall (be) shame(d), and confounded shall be the sun, when shall reign the Lord of hosts in the hill of Zion, and in Jerusalem; and in the sight of their old men he shall be glorified. (And the moon shall be shamed, and the sun shall be confounded, when the Lord of hosts shall reign on the hill of Zion, and in Jerusalem; and he shall be glorified in the sight of their old men.)]

Chapter 25

25:1 Lord, thou art my God, I shall enhance thee, and I shall acknowledge to thy name; for thou hast done marvels, thine eld faithful thoughts. Amen. [Lord, my God thou art (Lord, thou

earth.

24:22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Chapter 25

25:1 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

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art my God), I shall enhance thee, and I shall acknowledge to thy name; for thou hast done marvellous things, (thine) old faithful thoughts. Amen.]

25:2 For thou hast set the city into a burial, a strong city into falling, the house of aliens, that it be not a city, and be not builded without end. [For thou hast set the city into an (under)mined stone heap, the huge strong city into falling, the house of aliens, that it be not (a) city, and into evermore it shall not be built up. (For thou hast set the city into an undermined heap of stones, the huge strong city into falling, the house of aliens, that it be no city, and it shall not be built up into evermore.)]

25:3 For this thing a strong people shall praise thee, the city of strong folks shall dread thee. [Upon this shall praise thee a strong people (Upon this a strong people shall praise thee), the city of stalworth(y) folk of kind shall dread thee.]

25:4 For thou art made strength to a poor man, strength to a needy man in his tribulation, hope from [the] whirlwind, a shadowing place from heat; for why the spirit of strong men *is* as a whirlwind hurling the wall (for why the blast of strong men *is* as a whirlwind hurtling against the wall). [For thou art made strength to the poor, strength to the helpless in his tribulation, hope from the whirlwind, a shadow coverlet from (the) heat; the spirit forsooth of stalworthy men as a whirlwind putting down a wall (forsooth the blast of stalworthy men *is* as a whirlwind putting down a wall).]

25:5 As by heat in thirst, thou shalt

25:2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

25:5 Thou shalt bring down the noise of

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make meek the noise of aliens; and as by heat under a cloud burning, thou shalt make the scion of strong men to fade. (As with heat in thirst, thou shalt make meek the noise of aliens; and as with heat under a burning cloud, thou shalt make the scion of strong men to fade.) [As with heat in thirst, the noise of aliens thou shalt meek; and as with heat under the cloud suddenly burning, the branches of strong men thou shalt make to wither. (As with heat in thirst, thou shalt meek the noise of aliens; and as with heat under the suddenly burning cloud, thou shalt make the branches of strong men to wither.)]

25:6 And the Lord of hosts shall make in this hill to all peoples the feast of fat things, the feast of vintage of fat things full of marrow, of vintage well refined. (And in this hill the Lord of hosts shall make the feast of fat things for all peoples, the feast of vintage of fat things full of marrow, of well refined vintage.) [And the Lord of hosts shall make to all peoples in this hill a feast of fat beasts, a feast of vintage of marrowy fat things, of vintage most pure. (And in this hill the Lord of hosts shall make a feast of fat beasts to all peoples, a feast of vintage of marrowy fat things, of most pure vintage.)]

25:7 And he shall cast down in this hill the face of [the] bond, bound together on all peoples, and the web which he weaved on all nations. [And he shall stumble down in this hill the face of the bond, bound together upon all peoples, and the web that he hath weaved upon all nations.]

25:8 And he shall cast down death without end, and the Lord God shall do

strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

25:7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

25:8 He will swallow up death in victory; and the Lord GOD will wipe

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away each tear from each face; and he shall do away the shame of his people from each land, for the Lord spake. [He shall stumble down death into everlasting, and do away shall the Lord God each tear from all face; and the reproof of his people he shall do away from all earth; for the Lord spake. (He shall stumble down death into everlasting, and the Lord God shall do away each tear from all faces; and he shall do away the reproof of his people from all the earth; for the Lord spake.)]

25:9 And they shall say in that day, Lo! this *is* our God; we abided him, and he shall save us; this *is* the Lord; we suffered him, and we shall make full out joy, and shall be glad in his health. [And they shall say in that day, Lo! the Lord our God this (Lo! this *is* the Lord our God); we have abided him, and he shall save us; this (*is*) the Lord; we have suffered him, and we shall full out joy, and glad in his health giver.]

25:10 For why the hand of the Lord shall rest in this hill, and Moab shall be threshed under him, as chaffs be stamped in a wain. [For the hand of the Lord shall rest in this hill, and threshed shall be Moab under him, as be treaded straws in a wain. (For the hand of the Lord shall rest in this hill, and Moab shall be threshed under him, as straws be treaded in a wain.)]

25:11 And he shall stretch forth his hands under him, as a swimmer stretcheth forth to swim; and he shall make low the glory of him with [the] hurtling down of his hands. [And he shall stretch out his hands under him, as a swimmer stretcheth out to swim; and he shall meek his glory with the hurtling of his hands.]

away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

25:11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

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25:12 And the strong holds of thine high walls shall fall down, and shall be made low, and shall be drawn down to the earth, till to the dust. [And the enforcements, *or strong holds*, of thine high walls shall (al)together fall, and be lowed, and drawn unto the earth, unto powder.]

25:12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Chapter 26

Chapter 26

26:1 In that day this song shall be sung in the land of Judah. The city of our strength; the saviour shall be set therein (salvation shall be set therein), the wall and the forewall, *either a strong hold before the wall*. [In that day shall be sung this song in the land of Judah. The huge city of our great strength, Zion; a saviour shall be set in it, the wall and the before-walling.]

26:1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

26:2 Open ye the gates, and the just folk shall enter, keeping truth. [Openeth the gates, and there shall go in a rightwise folk, keeping truth.]

26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

26:3 The old error is gone away; thou shalt keep peace, peace, for thou, Lord, we hoped in thee. [The old error went away; thou shalt keep peace, peace, for in thee, Lord, we have hoped.]

26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

26:4 Ye have hoped in the Lord, in everlasting worlds, in the Lord God, strong without end. [Ye have hoped in the Lord, from the everlasting worlds, in the Lord God, strong into without end.]

26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

26:5 For he shall bow down them that dwell on high, and he shall make low an high city; he shall make it low unto the earth; he shall draw it down till to the dust. [For he shall in-bow the dwellers in

26:5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

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height (For he shall bow in the dwellers in height), the high city, he shall meek it; he shall meek it unto the earth, draw it down into powder.]

26:6 The foot of a poor man shall defoul it, and the steps of needy men *shall defoul it*. [Tread it shall the foot of the poor (The foot of the poor shall tread it), (and) the goings of helpless men.]

26:7 The way of a just man is rightful, the path of a just man *is* rightful to go. [The way of the rightwise is even, even (*is*) the path of the rightwise to go (the path of the rightwise *is* even to go).]

26:8 And in the way of thy dooms, Lord, we [have] suffered thee; thy name, and thy memorial *is* in (the) desire of (our) soul (thy name, and the remembrance of thee, *is* the desire of our soul). [And in the way of thy dooms, Lord, we have sustained thee; thy name, and thy mind, in desire of (our) soul (thy name, and the memory of thee, *is* the desire of our soul).]

26:9 My soul shall desire thee in the night, but also with my spirit in mine entrails; from the morrowtide I shall wake to thee. When thou shalt make thy dooms in [the] earth, all dwellers of the world shall learn rightfulness. [My soul shall desire thee in (the) night, but and with my spirit in mine heart, (in mine) inward things; from early I shall wake to thee. When thou shalt do thy dooms in the earth, rightwiseness shall learn all the dwellers of the world. (My soul shall desire thee in the night, but also with my spirit in mine heart, in mine inward things; from early I shall wake to thee. When thou shalt do thy dooms in the earth, all

26:6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

26:7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

26:8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

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the dwellers of the world shall learn
rightwiseness.}]

26:10 Do we mercy to the wicked man,
and he shall not learn to do
rightwiseness; in the land of saints he
did wicked things (he did wicked things
in the land of saints), and he shall not
see the glory of the Lord. [Have we mercy
to the unpius, and he shall not learn to do
rightwiseness; in the land of hallows wicked
things he did (he did wicked things in the land
of hallows), and he shall not see the glory of
the Lord.]

26:11 Lord, thine hand be enhanced, that
they see not; peoples having envy see,
and be shamed, and fire devour thine
enemies. [Lord, be enhanced thine hand, that
they see not; see and be confounded the
envying peoples, and fire thine enemies
devour. (Lord, thine hand be enhanced, that
they see not; the envying peoples see and be
confounded, and fire devour thine enemies.)]

26:12 Lord, thou shalt give peace to us,
for (also) thou hast wrought all our
works in us.

26:13 Our Lord God, (other) lords had us
in possession, without thee; (but) only in
thee have we mind of thy name. (Our
Lord God, other lords, besides thee, had
us in possession; but only of thee have
we mind on thy name.) [Lord our God,
(other) lords wielded us, without thee; (but)
only in thee record we of thy name. (Lord our
God, other lords wielded us, besides thee; but
only thee do we remember thy name.)]

26:14 They that die, live not, and giants,
rise not again. Therefore thou hast

26:10 Let favour be showed to the
wicked, yet will he not learn
righteousness: in the land of uprightness
will he deal unjustly, and will not
behold the majesty of the LORD.

26:11 LORD, when thy hand is lifted up,
they will not see: but they shall see, and
be ashamed for their envy at the people;
yea, the fire of thine enemies shall
devour them.

26:12 LORD, thou wilt ordain peace for
us: for thou also hast wrought all our
works in us.

26:13 O LORD our God, other lords
beside thee have had dominion over us:
but by thee only will we make mention
of thy name.

26:14 They are dead, they shall not live;
they are deceased, they shall not rise:

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visited, and hast all-broken them, and thou hast lost all the mind of them; (They that die, live not, and the dead rise not again. Therefore thou hast visited, and hast all-broken them, and thou hast destroyed all the memory of them;) [Dying live they not, and giants rise they not again (Having died, they live not, and the dead, they rise not again). Therefore thou hast visited, and bruisedest them, and lost all the mind of them;]

therefore hast thou visited and destroyed them, and made all their memory to perish.

26:15 and Lord, thou has forgiven to a folk, thou hast forgiven to a folk. Whether thou art glorified? (Thou art glorified!) thou hast made far *from thee* all the ends of [the] earth. [and thou hast forgiven to the folk of kind, Lord, thou hast forgiven to the folk of kind. Whether glorified thou art? (Thou art glorified!) thou hast drawn along all the terms of the earth.]

26:15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

26:16 Lord, in anguish they sought thee; in the tribulation of grumbling (you gave) thy doctrine to them. [Lord, in anguish they sought thee; in tribulation of grutching (you gave) thy lore to them.]

26:16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

26:17 As she that conceived, when she nigheth sorrowful(ly) to the child bearing, (and) crieth in her sorrows, so we be made, Lord, of thy face (so we be made, Lord, in thy presence). [As she that conceived, when she should nigh to the travailing of child, (and) sorrowing crieth in her sorrows, so we be made from thy face, Lord.]

26:17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

26:18 We have conceived, and we have as travailed of child (bearing), and we have childed the spirit of health (and we have childed wind); we did not (any)

26:18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have

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rightfulness in (the) earth. Therefore the dwellers of [the] earth fell not down; [We have conceived, and as we have born, and brought forth the spirit of health; rightwiseness we have not done in earth, therefore fell not the dwellers of the earth. (We have conceived, and we have as born, and brought forth the wind; we have not done any rightwiseness in the earth, therefore the dwellers of the earth fell not.)]

26:19 thy dead men shall live, and my slain men shall rise again. Ye that dwell in dust, awake, and praise; for why the dew of light *is* thy dew, and thou shall draw down the land of giants into falling (and thou shall draw down the land of the dead into falling). [Live shall thy dead, my slain men shall again-rise. Be ye waked, and praiseth, ye that dwell in powder; for the dew of light (*is*) thy dew, and the land of giants thou shalt draw down into falling. (Thy dead shall live, my slain men shall again-rise. Be ye waked, and praiseth, ye that dwell in powder; for the dew of light *is* thy dew, and thou shalt draw down the land of the dead into falling.)]

26:20 Go thou, my people, enter into thy beds, close thy doors on thee, be thou hid a little at a moment, till indignation pass. [Go, my people, enter into thy bed places, close thy doors upon thee, be hid a little while, to the time that pass indignation (to the time that indignation pass).]

26:21 For lo! the Lord shall go out of his place, to visit the wickedness of the dwellers of [the] earth against him (For lo! the Lord shall go out of his place, to visit the wickedness of the dwellers of the earth against them); and the earth

the inhabitants of the world fallen.

26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

26:21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

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shall show his blood, and shall no more cover his slain men. [Lo! forsooth the Lord shall go out from his holy place, that he visit the wickedness of the dwellers of the earth against him; and the earth shall open his blood, and shall no more cover his slain men.]

Chapter 27

27:1 In that day the Lord shall visit in his hard sword, and great, and strong, on leviathan, (the) serpent, a bar, and on leviathan, the crooked serpent; and he shall slay the whale, which is in the sea. (In that day the Lord shall visit with his hard and great and strong sword, against leviathan, the piercing serpent, that leviathan, the crooked serpent; and he shall slay the monster, which is in the sea.) [In that day visit shall the Lord in his hard sword, and great, and strong (In that day the Lord shall visit in his hard and great and strong sword), upon leviathan, an adder, a lever, and upon leviathan, a crooked wounded serpent; and he shall slay the whale, that is in the sea.]

27:2 In that day the vinery of clean wine and good shall sing to him. (In that day sing ye of the vineyard of good clean wine.) [In that day the vineyard of good clear wine shall sing to him.]

27:3 I am the Lord that keep that *vinery*; suddenly I shall give drink to it (I shall water it continually), lest peradventure it be visited against it; night and day I (shall) keep it, [I the Lord that keep it, suddenly shall pour out to it, lest peradventure it be visited against it; night and day I keep it,]

Chapter 27

27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

27:2 In that day sing ye unto her, A vineyard of red wine.

27:3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

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27:4 indignation is not to me. Who shall give me a thorn and [a] briar? In battle I shall go on it, I shall burn it together (I shall go against them in battle, I shall burn them together).

27:4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

27:5 Whether rather I shall hold my strength? It shall make peace to me, it shall make peace to me (He shall make peace to me, he shall make peace to me), [Or more I shall hold my strength? He shall do peace to me, peace he shall do to me (he shall do peace to me).]

27:5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

27:6 *for the merit of them* that shall go out with fierceness from Jacob. Israel shall flower and bring forth seed, and they shall fill the face of the world with seed. [Who shall go out with rush from Jacob? Flower and burgeon shall Israel, and they shall full-fill the face of the world with seed (Israel shall flower and burgeon, and they shall fill the face of the world full with seed).]

27:6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

27:7 Whether he smote it by the wound of *the people of (the) Jews* smiting him? either as it killed the slain men of him, so it was slain? [Whether after the plague of the (ones) smiting himself he smote him? or as he slew the slain men of him, so he is slain?]

27:7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

27:8 In measure against measure, when it shall be cast away, he shall deem it; he bethought in his hard spirit, by the day of heat (he bethought with his hard wind, by the day of heat).

27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

27:9 Therefore on this thing (the) wickedness shall be forgiven to the house of Jacob, and this *shall be* all the fruit, that the sin thereof be done away,

27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as

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when it hath set all the stones of the altar as the stones of ashes hurtled down. [The] Woods and [the] temples shall not stand. [Therefore upon this shall be forgiven wickedness to the house of Jacob, and this all the fruit, that be done away his sin, when he shall lay all the stones of the altar as the hurtled stones of ashes. Stand shall not the maumet woods, and the maumet washing temples. (Therefore upon this thing the wickedness shall be forgiven to the house of Jacob, and this all the fruit, that his sin be done away, when he shall lay all the stones of the altar as the hurtled stones of ashes. The maumet woods, and the maumet washing temples shall not stand.)]

27:10 Forsooth the strong city shall be desolate, the fair *city* shall be left, and shall be forsaken as a desert; there a calf shall be pastured, and shall lie (down) there, and shall waste the highness thereof. [Forsooth the strengthened city shall be desolate, the fair shall be forsaken, and left as desert; there shall be fed the calf (there the calf shall be fed), and there he shall lie (down), and waste the overmosts of it.]

27:11 In the dryness of ripe corn thereof women coming, and they that teach it, shall be all-broken. Forsooth it is not a wise people; therefore he that made it, shall not have mercy on it, and he that formed it, shall not spare it. (In the dryness of ripe corn thereof, they shall be all-broken; the women come, and shall set them on fire. Forsooth they be not a wise people, therefore he that made them, shall not have mercy on them; and he that formed them, shall not spare them.) [In the drought of his reap(ing), treaded shall be (the) women,

chalkstones that are beaten in sunder, the groves and images shall not stand up.

27:10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

27:11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

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coming and teaching it. Forsooth there is not the people wise, therefore he shall not have mercy of it, that made it; and he that formed it, shall not spare to it. (In the drought of his reaping, the women shall come, and set them on fire. Forsooth they be not a wise people; therefore he that made it, shall not have mercy of it, and he that formed it, shall not spare it.)]

27:12 And it shall be, in that day the Lord shall smite thee, from the bottom of the flood unto the strand of Egypt; and ye sons of Israel, shall be gathered one and one (and ye sons of Israel shall be gathered one by one). [And it shall be, in that day shall the Lord smite (And it shall be in that day, the Lord shall smite), from the womb of the flood unto the stream of Egypt; and ye shall be gathered together one and one, ye sons of Israel.]

27:13 And it shall be, in that day men shall come with a great trump, and they that were lost, shall come from the land of Assyrians, and they that were cast out, *shall come* from the land of Egypt; and they shall worship the Lord, in the holy hill of Jerusalem. [And it shall be, in that day shall be trumped in a great trump (And it shall be in that day, a great trump shall be trumped), and there shall come (they) that were lost, from the land of Assyria, and (they) that were cast away, from the land of Egypt; and they shall honour the Lord, in the holy hill in Jerusalem.]

Chapter 28

28:1 Woe to the crown of pride, to the drunken men of Ephraim, and to the flower falling down of the glory of the full out jotyping thereof, that were in the

27:12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

27:13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Chapter 28

28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that

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top of the fattest valley, and erred of wine (and wandered astray because of wine). [Woe to the crown of pride, to the drunk men of Ephraim, and to the flower falling down of the glory of his full out joying, that were in the top of the valley most fat, erring of wine (that were in the top of the most fat valley, wandering astray because of wine).]

28:2 Lo! the mighty and strong Lord, as the fierceness of hail, and (the) whirlwind breaking together (and the whirlwind altogether breaking), as the fierceness of many waters (over)flowing, and sent out on a large land. [Lo! the stalworthy and the strong Lord, as the rush of hail, the tempest all-breaking, as the rush of many (over)flowing waters, and sent upon the spacious earth.]

28:3 The crown of pride of the drunken men of Ephraim shall be defouled with feet, [With feet shall be trodden the crown of pride of the drunk men of Ephraim, (The crown of pride of the drunk men of Ephraim shall be trodden with feet,)]

28:4 and the flower of [the] glory of the full out joying of him, that is on the top of the valley of fat things, shall be falling down, as a timely thing before the ripeness of harvest; which when a man seeing beholdeth, at once as he taketh (hold of it) with (his) hand, he shall devour it. [and the flower shall be down-falling of the glory of his full out joying, that is upon the top of the valley of fat things, as the before-ripe fruit before the ripeness of harvest; the which thing when shall behold the seer, anon as with hand he shall (take) hold, he shall devour it. (and the flower of the glory of his full out joying, that is upon the top of the

are overcome with wine!

28:2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

28:3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

28:4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

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valley of fat things, shall be falling down as the before-ripe fruit before the ripeness of harvest; the which thing when the seer shall behold, at once as he shall take hold of it with his hand, he shall devour it.)}]

28:5 In that day the Lord of hosts shall be a crown of glory, and a garland of full out joying, to the residue of his people; [In that day shall be the Lord of hosts the crown of glory, and the garland of full out joying, to the residue of his people; (In that day the Lord of hosts shall be the crown of glory, and the garland of full out joying, to the residue of his people;)]

28:6 and a spirit of doom to him that sitteth on the throne, and strength to them that turn again from [the] battle to the gate.

28:7 But also they knew not for wine, and erred for drunkenness; the priest and (the) prophet knew not for drunkenness; they were swallowed* up of wine, they erred in drunkenness; they knew not a prophet, they knew not doom. (But also they knew not for wine, and wandered astray in drunkenness; the priest and the prophet knew not for drunkenness; they were swallowed up by wine, they wandered astray in drunkenness; they knew not a prophet, they knew not doom.) [These also for wine knew not truth, and for drunkenness they erred; priest and prophet knew not for drunkenness; they be sopped away of wine, they erred in drunkenness; they knew not the seer, they unknew doom. (These also knew not the truth for wine, and they wandered astray in drunkenness; priest and prophet knew not for drunkenness; they be swallowed up by wine,

28:5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

28:6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

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they wandered astray in drunkenness; they knew not the seer, they knew not doom.}]

28:8 For why all boards were [full-]filled with spewing and filths, so that there was no more place. [All forsooth boards be full-filled with vomit and filths, so that there were no more place. (Forsooth all boards be filled full with vomit and filths, so that there were no more place.)]

28:9 Whom shall he teach knowing, and whom shall he make to understand [the] hearing? Men weaned from milk, men drawn away from teats.

28:10 For why command thou, command thou again; command thou, command thou again; abide thou, abide thou again; abide thou, abide thou again; a little there, a little there (a little here, a little there). [For send, again-send; send, again-send; abide, again-abide; abide, again-abide; little there, little there (little here, little there).]

28:11 For why in [the] speech of lip, and in other language, he shall speak to this people, [In the speech forsooth of the lip, and in another tongue shall be spoken to this people, (Forsooth in the speech of the lip, and in another tongue, he shall speak to this people,)]

28:12 to which he said, This is my rest; refresh ye a weary man, and this is my refreshing; and they would not hear. [to whom he said, This is my rest; relieveth the weary, and that is my refreshing; and they would not hear.]

28:13 And the word of the Lord shall be

28:8 For all tables are full of vomit and filthiness, so that there is no place clean.

28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

28:10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

28:11 For with stammering lips and another tongue will he speak to this people.

28:12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

28:13 But the word of the LORD was

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to them, Send thou, send thou again; send thou, send thou again; abide thou, abide thou again; abide thou, abide thou again; a little there, a little there (a little here, a little there); that they go, and fall backward, and be all-broken, and be snared, and be taken. [And there shall be to them the word of the Lord, Send, again-send; send, again-send; abide, again-abide; abide, again-abide; little there, little there (little here, little there); that they go, and fall backward, and be bruised, and snared, and taken.]

28:14 For this thing, ye men scorers (ye scornful men), that be lords over my people which is in Jerusalem, hear the word of the Lord. [For that, heareth the word of the Lord, ye men (be)guilers, that lordship upon my people that is in Jerusalem.]

28:15 For ye said, We have smitten a bond of peace with death, and we have made (a) covenant with hell; a scourge (over)flowing (an overflowing scourge), when it shall pass (by), shall not come on us, for we have set a lie* (to be) our hope, and we be covered with a lie*. [Ye said forsooth, We have smited (a) peace bond with death, and with hell we have made covenant; scourge (over)flowing, when (it) shall pass (by), shall not come upon us, for we have set leasing (to be) our hope, and with leasing we be covered. (Forsooth ye said, We have smited a bond of peace with death, and we have made a covenant with hell; an overflowing scourge, when it shall pass by, shall not come upon us, for we have set lies to be our hope, and we be covered with lies.)]

28:16 Therefore the Lord God saith these things, Lo! I shall send in the

unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

28:14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a

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foundaments of Zion a corner stone
precious, proved, founded in the
foundation; he that believeth, shall not
hasten. (Therefore the Lord God saith
these things, Lo! I shall send in the
foundaments of Zion a precious corner
stone, proved, founded in the
foundation; he that believeth, shall not
make haste.) [Therefore these things saith
the Lord God, Lo! I shall send in the
foundaments of Zion a corner stone precious,
proved, in the foundation founded; who shall
believe, he shall not. (Therefore these things
saith the Lord God, Lo! I shall send in the
foundaments of Zion a precious corner stone,
proved, founded in the foundation; who shall
believe, he shall not.)]

28:17 And I shall set doom in weight,
and rightfulness in measure; and [the]
hail shall destroy the hope of lies*, and
waters shall (over)flow on [the]
protection. [And I shall put in peise doom,
and rightwiseness in measure; and the hail
shall turn upside-down the hope of leasing,
and (on) the protection waters shall (over)flow.
(And I shall put doom in weight, and
rightwiseness in measure; and the hail shall
turn upside-down the hope of lies, and waters
shall overflow on the protection.)]

28:18 And your bond of peace with
death shall be done away, and your
covenant with hell shall not stand; when
the scourge (over)flowing shall pass, ye
shall be to it into defouling (when the
overflowing scourge shall pass by, ye
shall be into defouling by it). [And done
away shall be your peace bond with death, and
your covenant with hell shall not stand;
scourge (over)flowing when shall pass (by), ye
shall be to it into treading. (And your peace

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foundation a stone, a tried stone, a
precious corner stone, a sure foundation:
he that believeth shall not make haste.

28:17 Judgment also will I lay to the
line, and righteousness to the plummet:
and the hail shall sweep away the refuge
of lies, and the waters shall overflow the
hiding place.

28:18 And your covenant with death
shall be disannulled, and your
agreement with hell shall not stand;
when the overflowing scourge shall pass
through, then ye shall be trodden down
by it.

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bond with death shall be done away, and your covenant with hell shall not stand; when the overflowing scourge shall pass by, ye shall be into treading by it.)]

28:19 Whenever it shall pass (by), it shall take away you (it shall take you away); for why early in the gray morrowtide it shall pass, in day and night; and only travail alone shall give understanding to [the] hearing.

28:20 Forsooth the bed is (too) strait, so that the tother fall down; and a short mantle shall not cover ever either. [All strait forsooth is the bedding, so that another fall down; and the short mantle either may not cover. (Forsooth too strait is the bed, so that another fall down; and the short mantle may not cover either.)]

28:21 For as in the hill of partings the Lord shall stand, as in the valley, which is in Gibeon, he shall be wroth, that he do his work; his work alien, that he work his work; his work is strange from him. (For as in mount Perazim the Lord shall stand, as in the valley, which is in Gibeon, he shall be wroth, that he do his work, his alien work; that he work his work; his strange work.) [As forsooth in the hill of divisions shall stand the Lord, so in the valley, that is in Gibeon, he shall wrath, that he do his work; alien is the work of him, that he work his work; strange is his work from him. (Forsooth as in the hill of divisions the Lord shall stand, so in the valley, that is in Gibeon, he shall wrath, that he do his work, his alien work; that he work his work, his strange work.)]

28:22 And now do not ye scorn, lest

28:19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

28:20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

28:21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

28:22 Now therefore be ye not mockers,

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peradventure your bonds be made strait together (lest peradventure your bonds be made altogether strait); for I heard of the Lord God of hosts, ending and abridging [up]on all (the) earth.

lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

28:23 Perceive ye with ears, and hear ye my voice; perceive ye, and hear ye my speech. [With ears perceiveth (Perceiveth with ears), and heareth my voice; taketh heed, and heareth my fair speech.]

28:23 Give ye ear, and hear my voice; hearken, and hear my speech.

28:24 Whether he that eareth, shall ear all day, for to sow(?), and shall he carve, and purge his land? [Whether all day shall ear the earer, that he sow(?), and forth cut, and purge his earth? (Whether all day the earer shall ear, that he sow? and cut forth, and purge his earth?)]

28:24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

28:25 Whether when he hath made even the face thereof, shall he not sow gith, and sprinkle abroad cummin? and he shall not set wheat by order (and shall he not set wheat by order), and barley, and millet, and fitches in his coasts? [Whether not, when he shall even thereto his face, he shall sow the seed gith, and the cummin sprinkle (Whether when he shall even his face thereto, shall he not sow the gith seed, and sprinkle the cummin?), and set the wheat by order, and barley, and millet, and fitches in their coasts?]

28:25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

28:26 And his God shall teach him, in doom he shall teach him.

28:26 For his God doth instruct him to discretion, and doth teach him.

28:27 Forsooth (the) gith shall not be threshed in saws (Forsooth the gith shall not be threshed with saws), and a wheel of a wain shall not compass on [the] cummin; but (the) gith shall be beaten

28:27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

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out with a rod, and [the] cummin with a staff. [Forsooth not in saws shall be threshed (the) gith, nor the wheel of a wain upon the cummin shall go about; but in (a) rod shall be shaken out (the) gith, and the cummin in a staff. (Forsooth the gith shall not be threshed with saws, nor the wheel of a wain shall go about upon the cummin; but the gith shall be shaken out with a rod, and the cummin with a staff.)]

28:28 Soothly bread shall be made less, but he that thresheth shall not thresh it without end, neither shall travail it with a wheel of a wain, neither shall make it less with his claws. [Bread forsooth shall be (di)minished, but not into evermore the thresher shall thresh it, nor shall travail it the wheel of the wain, nor with his claws shall (di)minish it. (Forsooth bread shall be diminished, but the thresher shall not thresh it into evermore, nor shall travail it with the wheel of the wain, nor shall diminish it with his claws.)]

28:29 And this thing went out of the Lord God of hosts, that he should make wonderful counsel, and magnify rightfulness. [And that from the Lord God of hosts went out, that marvellous (he) should make counsel, and magnify rightwiseness. (And that went out from the Lord God of hosts, that he should make marvellous counsel, and magnify rightwiseness.)]

Chapter 29

29:1 Woe! [to] Ariel, Ariel, the city which David overcame; year is added to year, solemnities be passed (year is added to year, the feasts be passed). [Woe! to Ariel, Ariel, (the) city that David

28:28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

28:29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Chapter 29

29:1 Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

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overcame; added is year to year (year is added to year), solemnities be overturned.}]

29:2 And I shall compass Ariel, and it shall be sorrowful and mourning; and *Jerusalem* shall be to me as Ariel. [And I shall beset about Ariel, and it shall be dreary and sorry; and it shall be to me as Ariel.]

29:3 And I shall compass as a round spear, *either trundle*, in thy compass (And I shall compass my host round about thee), and I shall cast [an heap (of)] earth against thee, and I shall set strong holds, *either engines*, into thy besieging. [And I shall compass as a ball in thy compass, and I shall cast against thee an heap (of earth), and the strong holds I shall set into thy sieging (and I shall set the strong holds into thy besieging).]

29:4 Thou shalt be made low, thou shalt speak (out) of [the] earth, and thy speech shall be heard from the earth; and thy voice shall be as *the voice* of a dead man raised (up) by conjuring, and thy speech shall oft grumble (out) of the earth. [Thou shalt be meeked, (out) of the earth thou shalt speak, and (out) of the low earth shall be heard thy speech; and shall be as of a devil caller from the earth thy voice, and from the low earth shall groan thy speech. (Thou shalt be meeked, thou shalt speak out of the earth, and thy speech shall be heard out of the low earth; and thy voice shall be as of a devil caller from the earth, and thy speech shall groan from the low earth.)]

29:5 And the multitude of them that winnowed thee, shall be as thin dust; and the multitude of them that had the mastery against thee, *shall be* as [a] dead

29:2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

29:3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

29:4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

29:5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it

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spark passing. And it shall be suddenly,

shall be at an instant suddenly.

29:6 at once it shall be visited of the Lord of hosts, in thunder, and in moving of the earth, and in great voice of whirlwind, and of tempest, and of flame of fire devouring. (at once, thou shalt be visited of the Lord of hosts, with thunder, and with moving of the earth, and with great voice of whirlwind, and of tempest, and with flame of devouring fire.) [anon, from the Lord of hosts it shall be visited, in thunder, and quavering of earth, and great voice of whirlwind, and of tempest, and of flame of fire devouring. (at once, it shall be visited from the Lord of hosts, with thunder, and quavering of earth, and great voice of whirlwind, and of tempest, and with flame of devouring fire.)]

29:6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

29:7 And the multitude of all folks that fought against Ariel shall be as the dream of a night's vision; and all men that fought (against it), and besieged (it), and had the mastery against it. (And the multitude of all folks that fought against Ariel, that is, all men that fought against it, and besieged it, and had the mastery against it, shall be as the dream of a night's vision.) [And shall be as a dream of a night vision the multitude of all Gentiles that fought against Ariel; and all that against-rode, and besieged, and had the mastery against it. (And the multitude of all the Gentiles that fought against Ariel, that is, all that rode against it, and besieged it, and had the mastery against it, shall be as a dream of a night vision.)]

29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

29:8 And as an hungry man dreameth, and (therein) eateth, but when he is awakened, his soul is void; and as a

29:8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty:

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thirsty man dreameth (or as a thirsty man dreameth), and (therein) drinketh, and after that he is awakened, he is weary, and thirsteth yet, and his soul is void; so shall be the multitude of all folks, that fought against the hill of Zion. [And as sweveneth the hungering, and (therein) eateth, when forsooth he were waked, void is his soul; and as sweveneth the thirsting, and (therein) drinketh, and after that he were waked, weary yet he thirsteth, and his soul is void; so shall be the multitude of all Gentiles, that fought against the hill of Zion. (And as dreameth the hungering, and therein eateth, forsooth when he were awakened, his soul is void; and as dreameth the thirsting, and therein drinketh, and after that he were awakened, he be weary and thirsteth yet, and his soul is void; so shall be the multitude of all Gentiles, that fought against the hill of Zion.)]

29:9 Be ye astonished, and wonder; wake ye, and doubt ye; be ye drunk, and not of wine; be ye moved, and not with drunkenness. (Be ye astonished, and wonder; wake ye, and doubt ye; be ye drunk, but not with wine; be ye moved, but not with drunkenness.) [Becometh all astonished, and wondereth; fluttereth and waggereth; be ye drunk inwardly, and not of wine; ye be moved, and not with drunkenness (be ye inwardly drunk, but not with wine; be ye moved, but not with drunkenness).]

29:10 For the Lord hath meddled to you the spirit of sleep; he shall close your eyes, and [he] shall cover your prophets, and princes that see visions. (For the Lord hath mixed to you the spirit of sleep; he shall close your eyes, the prophets, and he shall cover your

or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

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princes that see visions.) [For mingled hath the Lord to you the spirit of sleep; he shall close your eyes, (and) the prophets, and your princes that see visions, he shall cover. (For the Lord hath mingled to you the spirit of sleep; he shall close your eyes, the prophets, and he shall cover your princes that see visions.)]

29:11 And the vision of all *prophets* shall be to you as the words of a book asealed; which when they shall give to him that knoweth letters, they shall say, Read thou this *book*; and he shall answer, I may not, for it is asealed. [And there shall be to you the vision of all as the words of the book sealed (And the vision of all shall be to you as the words of the sealed book); whom when they shall give to the (one) knowing letters, they shall say, Read this; and he shall answer, I may not, forsooth it is sealed.]

29:12 And the book shall be given *to him* that knoweth not letters, and it shall be said to him, Read thou; and he shall answer, I know no letters. [And the book shall be given the (one) not knowing letters, and it shall be said to him, Read; and he shall answer, I know not letters.]

29:13 And the Lord said, For that this people nigheth with their mouth, and glorifieth me with their lips, but their heart is far from me; and they dreaded me for the commandment and (the) teachings of men, [And the Lord said, For that this people nigheth with his mouth, and with his lips glorifieth me, his heart forsooth far is from me; and they dreaded me in (the) commandment of men and (their) doctrines, (And the Lord said, For that this people nigheth with his mouth, and glorifieth me

29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

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with his lips, forsooth his heart is far from me; and they dreaded me for the commandment of men and their doctrines,)]

29:14 therefore lo! I shall add, that I make [great] wondering to this people, in a great miracle and wonderful (therefore lo! I shall add, that I make great wondering among this people, with a great and wonderful miracle); for why wisdom shall perish from (the) wise men thereof, and the understanding of prudent men thereof shall be hid. [therefore lo! I shall add, that great wondering I do to this people, with great miracle and hideous; forsooth perish shall wisdom from his wise men, and the understanding of his prudent men shall be hid. (therefore lo! I shall add, that I make great wondering among this people, with a great and hideous miracle; forsooth wisdom shall perish from his wise men, and the understanding of his prudent men shall be hid.)]

29:15 Woe *to you* that be deep of heart, that ye hide (your) counsel from the Lord; the works of which be in darkneses, and they say, Who seeth us(?), and who knoweth us? [Woe, ye that deep be in heart, that from the Lord ye hide counsel; of whom the works be in darkneses, and (they) say, Who seeth us, and who knew us? (Woe, ye that be deep in heart, that ye hide your counsel from the Lord; the works of whom be in darkneses, and they say, Who seeth us? and who knew us?)]

29:16 This thought of you is wayward, as if clay think against a potter, and the work say to his maker, Thou madest not me; and a thing made, say to his maker, Thou understandest not. (This thought

29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that

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of you is wayward, as if clay think against a potter, and the work say to his maker, Thou madest me not; and a made thing say to his maker, Thou understandest not.) [Depraved* is this your thinking, as if the clay against the crocker think (as if the clay think against the crocker), and the work say to his maker, Thou hast not made me; and the making say to his maker, Thou understandest not.]

29:17 Whether not yet in a little *time* and short, the Lebanon shall be turned into Carmel, and Carmel shall be areckoned into the forest? (Whether not yet in a short little *time*, Lebanon shall be turned into a plentiful land, and the plentiful land shall be areckoned for a forest?) [Whether not yet in little and in short shall be turned Lebanon into Carmel, and Carmel into a wild wood shall be held? (Whether not yet in short and little, Lebanon shall be turned into Carmel, and Carmel shall be held for a wild wood?)]

29:18 And in that day deaf men shall hear the words of the book, and the eyes of blind men shall see from darkneses and misty (and the eyes of blind men shall see out of darkness and mist); [And hear shall in that day deaf men the words of the book, and from darkneses and mistinesses the eyes of the blind shall see; (And in that day deaf men shall hear the words of the book, and the eyes of the blind shall see out of darkneses and mistinesses;)]

29:19 and mild men shall increase gladness in the Lord, and poor men shall make full out joy in the Holy of Israel.

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framed it, He had no understanding?

29:17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

29:19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

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29:20 For he that had the mastery, failed, and the scorner is ended, and all they be cut down that walked on wickedness (and all they that watched for wickedness shall be cut down); [For he hath failed, that had the mastery, full ended is the (be)guiler, and hewn down be all that waked upon wickedness; (For he that had the mastery, hath failed, the beguiler is full ended, and all that watched for wickedness be hewn down.)]

29:21 which made men to do sin in word, and deceived a reprovor in the gate, and bowed away in vain from a just man (and bowed away from a just man for a vain thing). [that to sin made men in word, and the reprovor in the gate they supplanted, and bowed down in vain from the rightwise. (that made men to sin in word, and they supplanted the reprovor in the gate, and bowed away from the rightwise for a vain thing.)]

29:22 For this thing the Lord, that again-bought Abraham, saith these things to the house of Jacob, Jacob shall not be confounded now, neither now his cheer shall be ashamed; (For this thing the Lord, that bought back Abraham, saith these things to the house of Jacob, Jacob shall not now be confounded, nor shall his face now be ashamed;) [For that these things saith the Lord to the house of Jacob, that again-bought Abraham, Not now shall be confounded Jacob, nor now his cheer shall shame; (For that these things saith the Lord to the house of Jacob, that again-bought Abraham, Jacob shall not now be confounded, nor shall his cheer now be ashamed;)]

29:23 but when he shall see his sons, the

29:20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

29:22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

29:23 But when he seeth his children,

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works of mine hands, hallowing my name in the midst of him. And they shall hallow the Holy of Jacob, and they shall preach [the] God of Israel (and they shall reverence the God of Israel);

29:24 and they that err in spirit, shall know understanding, and idle men, *either grumblers*, shall learn the law. [and know shall the erring in spirit understanding (and the erring in spirit shall know understanding), and the musers shall learn the law.]

Chapter 30

30:1 Woe! sons forsakers, saith the Lord, that ye shall make a counsel, and not of me; and weave a web, and not by my spirit, that ye should increase sin on sin. (Woe! forsaking sons, saith the Lord, ye that take counsel, but not of me; and weave a web, but not by my spirit, that ye should increase sin upon sin.) [Woe! ye sons forsakers (Woe! ye forsaking sons), saith the Lord, that ye should do counsel, and not of me; and weave a web, and not by my spirit, that ye add sin upon sin.]

30:2 Which go, to go down into Egypt, and ye asked not my mouth; ye hoping help in the strength of Pharaoh, and ye having trust in the shadow of Egypt.

30:3 And the strength of Pharaoh shall be to you into confusion, and the trust of the shadow of Egypt into shame (and the trust in the shadow of Egypt into shame).

30:4 For why thy princes were in Tanis,

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the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Chapter 30

30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

30:4 For his princes were at Zoan, and

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and thy messengers came till to Hanes.
(For why his princes were in Tanis, and
his messengers came till to Hanes.)

30:5 All they were shamed on the
people (They were all ashamed of the
people), that might not profit to them;
they were not into help, and into any
profit, but into shame and shame. [All
they be confounded upon the people, that to
them might no(t) then profit (They all be
confounded by the people, that might not
profit to them); they were not into help, and
into any profit, but into confusion and
reproof.]

30:6 The burden of [the] work beasts of
the south. In the land of tribulation and
of anguish, a lioness, and a lion, of them
a serpent, and a [flying] cockatrice (In
the land of tribulation and of anguish,
out of them came a lioness, and a lion, a
serpent, and a flying cockatrice); *they
were* bearing their riches on the
shoulders of work beasts, and their
treasures on the botch of camels, to a
people that might not profit to them.
[The charge of the beasts of the south. In the
land of tribulation and of anguish, a lioness,
and a lion, of them a violent adder, and a
cockatrice flying; bearing upon the shoulders
of beasts their riches, and upon the botch of
camels their treasures, to the people that to
them might not have profited. (The charge of
the beasts of the south. In the land of
tribulation and of anguish, out of them came a
lioness, and a lion, a violent adder, and a flying
cockatrice; bearing their riches upon the
shoulders of beasts, and their treasures upon
the botch of camels, to the people that might
not profit to them.)]

his ambassadors came to Hanes.

30:5 They were all ashamed of a people
that could not profit them, nor be an
help nor profit, but a shame, and also a
reproach.

30:6 The burden of the beasts of the
south: into the land of trouble and
anguish, from whence come the young
and old lion, the viper and fiery flying
serpent, they will carry their riches upon
the shoulders of young asses, and their
treasures upon the bunches of camels, to
a people that shall not profit them.

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30:7 For why Egypt shall help in vain, and idly. Therefore I cried on this thing, It is pride only; cease thou. [For why Egypt shall help in vain, and idly. Therefore I cried on this thing, It is pride only; rest thou.]

30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

30:8 Now therefore enter thou, and write to it on [a] box [table], and write thou it diligently in a book; and it shall be in the last day into witnessing, till into without end. (Now therefore enter thou, and write it on a tablet, and diligently write thou it in a book; and it shall be in the last day for witnessing, till into without end.) [Now then go in, write to it upon a box table, and in a book busily (en)grave it; and it shall be in the last day into witnessing, unto evermore. (Now then go in, write it upon a tablet, and busily engrave it in a book; and it shall be in the last day for witnessing, unto evermore.)]

30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

30:9 For it is a people stirring to wrathfulness, and sons liars (and lying sons), sons that will not hear the law of God. [The people forsooth to wrath is stirred, and sons liars, sons not willing to hear the law of God. (Forsooth the people is stirred to wrath, and lying sons, sons not willing to hear the law of God.)]

30:9 That this is a rebellious people, lying children, children that will not hear the law of the LORD:

30:10 Which say to prophets, Do not ye prophesy; and to beholders, Do not ye behold to us those things that be rightful; speak ye things pleasing to us, see ye errors to us. (Which say to prophets, Do not ye prophesy; and to beholders, Do not ye behold for us those things that be rightful; speak ye things pleasing to us, see ye errors for us.) [That say to men seeing, Doeth not see; and to men

30:10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

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beholding, Doeth not behold to us those things that be right; speaketh to us pleasant things, seeth to us errors.}]

30:11 Do ye away from me the way, bow ye away from me the path; the Holy of Israel cease from our face. [Doeth away from me the way, boweth down from me the path; cease from our face the holy of Israel.]

30:12 Therefore the Holy of Israel saith these things, For that that ye reproveth this word, and hoped on false challenge, and on noise, and trusted on it, (Therefore the Holy of Israel saith these things, For that that ye reproveth this word, and hoped in false challenge, and in noise, and trusted in it), [Therefore these things saith the holy of Israel, For-thy that ye have reproveth this word, and have hoped into wrong challenge, and into noise, and have leaned upon it,]

30:13 therefore this wickedness shall be to you as a breaking falling down, and sought in an high wall; for suddenly while it is not hoped, the breaking thereof shall come.

30:14 And it shall be made less, as a vessel of a potter is broken with full strong breaking; and a sherd shall not be found of the gobbets, *either remnants*, thereof, in which *sherd* a little fire shall be borne (out) of (the place of) burning, either a little of water shall be drawn (out) of the ditch. [And (it) shall be (di)minished, as is bruised the gallon of the crocker with full strong bruising; and there shall not be found of his bruising a sherd, in which be borne (out) a little fire from the burning, or be drawn (out) a little of water

30:11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

30:12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

30:13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

30:14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

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from the ditch.]

30:15 For why the Lord God, the Holy of Israel, saith these things, If ye turn again, and rest, ye shall be safe; in stillness and in hope shall be your strength. And ye would not. [For these things saith the Lord God, holy of Israel, If ye turn again, and rest, ye shall be safe; in silence and in hope shall be your strength. And ye would not.]

30:16 And ye said, Nay, but we shall flee to horses; therefore ye shall flee. And we shall ascend on swift *horses*; therefore they shall be swifter, that shall pursue you. (And ye said, Nay, but we shall flee on horses; therefore ye shall flee. And, We shall ascend on swift *horses*; therefore they shall be swifter, that shall pursue you.) [And ye said, Nay, but to horse we shall flee; therefore ye shall flee. And upon (the) swift we shall go up; therefore more swift shall be (them), that shall pursue you. (And ye said, Nay, but we shall flee on horse; therefore ye shall flee. And, We shall go up upon the swift; therefore more swift shall be them, that shall pursue you.)]

30:17 A thousand men *shall flee* from the face of the dread of one; and ye shall flee from the face of [the] dread of five, till ye be left as the mast of a ship in the top of a mountain (till ye be left as the mast of a ship on the top of a mountain), and as a sign on a little hill. [A thousand men from the face of the fear of one; and from the fear of the face of five ye shall flee (and ye shall flee from the fear of the face of five), to the time that ye be left as the mast of a ship in the top of a mountain, and as a token upon an hill.]

30:15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

30:16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

30:17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

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30:18 Therefore the Lord abideth, that he have mercy on you, and therefore he shall be enhanced sparing you; for why God *is* (the) Lord of doom, blessed *be* all they that abide him. [Therefore abideth the Lord, that he have mercy of you, and therefore shall be enhanced the (one) sparing to you; for God of doom (*is*) the Lord, blessful all that abide in him. (Therefore the Lord abideth, that he have mercy on you, and therefore the one sparing you shall be enhanced; for the Lord *is* God of doom, blessful all that abide in him.)]

30:19 Forsooth the people of Zion shall dwell in Jerusalem; thou weeping shalt not weep (any more), he doing mercy shall have mercy on thee; at the voice of thy cry, at once as he heareth, he shall answer to thee. [The people forsooth of Zion shall dwell in Jerusalem (Forsooth the people of Zion shall dwell in Jerusalem); weeping thou shalt not weep (any more), ruthing, *or doing mercy*, he shall have mercy of thee; at the voice of thy cry, anon as he heareth, he shall answer to thee.]

30:20 And the Lord shall give to thee strait bread, and short water, and shall no more make thy teacher to flee away from thee; and thine eyes shall be seeing thy commander (and thine eyes shall see thy teachers),

30:21 and thine ears shall hear a word behind the back of him that admonisheth; (saying,) This *is* the way, go ye therein, neither to the right half, neither to the left half (neither to the right hand, nor to the left hand). [and thine ears shall hear the word behind the back of the admonisher; (saying,) This is the way, goeth in it, neither to the right, nor to the

30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

30:19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

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left.]

30:22 And thou shalt defoul the plates of the graven images of thy silver, and the cloak* of the molten image of thy gold; and thou shalt scatter them, as the uncleanness of a woman in unclean blood; Go thou out, and thou shalt say to it (and thou shalt say to it, Go thou out). [And thou shalt all-foul the plates of the graven thing of thy silver, and the clothing of thy molten (image of) gold; and thou shalt destroy them, as the uncleanness of the blood flux of women; Go out, and thou shalt say to it (and thou shalt say to it, Go out).]

30:23 And rain shall be given to thy seed, where ever thou shalt sow in [the] earth, and the bread of [the] fruits of [the] earth shall be most plenteous and fat; in that day a lamb shall be fed largely in thy possession (in that day a lamb shall be fed in thy large possession). [And there shall be given rain to thy seed, where ever thou shalt sow in the earth, and the bread of the fruits of the earth shall be most plenteous and fat; there shall be fed in thy possession in that day the lamb spaciously, *or largely* (in that day, the lamb shall be fed there in thy spacious, *or large*, possession).]

30:24 And thy bulls and colts of asses, that work the land, shall eat barley with chaff mingled together (shall eat barley mingled together with chaff), as it is winnowed in the cornfloor. [And thy bulls and thine ass colts, that work the earth, mingled barley they shall eat, as in the cornfloor it is winnowed. (And thy bulls and thine ass colts, that work the earth, they shall eat mingled barley, as it is winnowed in the

30:22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

30:23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

30:24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

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cornfloor.}]

30:25 And strands of running waters shall be on each high mountain, and on each little hill raised (and on each little raised up hill), in the day of (the) slaying of many men, when towers fall down. [And there shall be upon all high mountain, and upon all reared (up) hill, rivers of running waters, in the day of (the) slaughter of many, when shall fall towers (when towers shall fall).]

30:26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day in which the Lord shall bind together the wound of his people, and shall make whole the smiting of the wound thereof. [And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord shall bind (up) the wound of his people, and the smiting of his wound shall heal (and shall heal the smiting of his wound).]

30:27 Lo! the name of the Lord cometh down from [a]far; his strong vengeance *is* burning, and grievous to bear; his lips be [full-]filled of indignation, and his tongue *is* as (a) fire devouring (his lips be filled full of indignation, and his tongue *is* as a devouring fire). [Lo! the name of the Lord came from afar; his strong vengeance (*is*) burning, and heavy to bear; his lips be full-filled with indignation, and his tongue as fire devouring (his lips be filled full of indignation, and his tongue *is* as a devouring fire).]

30:28 His spirit *is* as a stiff stream, (over)flowing till to the midst of the

30:25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

30:27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

30:28 And his breath, as an overflowing stream, shall reach to the midst of the

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neck, to lose folks into nought, and the bridle of error, that was in the cheeks of peoples. (His breath *is* as a stiff stream, overflowing till to the midst of the neck, to lose folks into nought, and as a bridle that was in the cheeks of the people, causing them to err.) [His spirit, as a swift stream, (over)flowing unto the middle of the hill, to be lost (the) Gentiles into nought, and the bridle of error, that was in the cheeks of peoples. (His breath, as a swift stream, overflowing unto the middle of the hill, to lose the Gentiles into nought, and as a bridle that was in the cheeks of the people, causing them to err.)]

30:29 [A] Song shall be to you, as the voice of an hallowed solemnity; and gladness of heart, as he that goeth with a pipe, for to enter into the hill of the Lord, to the strong (One) of Israel.

30:30 And the Lord shall make heard the glory of his voice, and he shall show the fearedfulness of his arm in (the) menacing of (his) strong vengeance, and in (the) flame of (a) fire burning; he shall hurtle down in whirlwind, and in [the] stone of hail. (And the Lord shall make heard the glory of his voice, and he shall show the fearedfulness of his arm with the menacing of his strong vengeance, and with the flame of a burning fire; he shall hurtle down with whirlwind, and with the stone of hail.) [And heard the Lord shall make the glory of his voice, and the fear of his arm he shall show in threatening of strong vengeance, and in flame of fire devouring; he shall hurtle in whirlwind, and in the stone of hail. (And the Lord shall make heard the glory of his voice,

neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

30:29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30:30 And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

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and he shall show the fear of his arm with the threatening of strong vengeance, and with the flame of devouring fire; he shall hurtle down with the whirlwind, and with the stone of hail.}]

30:31 For why Assur smitten with a rod shall dread of the voice of the Lord; (For why the Assyrian shall dread the voice of the Lord, and be smitten with a rod;) [From the voice forsooth of the Lord shall dread Assur smited with a rod; (Forsooth Assur shall dread the voice of the Lord, and be smited with a rod;)]

30:32 and the passing of the rod shall be founded, which *rod* the Lord shall make for to rest on him. In tympanis, and harps, and in sovereign battles he shall overcome them. (and the passing of the rod shall be marked with tympanis, and harps, which *rod* the Lord shall make to rest upon him; and he shall overcome them in sovereign battles.) [and the passing of the rod shall be founded, that the Lord shall make to rest on him. In timbrels, and harps, and in chief battles he shall overcome them. (and the passing of the rod shall be marked with timbrels, and harps, *the rod* that the Lord shall make to rest upon him; and he shall overcome them in chief battles.)]

30:33 For why Tophet, *that is, hell*, deep and alarged, is made ready of the king from yesterday; the nourishings thereof *be* fire and many trees; the blast of the Lord, as a steam of brimstone, kindleth it. (For why Tophet, *that is, hell*, is made ready from yesterday, prepared for the king, made deep and enlarged; the nourishings thereof *be* fire and many trees; the breath of the Lord, as a steam

30:31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

30:32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

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of brimstone, kindleth it.) [Prepared is forsooth from yesterday Tophet, from the king prepared; his nourishments deep and spread, fire and much wood; the blast of the Lord as a steam of brimstone up-burneth it. (Forsooth Tophet is prepared from yesterday, prepared for the king, deep and spread abroad; his nourishments be fire and much wood; the breath of the Lord, as a steam of brimstone, burneth it up.)]

Chapter 31

31:1 Woe *to them* that go down into Egypt to help, and hope in horses, and have trust on carts, for they be many, and on knights, for they be full strong; and they trust not on the Holy of Israel, and they sought not the Lord. (Woe *to them* that go down into Egypt for help, and hope in horses, and have trust in carts, for they be many, and in knights, for they be full strong; but they trust not in the Holy of Israel, and they sought not the Lord.)

31:2 Forsooth he that *is* wise, hath brought evil, and took not away his words; and he shall rise together against the house of worst men (he shall altogether rise against the house of worst men), and against the help of them that work wickedness.

31:3 Egypt *is* a man, and not God; and the horses of them *be* flesh, and not spirit; and the Lord shall bow down his hand, and the helper shall fall down, and he shall fall, to whom help is given, and (they) all shall be wasted together, [Egypt a man, and not God; and his horse(s) flesh, and not spirit; and the Lord shall bow his

Chapter 31

31:1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

31:2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

31:3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

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hand, and together shall fall the helper, and fall shall he, to whom men giveth help, and all together shall be wasted, (Egypt *is* a man, and not God; and his horses *be* flesh, and not spirit; and the Lord shall bow his hand, and the helper shall altogether fall, and he shall fall, to whom men giveth help, and they shall all be wasted together,)]

31:4 For why the Lord saith these things to me, If a lion roareth, and a whelp of a lion on his prey, when the multitude of shepherds cometh against him, he shall not dread of the voice of them, and he shall not dread of the multitude of them; so the Lord of hosts shall come down, for to fight on the mountain of Zion, and on the little hill thereof. (For why the Lord saith these things to me, If a lion or the whelp of a lion roareth on his prey, when the multitude of shepherds cometh against him, he shall not dread the voice of them, and he shall not dread the multitude of them; so the Lord of hosts shall come down, to fight for the mountain of Zion, and for the little hill thereof.) [For these things saith the Lord to me, (In) What manner if a lion roar, and the whelp of a lion upon his prey, when against-cometh to him the multitude of shepherds, from the voice of them he shall not dread, and of the multitude of them he shall not inwardly be afeared; so shall come down the Lord of hosts (so the Lord of hosts shall come down), that he fight upon the mount of Zion, and upon his hills.]

31:5 As birds flying, so the Lord of hosts shall defend Jerusalem; he defending and delivering (it), passing forth and saving (it) (he defending and

31:4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

31:5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

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delivering it, passing forth he shall save it).

31:6 Ye sons of Israel, be converted, as ye had gone away into depth. (Ye sons of Israel, be turned again, as ye have gone deeply away.) [Be ye converted, as into depth went away, ye sons of Israel. (Be ye turned again, ye sons of Israel, as ye went deeply away.)]

31:7 Forsooth in that day a man shall cast away the idols of his silver, and the idols of his gold, which your hands made to you into sin (which your hands made for you into sin).

31:8 And Assur shall fall by sword, (but) not of [a] man; and a sword, (but) not of [a] man, shall devour him; and he shall flee, not from the face of sword, and his young men shall be tributaries; (And the Assyrian shall fall by sword, but not of a man; and a sword, but not of a man, shall devour him; and he shall flee from the face of the sword, and his young men shall be tributaries;) [And fall shall Assur in sword, not of a man; and the sword, (but) not of a man, shall devour him; and he shall flee, not from the face of the sword, and his young men shall be tributaries; (And Assur shall fall by sword, but not of a man; and the sword, but not of a man, shall devour him; and he shall flee from the face of the sword, and his young men shall be tributaries;)]

31:9 and the strength of him shall pass from fearedfulness, and his princes fleeing shall dread. The Lord said, whose fire is in Zion, and his chimney is in Jerusalem. (and he shall pass over to

31:6 Turn ye unto him from whom the children of Israel have deeply revolted.

31:7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

31:8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

31:9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

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his strong hold for fearedfulness, and his fleeing princes shall dread, saith the Lord, whose fire is in Zion, and his chimney *is* in Jerusalem.)

Chapter 32

32:1 Lo! the king shall reign in rightfulness, and the princes shall be sovereigns in doom. [Lo! in rightwiseness reign shall a king, and princes in doom shall before be. (Lo! a king shall reign in rightwiseness, and the princes shall be before in doom.)]

32:2 And a man shall be, as he that is hid from [the] wind, and hideth himself from tempest; as streams of waters in thirst, and (as) the shadow of a stone standing far out in a desert land. [And a man shall be, as (he) that is hid from the wind, and covereth himself from tempest; as rivers of waters in thirst, and (as the) shadow of the stone over-standing in the desert land (as rivers of waters in thirst, and as the shadow of the stone standing over in the desert land).]

32:3 The eyes of seers, *that is, prophets*, shall not dim, and the ears of hearers shall harken diligently (and the ears of hearers shall diligently harken); [Dim shall not the eyes of men seeing, and the ears of men hearing busily shall harken; (The eyes of men seeing shall not dim, and the ears of men hearing shall busily harken;)]

32:4 and the heart of fools shall understand knowing, and the tongue of stuttering men shall speak swiftly, and plainly.

32:5 He that is unwise shall no more be

Chapter 32

32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

32:2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

32:4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

32:5 The vile person shall be no more

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called prince, and a guileful man shall not be called the greater.

called liberal, nor the churl said to be bountiful.

32:6 Forsooth a fool shall speak folly things, and his heart shall do wickedness, that he perform feigning, and speak to the Lord guilefully (and speak guilefully even to the Lord); and he shall make void the soul of an hungry man, and shall take away drink from a thirsty man. [The fool forsooth fool things shall speak, and his heart shall do wickedness, that he fulfill feigning, and speak to the Lord (be)guilingly; and void he shall make the soul of the hungerer, and drink to the thirster he shall do away. (Forsooth the fool shall speak foolish things, and his heart shall do wickedness, that he fulfill feigning, and speak beguilingly even to the Lord; and he shall make void the soul of the hungerer, and he shall do away drink from the one who thirsteth.)]

32:6 For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

32:7 The vessels of a guileful man be worst; for he shall make ready thoughts to lose mild men in the word of a lie*, (even) when a poor man spake doom. (The vessels of a guileful man be evil; for he shall make ready thoughts to lose mild men with the word of a lie, even when a poor man spake doom.) [Of the (be)guiler worst vessels be; he forsooth thoughts did, to be lost mild men in word of leasing, when the poor should speak doom. (Worst vessels be of the beguiler; forsooth he did thoughts, to destroy mild men with a word of lying, even when the poor should speak doom.)]

32:7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

32:8 Forsooth a prince shall think those things that be worthy to a prince, and he shall stand over dukes. [A prince

32:8 But the liberal deviseth liberal things; and by liberal things shall he stand.

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forsooth those things that be worthy to a prince shall think, and he upon dukes shall stand. (Forsooth a prince shall think those things that be worthy to a prince, and he shall stand upon dukes.)]

32:9 Rich women, rise ye, and hear my voice; daughters trusting (trusting daughters), perceive ye with ears my speech. [Ye plenteous women, riseth, and heareth my voice; ye trusting daughters, perceiveth with ears my speech.]

32:10 For why after days and a year, and ye that trust shall be troubled; for why [the] vintage is ended, (the) gathering [together] shall no more come. [After days forsooth and a year, and ye shall be disturbed (that be) trusting; full ended is forsooth the vintage, gathering together no more shall come. (Forsooth after days and a year, and ye that be trusting shall be disturbed; forsooth the vintage is full ended, the gathering together shall no more come.)]

32:11 Ye rich *women*, be astonished; ye that trust, be troubled; unclothe ye you, and be ye ashamed; gird your loins; [Astonisheth, ye plenteous women, and be ye disturbed, ye trusting (ones); unclothe you, and be ye confounded; girdeth your loins;]

32:12 wail ye on breasts, on the desirable country, on the plenteous vinery. (wail ye for the breasts, for the desirable country, for the plenteous vinery.) [upon the teats wailleth (wailleth upon the teats), upon the desirable region, upon the plenteous vine.]

32:13 Thorns and briars shall ascend on the earth of my people; how much more on all the houses of joy of the city

32:9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

32:10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

32:11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

32:12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

32:13 Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city:

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making full out joy? (how much more in all the houses of joy in the city making full out joy?) [Upon the low earth of my people thorns and briars shall go up (Upon the low earth of my people shall go up thorns and briars); how much more upon all the houses of joy of the city full out joying?]

32:14 For why the house is left, the multitude of the city is forsaken; darkneses and groping be made on [the] dens, till into without end. The joy of wild asses is the pasture of flocks; [The house forsooth is left (Forsooth the house is left), the multitude of the huge city is forsaken; darkneses and groping be made upon the dens, unto without end. The joy of field asses, the pasture of flocks;]

32:15 till the spirit be shed out on us from on high, and the desert shall be into Carmel, and Carmel shall be areckoned into a forest. (till the spirit be shed out upon us from on high, and the desert shall be into a plentiful land, and a plentiful land shall be areckoned for a forest.) [to the time that be poured out upon us the spirit from on high, and there shall be desert in Carmel, and Carmel into wild wood shall be held. (to the time that the spirit be poured out upon us from on high, and there shall be desert in Carmel, and Carmel shall be held for a wild wood.)]

32:16 And doom shall dwell in (the) wilderness, and rightfulness shall sit in Carmel; (And judgment shall dwell in the wilderness, and rightfulness shall sit in the plentiful land;) [And there shall dwell in wilderness doom, and rightwiseness in Carmel shall sit; (And doom shall dwell in the wilderness, and rightwiseness shall sit in

32:14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

32:15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

32:16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

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Carmel;)]

32:17 and the work of rightfulness shall be peace, and the tilth of rightfulness *shall be* stillness and secureness, till into without end. [and there shall be the work of rightwiseness peace (and the work of rightwiseness there shall be peace), and the praising of rightwiseness silence and secureness, unto evermore.]

32:18 And my people shall sit in the fairness of peace, and in the tabernacles of trust, and in rich rest. [And sit shall my people in fairness of peace, and in tabernacles of trust, and in rest plenteous. (And my people shall sit in the fairness of peace, and in tabernacles of trust, and in plenteous rest.)]

32:19 But hail *shall be* in the coming down of the forest, and by lowness the city shall be made low (and the city shall be made low in a low place). [Hail forsooth in the going down of the wild wood, and by meekness shall be meeked the city. (Forsooth hail in the going down of the wild wood, and the city shall be meeked by meekness.)]

32:20 Blessed *be* ye, that sow on all waters (Blessed *be* ye, that sow by all waters), and send in (thither) the foot of an ox and of an ass. [Blessful ye, that sow upon all waters, putting in the foot of the ox and of the ass.]

Chapter 33

33:1 Woe *to thee*, that robbest; whether and thou shalt not be robbed? and that despisest, whether and thou shalt not be despised? When thou hast ended

32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

32:18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

32:19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

32:20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

Chapter 33

33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou

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robbing, thou shalt be robbed; and when thou made weary ceasest to despise, thou shalt be despised. [Woe! thou that robbest; whether and thyself shalt not be robbed? and thou that despisest, whether and thyself shalt not be despised? When thou shalt have full ended robbing, thou shalt be robbed; when wearied thou leavest (off) to despise, thou shalt be despised.]

33:2 Lord, have thou mercy on us, for we abided thee; be thou our arm in the morrowtide, and our health in the time of tribulation. [Lord, have mercy of us, thee forsooth we have abided (forsooth we have abided thee); be thou our arm in early, and our health in time of tribulation.]

33:3 Peoples fled from the voice of the angel; heathen men be scattered of thine enhancing (heathen men be scattered at thine enhancing). [From the voice of the angel fled peoples; of thine enhancing scattered be (the) Gentiles. (From the voice of the angel peoples fled; at thine enhancing the Gentiles be scattered.)]

33:4 And your spoils shall be gathered together, as a bruchus, *that is, (the) fruit of locusts*, is gathered together, as when [the] ditches be full thereof. [And gathered together shall be your spoils, as is gathered (the) bruchus, as when the ditches full shall be of it. (And your spoils shall be gathered together, as the bruchus is gathered together, as when the ditches shall be full of them.)]

33:5 The Lord is magnified, for he dwelled on high, he filled Zion with doom and rightfulness. [Magnified is the Lord, for he dwelt on high, he full-filled Zion

shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

33:2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

33:3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

33:4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

33:5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

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with doom and rightwiseness.]

33:6 And faith shall be in thy times; the riches of health is wisdom and knowing; the dread of the Lord, that *is* the treasure of him (the dread of the Lord *is* his treasure).

33:7 Lo! the seers withoutforth shall cry, [the] angels of peace shall weep bitterly. (Lo! the brave ones shall cry withoutforth, the messengers of peace shall weep bitterly.) [Lo! the seers shall cry withoutforth, the angels of peace bitterly shall weep (the angels of peace shall weep bitterly).]

33:8 [The] Ways be destroyed, a goer by the path ceased; the covenant is made void, he casted down [the] cities, he areckoned not men.

33:9 The land mourned, and was sick; the Lebanon was shamed, and was foul; and Sharon is made as desert, and Bashan is shaken, and Carmel (and Bashan and Carmel be shaken bare). [Wailed, and languished the land; confounded is Lebanon, and became dumb; and made is Sharon as desert, and smited (al)together is Bashan, and Carmel. (The land wailed, and languished; Lebanon is confounded, and became dumb; and Sharon is made as desert, and Bashan and Carmel be altogether smited.)]

33:10 Now I shall rise, saith the Lord, now I shall be enhanced, and now I shall be raised up. [Now I shall arise, saith the Lord, now I shall be enhanced, now I shall be up-reared (now I shall be reared up).]

33:11 Ye shall conceive heat (Ye shall

33:6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

33:7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

33:8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

33:9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

33:10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

33:11 Ye shall conceive chaff, ye shall

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conceive chaff), ye shall bring forth stubble; your spirit, as fire, shall devour you. [Ye shall conceive burning, ye shall bear stubble; your spirit, as fire, shall devour you.]

33:12 And peoples shall be as ashes of the burning; thorns gathered together shall be burnt in (the) fire. [And be shall peoples as of the burning of ashes; thorns gathered together in fire shall be burnt. (And peoples shall be as ashes of the burning; thorns gathered together shall be burnt in the fire.)]

33:13 Ye that be far, hear what things I have done; and, ye neighbours, know my strength. [Hearth, ye that be afar, what I have done; and knoweth, ye neighbours, my strength.]

33:14 Sinners be all-broken in Zion, trembling wielded (the) hypocrites; who of you may dwell with fire devouring? who of you shall dwell with everlasting burnings? (The sinners in Zion be all-broken, trembling wielded the hypocrites; who of you may dwell with devouring fire? who of you shall dwell with everlasting burnings?) [All-bruised be in Zion sinners, trembling wielded hypocrites; who shall be able to dwell of you with fire devouring? who shall dwell of you with ever (en)during burnings? (All-bruised be sinners in Zion, trembling wielded the hypocrites; who of you shall be able to dwell with devouring fire? who of you shall dwell with ever enduring burnings?)]

33:15 He that goeth in rightfulness, and speaketh truth; he that casteth away avarice of false challenge, and shaketh away his hands from all gift; he that stoppeth his ears, that he hear not

bring forth stubble: your breath, as fire, shall devour you.

33:12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

33:13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood,

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(of) blood, and closeth his eyes, that he see not evil. [(He) That goeth in rightwisenesses, and speaketh truth; that throweth away covetousness of wrong challenge, and shaketh out his hands from all gift; that stoppeth his ears, lest he hear (of) blood, and closeth his eyes, lest he see evil.]

33:16 He this shall dwell in high things, the strong holds of stones *be* the highness of him (He shall dwell on high, the strong holds of stones *be* his safe high place); bread is given to him, his waters *be* faithful. [This in heights shall dwell, the strong holds of huge stones his height; bread to him is given, his waters *be* faithful. (He shall dwell in heights, the strong holds of huge stones *be* his safe high place; bread is given to him, his waters *be* faithful.)]

33:17 They shall see the king in his fairness; the eyes of him shall behold the land from [a]far.

33:18 *Eliakim*, thine heart shall bethink dread; where is the lettered man? Where is he that weigheth the words of the law? where is the teacher of little children? [Thine heart sweetly shall think dread; where is the lettered? Where is the words of the law charging? where is the doctor of little children? (Thine heart shall sweetly think dread; where is the lettered? Where is the words of the one charging the law? where is the doctor of little children?)]

33:19 Thou shalt not see a people unwise (Thou shalt not see an unwise people), a people of deep word, so that thou mayest not understand the fair speaking of his tongue, in which *people* is no wisdom.

and shutteth his eyes from seeing evil;

33:16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

33:18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

33:19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

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33:20 Behold thou Zion, the city of your solemnity (the city of our solemn feasts); thine eyes shall see Jerusalem, a rich city, a tabernacle that may not be borne over, neither the nails thereof shall be taken away without end; and all the cords thereof shall not be broken. [Behold Zion, the city of our solemnity; thine eyes shall see Jerusalem, a plenteous city, a tabernacle that shall not be able to be overborne (a tabernacle that shall not be able to be borne over), nor his nails shall be taken away into evermore; and all his little cords shall not be broken.]

33:21 For only the worshipful doer, our Lord God, *is* there; the place of floods *is* strands full large and open (the place of full large rivers and open streams); the ship of rowers shall not enter by it, neither a great ship shall pass over (by) it. [For only there (*is*) the great doing (One), (the) Lord our God; the place of floods (*is*) rivers most broad and open; there entered not by it the ship of rowers, nor the great ship of three masts shall not over-go it. (For only the great doing One, the Lord our God, *is* there; the place of floods *hath* most broad and open rivers; there the ship of rowers entered not by it, nor the great ship of three masts shall go over by it.)]

33:22 For why the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king; he shall save us.

33:23 Thy ropes be slacked, but those shall not avail; thy mast shall be so, that thou may not alarge a sign (thy mast shall be so, that thou may not spread the sail). Then the spoils of many preys shall be parted, crooked men shall

33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

33:21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

33:23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

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ravish (the) raven. [Loosed be thy little cords, but they shall not have the mastery; so shall be thy mast, that thou may not spread abroad a token. Then shall be divided spoils of many preys, halt men shall take away raven. (Thy little cords be loosed, but they shall not have the mastery; thy mast shall be so, that thou may not spread abroad the sail. Then the spoils of many preys shall be divided, halt men shall take away the raven.)]

33:24 And a neighbour shall say, I was not sick (And a neighbour shall not say, I am sick); (and for) the people that dwelleth in that *Jerusalem*, (their) wickedness shall be taken away from it. [Nor the neighbour shall say, I languished; (and for) the people that dwelled in it, there shall be done away from him (his) wickedness.]

33:24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Chapter 34

Chapter 34

34:1 Nigh, ye heathen men, to hear; ye peoples, perceive; (let) the earth, and the fullness thereof, the world, and all (the) burgeoning thereof, hear *ye*. [Nigheth, ye Gentiles, and heareth; taketh heed, ye peoples; hear the land, and his fullness, the world, and all his burgeoning.]

34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

34:2 For why [the] indignation of the Lord *is* on all folks, and (his) strong vengeance on all the chivalry of them; he killed them, and gave them into slaying. [For the indignation of the Lord (*is*) upon all Gentiles, and (his) strong vengeance upon all the chivalry of them; he slew them, and gave them into slaughter.]

34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

34:3 The slain men of them shall be cast forth, and stink shall ascend (out) of the carrions of them; [the] hills shall

34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall

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flow of the blood of them (the hills shall flow with the blood of them). [The slain of them shall be thrown afar, and of the carrions of them shall go up stink; loathe shall the mountains of the blood of them. (The slain of them shall be thrown afar, and stink shall go up out of the carrions of them; the mountains shall flow with the blood of them.)]

34:4 And all the chivalry of (the) heavens shall fail, and (the) heavens shall be folded together as a book, and all the knighthood of those shall float down, as the leaf of a vinery, and (a fig) of a fig tree, falleth down. (And all the host of heaven shall fail, and the heavens shall be folded together as a book, and all the host of them shall float down, as the leaf of a vine, and a fig of a fig tree, falleth down.) [And loathe shall all the knighthood of heavens (And all the knighthood of heaven shall loathe), and (the) heavens shall be folded together as a book, and all the knighthood of them shall fade away, as fadeth away a leaf of the vine, and (a fig) of the fig tree.]

34:5 For my sword is filled in heaven; lo! it shall come down on Idumea, and on the people of my slaying, to doom. [For inwardly drunk is in heaven my sword; lo! upon Idumea it shall come down, and upon the people of my slaying, to doom. (For my sword is inwardly drunk in heaven; lo! it shall come down upon Idumea, and upon the people of my slaying, to doom.)]

34:6 The sword of the Lord is filled of blood, it is made fat of the inner fatness of the blood of lambs and of bucks of goats, of the blood of rams full of marrow (The sword of the Lord is filled

be melted with their blood.

34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

34:5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

34:6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,

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with blood, it is made fat with the inner fatness, and with the blood of lambs and of bucks of goats, and with the blood of rams full of marrow); for why the slain sacrifice of the Lord *is* in Bozrah, and great slaying *is* in the land of Edom. [The sword of the Lord full-filled is of blood, innerly fattened it is with tallow of blood of lambs and of goats, of the blood of marrowy wethers (The sword of the Lord is filled full with blood, it is innerly fattened with the tallow of the blood of lambs and of goats, and with the blood of marrowy wethers); forsooth victory sacrifices of the Lord in Bozrah, and great slaughter in the land of Edom.]

34:7 And unicorns shall go down with them, and bulls with them that be mighty; the land of them shall be filled with blood, and the earth of them with [the] inner fatness of fat *beasts*; [And down shall come unicorns with them, and bulls with the mighty; inwardly drunk shall be the land of them with blood, and the low earth of them with the tallow of fat things; (And unicorns shall come down with them, and bulls with the mighty; the land of them shall be inwardly drunk with blood, and the low earth of them with the tallow of fat things;)]

34:8 for *it is* a day of (the) vengeance of the Lord, a year of yielding of the doom of Zion.

34:9 And the strands thereof shall be turned into pitch, and the earth thereof into brimstone; and the land thereof shall be into burning pitch, night and day. [And turned shall be his streams into pitch (And his streams shall be turned into pitch), and his low earth into brimstone; and his earth shall be into burning pitch, night and

and a great slaughter in the land of Idumea.

34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

34:8 For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

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day.]

34:10 It shall not be quenched without end, the smoke thereof shall go up from generation into generation, and it shall be desolate into worlds of worlds; none shall pass thereby. [It shall not be quenched into evermore, his smoke shall go up from generation into generation, and desolate shall be into worlds of worlds (and shall be desolate into worlds of worlds); there shall not be a passer through it.]

34:11 And (an) onocrotalus, and an urchin, shall wield it; and a capret, and a crow shall dwell therein; and a measure shall be stretched forth thereon, that it be driven to nought, and an hanging plummet into desolation. [And wield shall it the fowl in face like an ass, and the urchin; and the snipe, and the crow shall dwell in it; and straightened out upon it shall be a measure, that it be brought to nought, and a line even down pitched into desolation. (And the fowl with a face like an ass, and the urchin, shall wield it; and the snipe, and the crow shall dwell in it; and a measure shall be stretched out upon it, that it be brought to nought, and a line pitched down even into desolation.)]

34:12 The noble men thereof shall not be there; rather they shall call the king into help, and all the princes thereof shall be into nought.

34:13 And thorns and nettles shall grow in the houses thereof, and a teasel in the strong holds thereof; and it shall be the couch of dragons, and the pasture of ostriches. [And there shall spring in his houses thorns and nettles, and a teasel in the

34:10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

34:11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

34:12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

34:13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

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strong holds of it (And there shall spring thorns and nettles in his houses, and a teasel in the strong holds of it); and it shall be the bed place of dragons, and the pasture of ostriches.]

34:14 And fiends, and wonderful beasts, *like men in the higher part and like asses in the nether part*, and an hairy (and hairy), shall meet; one shall cry to another. (The) Lamia shall lie (down) there, and find rest there to herself (and find rest there for herself); [And against-come shall devils, *the best part of an ass and the part of a man*, and the woodwose; the one shall cry to the tother. There shall lie (down the) lamia, the wild cruel beast *having the body like a woman and horse feet*; and he findeth to himself rest (There the lamia shall lie down, the cruel wild beast *having the body like a woman and horse feet*; and he findeth rest for himself);]

34:15 there an urchin had ditches, and nourished out whelps, and digged about, and fostered in the shadow thereof; there kites were gathered together, one to another. [there had ditches the urchin, and nursed out little chits, and about-delved, and nursed in his shadow (there the urchin had ditches, and nursed out little chits, and delved about, and nursed in his shadow); there be gathered kites, the one to the tother.]

34:16 Seek ye diligently in the book of the Lord, and read ye; one of those things failed not, one sought not (in vain for) another (not one sought in vain for another); for he commanded that thing, that goeth forth of my mouth, and his spirit, he gathered them together. [Seeketh busily in the book of the Lord, and readeth; one of them failed not, the

34:14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

34:15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

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one at the tother sought not (in vain); for that of my mouth went forth, he commanded, and his spirit, he gathered those things. (Seeketh busily in the book of the Lord, and readeth; one of them failed not, not one sought in vain for the tother; for he commanded that, that went forth of my mouth, and his spirit, he gathered those things together.)]

34:17 And he sent to them (the) heritage, and his hand parted it in measure; till into without end they shall wield that *land*, in generation and into generation they shall dwell therein. [And he sent to them (the) lot, and his hand divided it into measure; unto evermore they shall wield it, in generation and generation they shall dwell in it.]

34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Chapter 35

Chapter 35

35:1 The forsaken *Judab* and (the place) without (a) way shall be glad, and [the] wilderness shall make full out joy, and shall flower as a lily. [Glad shall (the) desert, and the (place) without way, and full out shall joy the wilderness, and flower as a lily. (The desert and the place without a way shall be glad, and the wilderness shall full out joy, and flower as a lily.)]

35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

35:2 It burgeoning shall burgeon, and it glad and praising shall make full out joy. The glory of Lebanon is given to it, the fairness of Carmel and of Sharon; they shall see the glory of the Lord, and the fairness of our God.

35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

35:3 Strengthen* ye [the] benumbed hands, and make ye strong [the] feeble knees. [Comforteth the hands loosed atwain, and the feeble knees strengtheneth.

35:3 Strengthen ye the weak hands, and confirm the feeble knees.

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(Strengtheneth the hands loosed atwain, and strengtheneth the feeble knees.)}

35:4 Say ye, Men of little comfort, be ye comforted, and do not ye dread (Say ye, Men of little courage, be ye strengthened, and do not ye dread); lo! our God shall bring the vengeance of yielding, God himself shall come, and shall save us. [Saith, Ye of little courage, taketh comfort, and doeth not dread; lo! our God vengeance of yielding shall bring, God he shall come, and save us. (Saith, Ye of little courage, taketh courage, and doeth not dread; lo! our God shall bring the vengeance of yielding, God he shall come, and save us.)]

35:5 Then the eyes of blind men shall be opened, and the ears of deaf men shall be open(ed). [Then shall be opened the eyes of blind men (Then the eyes of blind men shall be opened), and the ears of deaf men shall be opened.]

35:6 Then a crooked man shall skip as an hart, and the tongue of dumb men shall be opened; for why waters be broken out in desert, and streams in wilderness. [Then shall leap as an hart the halt, and opened shall be the tongue of dumb men; for cut be in desert waters, and streams in wilderness. (Then the halt shall leap as an hart, and the tongue of dumb men shall be opened; for the desert shall be cut by waters, and streams in the wilderness.)]

35:7 And that that was dry, *is made* into a pond, and the thirsty *is made* into wells of waters. [The] Greenness of [the] reed, and of [the] spire shall grow in [the] dens, in which dwelled dragons before (in which dragons dwelled

35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

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before). [And that (that) was dry into a pond, and the thirsting into wells of waters. In the couches in which before dwelt dragons (In the couches in which dragons dwelt before), shall spring the greenness of the reed, and of the (bul)rush.]

35:8 And a path and a way shall be there, and it shall be called an holy way, he that is defouled shall not pass thereby; and this shall be a straight way to you, so that fools err not thereby (but this shall be a straight way for you, and fools shall not err therein).

35:9 A lion shall not be there, and an evil beast shall not ascend thereby, neither shall be found there. And they shall go, that be delivered (But they that be delivered shall go there); [There shall not be there a lion, and (an) evil beast shall not go up by it, nor be found there. And go shall they that shall be delivered (But they that be delivered shall go there);]

35:10 and [the] again-bought of the Lord; and they shall be converted (and they shall turn again), and shall come into Zion with praising; and everlasting gladness *shall be* on the head of them; they shall have joy and gladness, and sorrow and wailing shall flee away. [and the bought of the Lord shall be converted, and come into Zion with praising; and ever (en)during gladness upon the head of them; joy and gladness they shall wield, and flee shall sorrow and wailing. (and the bought of the Lord shall turn again, and come into Zion with praising; and ever enduring gladness upon the head of them; they shall wield joy and gladness, and sorrow and wailing shall flee away.)]

35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

35:9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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Chapter 36

Chapter 36

36:1 And it was done in the fourteenth year of king Hezekiah, Sennacherib, the king of Assyrians, ascended on all the strong cities of Judah, and took them. (And it was done in the fourteenth year of king Hezekiah, Sennacherib, the king of Assyria, ascended against all the strong cities of Judah, and took them.) [And done it is in the fourteenth year of king Hezekiah, went up Sennacherib, king of Assyria, upon all the strengthened cities of Judah, and took them. (And it was done in the fourteenth year of king Hezekiah, Sennacherib, king of Assyria, went up against all the strengthened cities of Judah, and took them.)]

36:2 And the king of Assyrians sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah, with great power; and he stood at the water conduit of the higher cistern, in the way of the field of a fuller, *or tucker*. [And the king of Assyria sent Rabshakeh from Lachish into Jerusalem, to king Hezekiah, in an heavy hand; and (he) stood in the water conduit of the over pond (and he stood at the water conduit of the upper pond), in the way of the fuller's field.]

36:3 And Eliakim, the son of Hilkiah, that was on the house (that was over the house), went out to him, and Shebna, the scribe, and Joah, the son of Asaph, the chancellor. [And went out to him Eliakim, son of Hilkiah, that was upon the house, and Shebna, scribe, and Joah, the son of Asaph, chancellor.]

36:4 And Rabshakeh said to them, Say ye to Hezekiah, The great king, the king of Assyrians, saith these things,

36:1 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

36:2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

36:3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

36:4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What

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What is the trust, in which thou trustest? [And Rabshakeh said to them, Saith to Hezekiah, These things saith the great king, king of Assyria, What is this trust, that thou trustest?]

confidence is this wherein thou trustest?

36:5 either by what counsel either strength disposest thou for to rebel? on whom hast thou trust, for thou hast gone away from me? [or of what counsel or strength to rebel thou disposest? (or by what counsel or strength thou disposest to rebel?) upon whom hast thou trust, for thou hast gone away from me?]

36:5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

36:6 Lo! thou trustest on this broken staff of (a) reed, on Egypt, on which if a man leaneth, *either resteth*, it shall enter into his hand, and shall pierce it; so *doeth* Pharaoh, the king of Egypt, to all men that trust in him. [Lo! thou trustest upon this staff of reed broken (Lo! thou trustest upon this broken staff of a reed), upon Egypt, to whom if a man shall lean, it shall go into his hand, and drill it; so Pharaoh, king of Egypt, to all men that trust in him.]

36:6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

36:7 That if thou answerest to me (But if thou answerest to me), We trust in our Lord God; whether it is not he, whose high places and altars Hezekiah did away, and he said to Judah and to Jerusalem, Ye shall worship before this altar? [That if thou answer to me, In the Lord our God we trust; whether not he is, whose high things and altars took away Hezekiah, and said to Judah and to Jerusalem, Before this altar ye shall honour? (But if thou answer to me, In the Lord our God we trust; whether it is not he, whose high places and altars Hezekiah took away, and said to Judah and to Jerusalem, Ye shall honour before this altar?)]

36:7 But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

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36:8 And now betake thee to my lord, the king of Assyrians, and I shall give to thee two thousand horses, and thou mayest not give of thee riders of those *horses*. (And now betake thee to my lord, the king of Assyria, and I shall give to thee two thousand horses, if thou mayest find in thee enough riders for those *horses*.) [And now take thee to my lord, the king of Assyria, and I shall give to thee two thousand horses, and thou shalt not be able to give of thee riders up of them (if thou shalt be able to give of thee riders upon them).]

36:9 And how shalt thou abide the face of the judge of one place of the less servants of my lord? That if thou trustest in Egypt, and in carts, and in knights; (For how shalt thou sustain the face of one captain of the least of the servants of my lord? And if thou trustest in Egypt, and in chariots, and in horsemen;) [And what manner sustain shall the face of a doomsman of one place of the less servants of my lord? That if thou trust in Egypt, and in the four-horsed cars, and in the horsemen; (And in what manner shalt thou sustain the face of one captain of the least servants of my lord? And if thou trust in Egypt, and in the four-horsed cars, and in the horsemen;)]

36:10 and now whether I ascended to this land without the Lord, that I should destroy it? The Lord said to me, Ascend thou on this land, and destroy thou it. (whether now I ascended against this land without the Lord, that I should destroy it? No! The Lord said to me, Ascend thou against this land, and destroy thou it.) [and now whether without the Lord I went up to this land, that I should

36:8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

36:9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

36:10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

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destroy it? (whether now I went up to this land without the Lord, that I should destroy it? No!) The Lord said to me, Go up upon this land, and destroy it.]

36:11 And Eliakim, and Shebna, and Joah, said to Rabshakeh, Speak thou to thy servants by the language of Syria, for we understand; speak thou not to us by the language of Jews, in the ears of the people, which is on the wall. [And Eliakim said, and Shebna, and Joah, to Rabshakeh, Speak to thy servants in Syrian tongue, we understand forsooth; not speak thou to us Jewly, in the ears of the people, that is upon the wall. (And Eliakim, and Shebna, and Joah, said to Rabshakeh, Speak to thy servants in Syrian tongue, forsooth we understand; speak thou not to us Jewly, in the ears of the people, that is upon the wall.)]

36:12 And Rabshakeh said to them, Whether my lord sent me to thy lord, and to thee, that I should speak all these words(?), and not rather to the men that sit on the wall, that they eat their (own) turds, and drink the piss off their (own) feet, (along) with you? (And Rabshakeh said to them, Whether my lord sent me to thy lord, and to thee, that I should speak all these words, and not rather to the men that sit on the wall, who will have to eat their own turds, and drink their own piss off their feet, along with you?) [And said to them Rabshakeh, Whether to thy lord and to thee sent me my lord, that I should speak all these words(?), and not more to the men that sit in the wall, that they eat their turds, and drink their urine off their feet, (along) with you? (And Rabshakeh said to them, Whether my lord sent me to thy lord and to thee, that I should speak all these

36:11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.

36:12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

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words? and not more to the men that sit on the wall, who will have to eat their own turds, and drink their own urine off their feet, along with you?)]

36:13 And Rabshakeh stood, and cried with [a] great voice in the language of Jews, and said, Hear ye the words of the great king, the king of Assyrians. [And Rabshakeh stood, and cried with a great voice Jewly, and said, Heareth the words of the great king, king of Assyria.]

36:14 The king saith these things, Hezekiah deceive not you (Let not Hezekiah deceive you), for he may not deliver you; [These things saith the king, Beguile not you, Hezekiah (Let not Hezekiah beguile you), for he shall not be able to deliver you out;]

36:15 and Hezekiah give not to you trust on the Lord, and say, The Lord delivering shall deliver us; this city shall not be given into the hand of the king of Assyrians. (and let not Hezekiah make you to trust in the Lord, and say, The Lord delivering shall deliver us; this city shall not be given into the hand of the king of Assyria.) [and not to you trust give Hezekiah upon the Lord, saying, Delivering the Lord shall deliver us; shall not be given this city into the hand of the king of Assyria. (and let not Hezekiah make you to trust in the Lord, saying, The Lord delivering shall deliver us; this city shall not be given into the hand of the king of Assyria.)]

36:16 Do not ye hear Hezekiah. For why the king of Assyrians saith these things, Make ye blessing with me, and go ye out to me; and eat ye each man his

36:13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

36:14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

36:15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

36:16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of

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vinery, and each man his fig tree, and drink ye each man the water of his (own) cistern, [Doeth not hear Hezekiah. These things forsooth saith the king of Assyria, Doeth with me blessing, and goeth out to me; and eateth each his vine, and each his fig tree, and drinketh each the water of his cistern, (Forsooth these things saith the king of Assyria, Doeth blessing with me, and goeth out to me; and each eateth his vine, and each his fig tree, and each drinketh the water of his own cistern,)]

36:17 till I come, and take away you to a land which is as your land; to a land of wheat and of wine, to a land of loaves and of vineries. (till I come, and take you away to a land which is as your land; to a land of corn and of wine, to a land of loaves and of vineyards.) [to the time that I come, and take you away to the land that is as your land; land of wheat and of wine, land of loaves and of vines.]

36:18 Hezekiah trouble not you, and say, The Lord shall deliver us. Whether the gods of folks delivered (to) each his land from the hand of the king of Assyrians? (Let not Hezekiah trouble you, and say, The Lord shall deliver us. Whether any of the gods of folks delivered his land from the hand of the king of Assyria?) [Not disturb you, Hezekiah, saying, The Lord shall deliver us. Whether delivered the gods of Gentiles (to) each his land from the hand of the king of Assyria? (Let not Hezekiah disturb you, saying, The Lord shall deliver us. Whether the gods of any Gentiles delivered his land from the hand of the king of Assyria?)]

36:19 Where is the god of Hamath, and of Arphad? Where is the god of

his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

36:17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

36:18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

36:19 Where are the gods of Hamath and Arphad? where are the gods of

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Sepharvaim? Whether they delivered Samaria from mine hand?

Sepharvaim? and have they delivered Samaria out of my hand?

36:20 Who is of all [the] gods of these lands, that delivered his land from mine hand, that the Lord (should) deliver Jerusalem from mine hand?

36:20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

36:21 And they were still, and answered not to him a word (and answered not a word to him). For why the king commanded to them, and said, Answer ye not to him. [And they held their peace, and answered not to him a word. Forsooth the king had commanded to them, saying, Not answer ye to him. (And they held their peace, and answered not a word to him. Forsooth the king had commanded to them, saying, Answer ye not to him.)]

36:21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

36:22 And Eliakim, the son of Hilkiah, that was on the house (that was over the house), and Shebna. the scribe, and Joah, the son of Asaph, (the) chancellor, entered with rent clothes to Hezekiah, and told to him the words of Rabshakeh. [And went in Eliakim, the son of Hilkiah, that was upon the house, and Shebna, scribe, and Joah, son of Asaph, chancellor, to Hezekiah, cut the clothes (the clothes cut), and told to him the words of Rabshakeh. (And Eliakim, the son of Hilkiah, that was over the house, and Shebna, the scribe, and Joah, son of Asaph, the chancellor, went in to Hezekiah, with their clothes cut, and told to him the words of Rabshakeh.)]

36:22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

Chapter 37

Chapter 37

37:1 And it was done, when king Hezekiah had heard, he rent his clothes,

37:1 And it came to pass, when king Hezekiah heard it, that he rent his

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and he was wrapped in a sackcloth, and entered into the house of the Lord. [And it is done, when had heard king Hezekiah, he cut his clothes, and wrapped is with a sackcloth, and went into the house of the Lord. (And it was done, when king Hezekiah had heard, he cut his clothes, and was wrapped with a sackcloth, and went into the house of the Lord.)]

37:2 And he sent Eliakim, that was on the house (that was over the house), and Shebna, the scribe, and the elder men of priests, covered with sackcloths, to Isaiah, the prophet, the son of Amoz. [And he sent Eliakim, that was upon the house, and Shebna, scribe, and the elders of the priests, covered with sackcloths, to Isaiah, the son of Amoz, prophet.]

37:3 And they said to him, Hezekiah saith these things, A day of tribulation, and of anguish, and of chastising, and of blasphemy *is* this day; for (the) children came unto childbearing, and strength* of childbearing is not (and there is not strength for childbearing). [And they said to him, These things saith Hezekiah, The day of tribulation, and of anguish, and of correction, and of blasphemy, this day; for there came sons to the birth, and virtue was not of (child)bearing (and there was not strength for childbearing).]

37:4 Therefore raise thou [up] prayer for the remnants that be found, if in any manner thy Lord God hear the words of Rabshakeh, whom the king of Assyrians, his lord, sent, for to blaspheme [the] living God, and to despise by the words, which thy Lord God heard. [If any manner hear the Lord thy

clothes, and covered himself with sackcloth, and went into the house of the LORD.

37:2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

37:3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

37:4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

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God the words of Rabshakeh, whom sent the king of Assyria, his lord, to blaspheme the God living, and to reprove with words, which heard the Lord thy God, rear up thine orison for the relics that be found. (If in any manner the Lord thy God hear the words of Rabshakeh, whom the king of Assyria, his lord, sent, to blaspheme the living God, and to reprove with words, which the Lord thy God heard, rear up thine orison for the relics that be found.)]

37:5 And the servants of king Hezekiah came to Isaiah;

37:6 and Isaiah said to them, Ye shall say these things to your lord, The Lord saith these things, Dread thou not of the face of [the] words which thou heardest (Dread thou not before the words which thou heardest), by which the servants* of the king of Assyrians blasphemed me. [and Isaiah said to them, These things ye shall say to your lord, These things saith the Lord, Not dread thou of the face of the words that thou hast heard, with which blasphemed the children of the king of Assyria me. (and Isaiah said to them, These things ye shall say to your lord, These things saith the Lord, Dread thou not before the words that thou hast heard, with which the servants of the king of Assyria blasphemed me.)]

37:7 Lo! I shall give to him a spirit, and he shall hear a messenger (and he shall hear a message); and he shall turn again to his land, and I shall make him to fall down by sword in his land.

37:8 Forsooth Rabshakeh turned again (And so Rabshakeh turned again), and found the king of Assyrians fighting

37:5 So the servants of king Hezekiah came to Isaiah.

37:6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

37:7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

37:8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was

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against Libnah; for he had heard, that *the king* was gone from Lachish. [Rabshakeh forsooth is turned again (Forsooth Rabshakeh was turned again), and he found the king of Assyria fighting against Libnah; forsooth he had heard, that he was gone from Lachish.]

37:9 And *the king* heard *messengers* saying of Tirhakah, king of Ethiopians, He is gone out to fight against thee. And when he had heard this thing, he sent messengers to Hezekiah, and said, [And he heard of Tirhakah, king of Ethiopia, (*messengers*) saying, He went out, that he fight against thee (And he heard *messengers* saying of Tirhakah, king of Ethiopia, He is gone out, that he fight against thee). The which thing when he had heard, he sent messengers to Hezekiah, saying,]

37:10 Ye shall say, speaking these things to Hezekiah, king of Judah, Thy God deceive not thee, in whom thou trustest, and sayest, Jerusalem shall not be given into the hand of the king of Assyrians. (Ye shall speak these things to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.) [These things ye shall say to Hezekiah, king of Judah, speaking, Not thee deceive thy God, in which thou trustest, saying, Jerusalem shall not be given into the hand of the king of Assyria. (These things ye shall speak to Hezekiah, king of Judah, saying, Thy God, in whom thou trustest, deceive thee not, saying, Jerusalem shall not be given into the hand of the king of Assyria.)]

37:11 Lo! thou heardest all things which

departed from Lachish.

37:9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

37:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

37:11 Behold, thou hast heard what the

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the kings of Assyrians did to all (the) lands which they destroyed; and mayest thou be delivered? [Lo! thou hast heard what did all the kings of Assyria to all lands, that they turned upside-down; and shalt thou be able to be delivered? (Lo! thou hast heard all that the kings of Assyria did to all the lands, that they turned upside-down; and shalt thou be able to be delivered?)]

kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

37:12 Whether the gods of folks delivered them, which my fathers destroyed; Gozan, and Haran, and Rezeph, and the sons of Eden, that were in Telassar? [Whether delivered them the gods of Gentiles, whom turned upside-down my fathers (Whether the gods of the Gentiles delivered them, whom my fathers turned upside-down); Gozan, and Haran, and Rezeph, and the sons of Eden, that were in Telassar?]

37:12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

37:13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, and of Hena, and of Ivah? [Where is the king of Hamath, and the king of Arphad, and the king of the huge city (of) Sepharvaim, and Hena, and Ivah?]

37:13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

37:14 And Hezekiah took the books from the hand of the messengers, and read them; and he went up into the house of the Lord, and spreaded abroad them before the Lord; (And Hezekiah took the letter from the hand of the messengers, and read it; and he went up into the house of the Lord, and spread it out before the Lord;)

37:14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

37:15 and prayed to the Lord, and said [saying],

37:15 And Hezekiah prayed unto the LORD, saying,

37:16 Lord of hosts, God of Israel, that

37:16 O LORD of hosts, God of Israel,

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sittest on (the) cherubim (that sittest between the cherubim), thou art God alone of all the realms of [the] earth; thou madest heaven and earth.

that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

37:17 Lord, bow down thine ear, and hear; Lord, open thine eyes, and see; and hear thou all the words of Sennacherib, which he sent for to blaspheme (the) living God. [Bow down, Lord, thine ear, and hear; open thine eyes, Lord, and see; and hear all the words of Sennacherib, that he sent to blaspheme God living (that he sent to blaspheme the living God).]

37:17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

37:18 For verily, Lord, the kings of Assyrians made lands desert, and the countries of them, [Verily forsooth, Lord, desert made the kings of Assyria lands, and the regions of them, (Forsooth verily, Lord, the kings of Assyria made lands desert, and the regions of them,)]

37:18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.

37:19 and gave the gods of them to (the) fire; for they were not gods, but the works of men's hands, wood* and stones; and they all-brake those *gods*. [and gave the gods of them to fire; forsooth they were not gods, but work of the hands of men, tree and stones; and they (di)minished them.]

37:19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

37:20 And now, our Lord God, save thou us from the hand of him; and all realms of (the) earth (shall) know, that thou art the Lord God alone. [And now, Lord our God, save us from the hand of him; and know all the realms of earth (and all the realms of earth shall know), for thou art Lord God alone.]

37:20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

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37:21 And Isaiah, the son of Amoz, sent to Hezekiah, and said, The Lord God of Israel saith these things, For which things thou prayedest me of Sennacherib, the king of Assyrians, [And Isaiah, the son of Amoz, sent to Hezekiah, saying, These things saith the Lord God of Israel, For the which thou prayedest me of Sennacherib, king of Assyria,]

37:22 this is the word which the Lord spake on him, Thou virgin, the daughter of Zion, he despised thee, he scorned thee; thou virgin, the daughter of Jerusalem, he moved his head after thee. (this is the word which the Lord spake on him, The virgin, the daughter of Zion, despised thee, she scorned thee; the virgin, the daughter of Jerusalem, moved her head at thee.)

37:23 Whom despisest thou, and whom blasphemedest thou? and on whom raisedest thou thy voice (and against whom raisedest thou thy voice), and raisedest the highness of thine eyes? To the Holy of Israel. [To whom hast thou reprov'd, and whom hast thou blasphemed? and upon whom hast thou reared thy voice, and hast reared the height of thine eyes? To the holy of Israel.]

37:24 By the hand of thy servants thou despisedest the Lord, and saidest, In the multitude of my carts I ascended on the highnesses of hills, on the yokes of Lebanon; and I shall cut down the high things of cedars thereof, and the chosen beeches thereof; and I shall enter into the highness of the top thereof, into the forest of Carmel thereof. [In the hand of thy servants thou hast reprov'd to the Lord,

37:21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

37:22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

37:23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel.

37:24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

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and saidest, In the multitude of my four-horsed cars I went up to the heights of mountains, (on the) yokes of Lebanon; and I shall hew the high things of his cedars, and the chosen firs of it; and I shall go into the height of his top, the wild wood of the Carmel of it.]

37:25 I digged, and drank water; and I made dry with the step of my foot all the strands of [the] fields. [I delved, and drank the water of it; and I dried (up) with the step of my foot all the rivers of the water-heaps.]

37:26 Whether thou, *Sennacherib*, heardest not what things I did some time? From eld days I formed that thing, and now I have brought (it to pass); and it is made into the drawing up by the root of (the) little hills fighting together, and of strong cities (From old days I formed that thing, and now I have brought it to pass; laying waste strengthened cities into heaps of rubble). [Whether thou hast not heard what things some time I did to it? Of old days I formed it, and now I have brought (it) to; and it is done into the drawing out by the root of hills together fighting, and of strengthened cities (and it is done into the drawing out by the root of hills fighting together, and of strengthened cities).]

37:27 The dwellers of those *cities* trembled together with hand made short, and be ashamed; they be made as (the) hay of the field, and *as* the grass of [the] pasture, and as (the) herb of *house* roofs, *either ridges*, that dried up before that it waxed ripe. [The dwellers of them with an hand shortened together trembled, and be confounded; they be made as hay of the

37:25 I have digged, and drank water; and with the sole of my feet have I dried up all the rivers of the besieged places.

37:26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

37:27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

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field, and corn of the pasture, and herb of roofs, that out-dried ere it waxed ripe. (The dwellers of them trembled together with a shortened hand, and be confounded; they be made as hay of the field, and corn of the pasture, and herb of roofs, that dried out ere it waxed ripe.)]

37:28 I knew thy dwelling, and thy going out, and thine entering, and thy strong vengeance against me.

37:29 When thou were wroth against me, thy pride ascended into mine ears; therefore I shall set a ring in thy nostrils, and a bridle in thy lips; and I shall lead thee into the way, by which thou camest (and I shall lead thee back by the way by which thou camest). [When thou were wroth against me, thy pride went up into mine ears; I shall put then a circle in thy nostrils, and a bridle in thy lips; and I shall bring again thee into the way, by which thou came. (When thou were wroth against me, thy pride went up into mine ears; therefore I shall put a circle in thy nostrils, and a bridle in thy lips; and I shall bring thee again by the way by which thou came.)]

37:30 Forsooth to thee, *Hezekiah*, this shall be a sign; eat thou in this year those things that grow by their free will, and in the second year eat thou apples; but in the third year sow ye, and reap ye, and plant ye vineries, and eat ye the fruit of them. [To thee forsooth this shall be a token; eat this year that (that) freely be sprung, and in the second year eat apples; in the third forsooth year soweth, and reapeth, and planteth vines, and eateth the fruit of them. (Forsooth this shall be a token to thee; eat this year that that freely be sprung up, and

37:28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

37:29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

37:30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

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in the second year eat apples; forsooth in the third year soweth, and reapeth, and planteth vines, and eateth the fruit of them.)}]

37:31 And that that is saved of the house of Judah, and that, that is left, shall send [the] root beneath, and shall make fruit above;

37:32 for why remnants shall go out of Jerusalem, and salvation from the hill of Zion; the fervent love of the Lord of hosts shall do this thing. [for from Jerusalem shall go out relics, and salvation from the mount of Zion; the inward love of the Lord of hosts shall do this.]

37:33 Therefore the Lord saith these things of the king of Assyrians, He shall not enter into this city, and he shall not shoot there an arrow; and a shield shall not occupy it, and he shall not send [an heap of] earth in the compass thereof. [Therefore these things saith the Lord, of the king of Assyria, He shall not go into this city, and he shall not throw there an arrow; and there shall not occupy it a shield, and he shall not put in his environ an heap of earth.]

37:34 In the way in which he came, he shall turn again by it; and he shall not enter into this city, saith the Lord. [In the way that he came, by it he shall be turned again; and this city he shall not go in, saith the Lord. (In the way that he came, he shall turn again by it; and he shall not go into this city, saith the Lord).]

37:35 And I shall defend this city, that I save it, for me, and for David, my servant.

37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

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37:36 Forsooth the angel of the Lord went out, and killed an hundred thousand and fourscore and five thousand in the tents of (the) Assyrians; and they rose early, and lo! all men *were* [the] carrions of dead men. [Went out forsooth the angel of the Lord (Forsooth the angel of the Lord went out), and smote in the tents of Assyria an hundred and five and eighty thousand; and they rose early, and lo! all the carrions of the dead men.]

37:37 And *Sennacherib* went out of *Judah*, and went away. And Sennacherib, the king of Assyrians, turned again (home), and dwelled in Nineveh. [And he went out, and went away. And turned again is Sennacherib, king of Assyria, and dwelt in Nineveh (And Sennacherib, king of Assyria, turned again home, and dwelt in Nineveh).]

37:38 And it was done, when he worshipped Nisroch, his god, in the temple, Adrammelech and Sharezer, his sons, killed him with sword, and fled into the land of Ararat, *that is, Armenia*; and Esarhaddon, his son, reigned for him. [And done (it) is (And it was done), when he should (do) honour in the temple of Nisroch, his god, Adrammelech and Sharezer, his sons, smote him with sword, and flew into the land of Ararat; and reigned for him Esarhaddon, his son (and Esarhaddon, his son, reigned for him).]

Chapter 38

38:1 In those days Hezekiah was sick unto the death; and Isaiah, the prophet, the son of Amoz, entered to him, and said to him, The Lord saith these things, Dispose thy house, for thou shalt die,

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37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37:38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Chapter 38

38:1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die,

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and thou shalt not live. [In those days sickened Hezekiah unto the death; and went in to him Isaiah, the son of Amoz, prophet, and said to him, These things saith the Lord, Dispose to thine house, for die thou shalt, and not live. (In those days Hezekiah sickened unto the death; and Isaiah, the son of Amoz, prophet, went in to him, and said to him, These things saith the Lord, Dispose thine house, for thou shalt die, and not live.)]

38:2 And Hezekiah turned his face to the wall, and prayed the Lord,

38:3 and said, Lord, I beseech (thee); have thou mind, I beseech (thee), how I went before thee in truth, and in perfect heart (how I went before thee in truth and with a perfect heart), and I did that that was good before thine eyes. And Hezekiah wept with great weeping. [and said, I inwardly pray, Lord; have mind, I beseech, (in) what manner I went before thee in truth, and in perfect heart, and that (that) is good in thine eyes, I did (and I did that that was good in thine eyes). And Hezekiah wept with great weeping.]

38:4 And the word of the Lord was made to Isaiah, and said [saying],

38:5 Go thou, and say to Hezekiah, The Lord God of David, thy father, saith these things, I have heard thy prayer, and I saw thy tears. Lo! I shall add on(to) thy days fifteen years; [Go, and say to Hezekiah, These things saith the Lord God of David, thy father, I have heard thine orison, and seen thy tears. Lo! I shall lay to upon thy days fifteen years;]

and not live.

38:2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

38:4 Then came the word of the LORD to Isaiah, saying,

38:5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

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38:6 and I shall deliver thee and this city from the hand of the king of Assyrians, and I shall defend it. [and from the hand of the king of Assyria I shall deliver thee and this city, and I shall defend it. (and I shall deliver thee and this city from the hand of the king of Assyria, and I shall defend it.)]

38:6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

38:7 Forsooth this shall be to thee a sign of the Lord, that the Lord shall do this word, which he hath spoken. (Forsooth this shall be a sign to thee from the Lord, that the Lord shall do this thing which he hath spoken.) [This forsooth to thee shall be a token from the Lord, for the Lord shall do this word that he spake. (Forsooth this shall be to thee a token from the Lord, that the Lord shall do this thing that he spake.)]

38:7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

38:8 Lo! I shall make the shadow of lines, by which it went down in the horologe of Ahaz, in the sun, to turn again backward by ten lines (Lo! I shall make the shadow of lines, by which it went down in the sun dial of Ahaz, to turn backward by ten lines). And the sun turned again by ten lines, by [the] degrees by which it had gone down. [Lo! I shall make to turn again the shadow of lines, by the which it had gone down in the horologe of Ahaz, in the sun, backward by ten lines (Lo! I shall make the shadow of lines, by the which it had gone down in the horologe of Ahaz, to turn backward by ten lines). And the sun is turned again by ten lines, by the degrees that it had gone down.]

38:8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

38:9 *The scripture of Hezekiah, king of Judah, when he had been sick, and had recovered of his sickness.*

38:9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

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38:10 I said, in the middle of my days, I shall go to the gates of hell (I shall go to the gates of the grave). I sought the residue of my years;

38:10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

38:11 I said, I shall not see the Lord God in the land of livers; I shall no more behold a man, and a dweller of rest. (I shall not see the Lord God in the land of the living; I shall no more behold a man, or a dweller of the world.) [I said, I shall not see the Lord God in the land of livers; I shall not behold a man moreover, and a dweller of rest (I shall not behold a man any more, or a dweller of the world).]

38:11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

38:12 My generation is taken away, and is folded together from me, as the tabernacle of shepherds *is folded together*. My life is cut down as of a web; he cutted down me, the while I was woven yet (he cut me down, the while I was yet weaving). [My generation is taken away, and all folded up from me, as a tabernacle of shepherds. Cut off is as of a weaver my life (My life is cut off as of a weaver); while yet I weaved, he undercut me.]

38:12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

38:13 From the morrowtide till to the eventide (I dreaded that) thou shalt end me; I hoped till to the morrowtide; as a lion, so he all-brake my bones (I reckoned till to the morrowtide that thou shalt all-brake my bones, as a lion). From the morrowtide till to the eventide (I dreaded that) thou shalt end me; [From early unto even thou shalt end me; I hoped unto the morrow; as a lion, so he bruised all my bones. From early unto even thou shalt end me;]

38:13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

38:14 as the young* of a swallow, so I

38:14 Like a crane or a swallow, so did I

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shall cry; I shall bethink as a culver. Mine eyes beholding on high, be made feeble. Lord, I suffer violence, answer thou for me; [as the bird of a swallow, so I shall cry; sweetly I shall think as a culver. All feebled be mine eyes, beholding up in height. Lord, force I suffer, answer thou for me; (as the young of a swallow, so I shall cry; I shall sweetly think as a culver. All feebled be mine eyes, beholding up in height. Lord, I suffer force, answer thou for me;)]

38:15 what shall I say, either what shall he answer to me, when he hath done (it)? I shall bethink to thee all my years, in the bitterness of my soul (I shall bethink on thee all my years, in the bitterness of my soul).

38:16 Lord, if men liveth so (Lord, if men so liveth), and the life of my spirit is in such things, (then) thou shalt chastise me, and shalt quicken me. [Lord, if thus it is lived, and in such things (is) the life of my spirit, (then) thou shalt chastise me, and quicken me;]

38:17 Lo! my bitterness *is* most bitter in peace; forsooth thou hast delivered my soul, that it perished not; thou hast cast away behind thy back all my sins. [lo! in peace my bitterness most bitter. Thou forsooth hast delivered out my soul, that it should not perish; thou hast thrown afar behind thy back all my sins. (lo! my bitterness *is* most bitter in peace. Forsooth thou hast delivered out my soul, that it should not perish; thou hast thrown afar behind thy back all my sins.)]

38:18 For not hell shall acknowledge to thee (For the grave shall not

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chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

38:15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

38:16 O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

38:18 For the grave cannot praise thee, death can not celebrate thee: they that

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acknowledge to thee), neither death shall praise thee; they that go down into the pit*, shall not abide thy truth. [For hell shall not acknowledge to thee, nor death shall praise thee; and they shall not abide thy truth, that go down into the lake (and they that go down into the pit, shall not abide thy truth).]

go down into the pit cannot hope for thy truth.

38:19 A living man, a living man, he shall acknowledge to thee, as and I to day; the father shall make known thy truth to [the] sons. [(The) Living, (the) living, he shall acknowledge to thee, as and I to day; the father to the sons known shall make thy truth (the father shall make known thy truth to the sons).]

38:19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

38:20 Lord, make thou me safe, and we shall sing our psalms in all the days of our life in the house of the Lord. [Lord, make me safe, and our psalms we shall sing all the days of our life in the house of the Lord. (Lord, make me safe, and we shall sing our psalms all the days of our life in the house of the Lord.)]

38:20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

38:21 And Isaiah commanded, that they should take a gobbet of figs, and make a plaster on the wound; and it should be healed (and he would be healed). [And Isaiah commanded, that they should take an heap of figs, and they should make a plaster upon the wound; and he should be (made) whole.]

38:21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

38:22 And Hezekiah said, What sign shall be (What shall be the sign), that I shall ascend into the house of the Lord? [And Hezekiah said, What shall be the token, for I shall go up into the house of the Lord?]

38:22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

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Chapter 39

Chapter 39

39:1 In that time Merodachbaladan, the son of Baladan, the king of Babylon, sent books and gifts to Hezekiah (sent letters and gifts to Hezekiah); for he had heard, that *Hezekiah* had been sick, and was recovered. [In that time sent Merodachbaladan, the son of Baladan, the king of Babylon, letters and gifts to Hezekiah (In that time Merodachbaladan, the son of Baladan, the king of Babylon, sent letters and gifts to Hezekiah); forsooth he had heard, that he had been sick, and was (re)covered.]

39:1 At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

39:2 Forsooth Hezekiah was glad on them (Forsooth Hezekiah welcomed the messengers), and showed to them the cell(s) of sweet smelling spices, and of silver, and of gold, and of smelling things, and of best ointment, and all the shops of his purtenance of household, and all things that were found in his treasures; no word was (there was nothing), which Hezekiah showed not to them in his house, and in all his power. [Forsooth Hezekiah gladded upon those things, and he showed to them the cell(s) of spices, and of silver, and of gold, and of sweet things, and of the best ointment, and all the coffers of his necessary things, and all things that be found in his treasuries; there was not a word, that Hezekiah showed not to them in his house, and in all his power.]

39:2 And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

39:3 Soothly Isaiah, the prophet, entered to king Hezekiah, and said to him, What said these men, and from whence came they to thee? And Hezekiah said, From a far land they came to me, from Babylon (And Hezekiah said, They came to me from a

39:3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

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far land, from Babylon). [Forsooth Isaiah, the prophet, went in to Hezekiah, and said to him, What said these men, and whence came they to thee? And Hezekiah said, From a far land they came to me, from Babylon (And Hezekiah said, They came to me from a far land, from Babylon).]

39:4 And Isaiah said, What saw they in thine house? And Hezekiah said, They saw all things that be in mine house; nothing was in my treasures (there was nothing in my treasures), which I showed not to them. [And he said, What saw they in thine house? And Hezekiah said, All things that in mine house be, they saw (All things that be in mine house, they saw); there was not a thing, that I showed not to them in my treasures.]

39:5 And Isaiah said to Hezekiah, Hear thou the word of the Lord of hosts. [And Isaiah said to Hezekiah, Hear the word of the Lord of hosts.]

39:6 Lo! days shall come, and all things that be in thine house, and which things thy fathers treasured till to this day, shall be taken away into Babylon; not any thing shall be left, saith the Lord. [Lo! days shall come, and all things shall be done away, that be in thine house, and that thy fathers have treasured unto this day, into Babylon; there shall not be left any thing, saith the Lord. (Lo! days shall come, and all things, that be in thine house, and that thy fathers have treasured unto this day, shall be taken away into Babylon; there shall not be any thing left, saith the Lord.)]

39:7 And they shall take [away] of thy sons, that shall go out of thee, which

39:4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them.

39:5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

39:6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

39:7 And of thy sons that shall issue from thee, which thou shalt beget, shall

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thou shalt engender; and they shall be honest servants and chaste in the palace of the king of Babylon. (And thy sons, that shall go out of thee, which thou shalt engender, they shall take away; and they shall be honest and chaste servants in the palace of the king of Babylon.) [And of thy sons, that shall go out of thee, the which thou shalt beget, they shall take away; and they shall be geldings in the palace of the king of Babylon.]

39:8 And Hezekiah said to Isaiah, The word of the Lord is good, which he spake. And *Hezekiah* said, Peace and truth be made only in my days (And *Hezekiah* said, Only peace and truth be made in my days). [And Hezekiah said to Isaiah, Good is the word of the Lord, that he spake (that ye spake). And he said, Be there done only peace and truth in my days.]

Chapter 40

40:1 My people, be ye comforted, be ye comforted, saith your Lord God. [Be ye comforted, be ye comforted, ye my people, saith your God.]

40:2 Speak ye to the heart of Jerusalem, and call ye [to] it, for the malice thereof is filled, the wickedness thereof is forgiven; it hath received of the hand of the Lord double things for all his sins. [Speaketh to the heart of Jerusalem, and calleth to it, for full ended is his malice, forgiven is his wickedness (for his malice is full ended, his wickedness is forgiven); he took of the hand of the Lord double things for all his sins.]

40:3 The voice of a crier in desert, Make

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they take away; and they shall be eunuchs in the palace of the king of Babylon.

39:8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Chapter 40

40:1 Comfort ye, comfort ye my people, saith your God.

40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

40:3 The voice of him that crieth in the

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ye ready the way of the Lord, make ye rightful the paths of our God in wilderness (make ye right the paths in the wilderness for our God). [The voice of the (one) crying in desert, Maketh ready the way of the Lord, right maketh in wilderness the paths of our God (maketh right in the wilderness the paths of our God).]

40:4 Each valley shall be enhanced, and each mountain and little hill shall be made low; and depraved* things shall be (made) into straight things, and sharp things *shall be (made)* into plain ways. (Each valley shall be enhanced, and each mountain and little hill shall be made low; and crooked things shall be made into straight things, and sharp places *shall be made* into smooth places.) [Each valley shall be enhanced, and each mountain and hill shall be meeked; and there shall be (made) shrewd things into even right things (and depraved, or crooked, things there shall be made into even right things), and sharp things into plain ways.]

40:5 And the glory of the Lord shall be showed, and each man shall see (it) together (and all men shall see it together), that the mouth of the Lord hath spoken (it). [And there shall be opened the glory of the Lord, and see shall each flesh together (and each flesh shall see it together), that the mouth of the Lord spake (it).]

40:6 The voice of God, saying, Cry thou. And I said, What shall I cry? Each flesh *is* hay, and all the glory thereof *is* as the flower of the field. [The voice of the Lord, saying, Cry. And I said, What shall I cry? Each flesh hay, and all his glory as the flower of the field.]

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wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

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40:7 The hay is dried up, and the flower fell down, for the spirit of the Lord blew therein. Verily the people is hay; [Full out dried is the hay, and the flower fell, for the spirit of the Lord blew in it. Verily the hay is the people (Verily the people is the hay);]

40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

40:8 the hay is dried up, and the flower fell down; but the word of the Lord dwelleth, *either shall stand*, without end. [full out dried is the hay, and the flower fell; the word forsooth of the Lord dwelleth into without end (forsooth the word of the Lord dwelleth into without end).]

40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

40:9 Thou that preachest to Zion, go upon an high hill; thou that preachest to Jerusalem, enhance thy voice in strength (thou that preachest to Jerusalem, enhance thy voice with strength); enhance thou, do not thou dread; say thou to the cities of Judah, Lo! your God. [Upon an high hill go up, thou that evangelizest to Zion; enhance in strength thy voice, thou that evangelizest to Jerusalem; enhance, and do thou not dread; say to the cities of Judah, Lo! your God. (Go up upon an high hill, thou that evangelizest to Zion; enhance thy voice in strength, thou that evangelizest to Jerusalem; enhance, and do not thou dread; say to the cities of Judah, Lo! your God.)]

40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

40:10 Lo! the Lord God shall come in strength, and his arm shall hold lordship; lo! his meed *is* with him, and his work *is* before him. [Lo! the Lord God in strength shall come (Lo! the Lord shall come in strength), and his arm shall (hold) lordship; lo! his meed with him, and his work before him.]

40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

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40:11 As a shepherd he shall feed his flock, he shall gather [the] lambs in(to) his arm, and he shall raise (them up) in(to) his bosom; he shall bear [the] sheep with lamb. (As a shepherd he shall feed his flock, he shall gather the lambs with his arm, and he shall raise them up into his bosom; he shall bear the sheep that are with young.) [As a shepherd (he) shall feed his flock, in his arm he shall gather the lambs, and in(to) his bosom shall rear; the sheep (who be) full of fruit he shall bear. (As a shepherd he shall feed his flock, he shall gather the lambs with his arm, and shall rear them up into his bosom; he shall bear the sheep who be full of fruit.)]

40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

40:12 Who meted (the) waters in a fist, and weighed* (the) heavens with a span? Who weighed* the heaviness of the earth with three fingers, and weighed [the] mountains in a weigh, and [the] little hills in a balance? [Who measured with handfuls waters, and heavens with the palm peised? Who hung up with three fingers the heaviness of the earth, and weighed in (a) peis the mountains, and the hills in a balance? (Who measured the waters by handfuls, and weighed the heavens with his palm? Who hung up the heaviness of the earth with three fingers, and weighed the mountains in a weigh, and the hills in a balance?)]

40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

40:13 Who helped the Spirit of the Lord, either who was his counsellor, and showed to him? [Who helped the Spirit of the Lord, or who is his counsellor, and showed to him?]

40:13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

40:14 With whom took he counsel, and *who* learned him, and taught him the path of rightfulness, and learned him in

40:14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him

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knowing, and showed to him the way of prudence? [With whom went he in counsel, and informed him, and taught him the path of rightwiseness, and learned him with knowing, and the way of prudence showed to him? (and showed to him the way of prudence?)]

40:15 Lo! folks *be* as a drop of a bucket (Lo! folks *be* as a drop in a bucket), and be areckoned as the tongue of a balance; lo! isles *be* as a little dust, [Lo! Gentiles as a drop of a bucket, and as moment of a balance be held (Lo! the Gentiles *be* as a drop in a bucket, and beheld as a moment of a balance); lo! isles as (a) little powder,]

40:16 and the Lebanon shall not suffice to burn *his sacrifice*, and the beasts thereof shall not suffice to (a) burnt sacrifice. (and Lebanon shall not suffice to burn *his sacrifice*, and the beasts thereof shall not suffice for a burnt sacrifice.) [and Lebanon shall not suffice to burn, and his beasts shall not suffice to (a) burnt sacrifice. (and Lebanon shall not suffice to burn, and his beasts shall not suffice for a burnt sacrifice.)]

40:17 All folks be so before him, as if they be not (So be all folks before him, as if they be not); and they be reckoned as nothing and (a) vain thing to him. [All Gentiles as (if) they be not, so they be before him; and as nought and inwardly void, they be held to him. (So be all the Gentiles before him, as if they be not; and they be held by him as nought and inwardly void.)]

40:18 To whom therefore made ye God like? either (to) what image shall ye set to him? [To whom then like hast thou made God? (To whom then hast thou made God

knowledge, and showed to him the way of understanding?

40:15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

40:16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

40:17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

40:18 To whom then will ye liken God? or what likeness will ye compare unto him?

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like?) or (to) what image shall ye put to him?]

40:19 Whether a smith shall well together an image, either a goldsmith shall figure it in gold, and a worker in silver *shall digbt it* with pieces* of silver? [Whether the graven thing shall the smith melt out, or the craftsman with gold shall figure it, and with silveren plates the silversmith? (Whether the smith shall melt out the graven thing, or the craftsman shall figure it with gold, and the silversmith with silveren plates?)]

40:20 A wise craftsman choose(th) a strong tree, and unable to be rotten; he seeketh how he shall ordain a simulacrum, that shall not be moved. [The strong tree, and the unable to rot, choose(th) the wise craftsman (The wise craftsman chooseth the strong tree, and one unable to rot); he seeketh (in) what manner he set the simulacrum, that it move not.]

40:21 Whether ye know not? whether ye heard not? whether it was not told to you from the beginning? whether ye understood not (from) the foundations of [the] earth? [Whether ye shall not know? whether ye have not heard? whether not told to you it is from the beginning? (whether it is not told to you from the beginning?) whether ye have not understood (from) the foundations of the earth?]

40:22 Which sitteth on the compass of [the] earth, and the dwellers thereof be as locusts; which stretcheth forth (the) heavens as nought, and spreadeth abroad those as a tabernacle to dwell (in). [That sitteth upon the compass of the earth, and his dwellers be as locusts; that

40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

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stretcheth out as nought heavens, and spreadeth abroad them as (a) tabernacle to indwell (that stretcheth out the heavens as nought, and spreadeth them abroad as a tabernacle to dwell in).]

40:23 Which giveth the searchers of privates, as if they be not, and [he] made the judges of [the] earth as a vain thing. [That giveth the searchers of privates, as though they be not, (and) the doomsmen of the earth as void he made (and he made the doomsmen of the earth as void).]

40:24 And soothly when the stock of them *is* neither planted, neither *is* sown, neither *is* rooted in [the] earth, he blew suddenly on them, and they dried up, and a whirlwind shall take them away as stubble. [And forsooth not planted, nor sown, nor rooted in the earth the stock of them, suddenly he blew into them, and they dried, and a whirlwind as stubble shall take them away. (And forsooth the stock of them not planted, nor sown, nor rooted in the earth, suddenly he blew upon them, and they dried, and a whirlwind shall take them away as stubble.)]

40:25 And to what thing have ye likened me, and have made [me] even (to)? saith the Holy. [And to whom have ye likened me, and evened have me? saith the holy. (And to whom have ye likened me, and have made me even to? saith the Holy.)]

40:26 Raise [up] your eyes on high, and see ye, who made these things of nought; which leadeth out in number the knighthood of them, and calleth all by name, for the multitude of his strength, and stalworthness, and

40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

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might*; neither one residue thing was (which leadeth out in number the host of them, and calleth all by name, for the multitude of his strength, and stalworthness, and might; neither one thing was residue). [Reareth up into high your eyes, and seeth, who formed these things; that bringeth out in number the knighthood of them, and all by name he calleth, for multitude of strength, and of stalworthness, and of his virtue; not one was left. (Reareth up your eyes on high, and seeth, who formed these things; that bringeth out in number the host of them, and calleth all by name, for multitude of strength, and of stalworthness, and of his might; not one was left.)]

40:27 Why sayest thou, Jacob, and speakest, thou Israel, My way is hid from the Lord, and my doom (is) passed (over) from my God?

40:28 Whether thou knowest not, either heardest thou not? God, (the) everlasting Lord, that made of nought the ends of [the] earth, shall not fail, neither shall travail, neither ensearching of his wisdom is (neither there is ensearching of his wisdom). [Whether knowest thou not, or hast (thou) not heard, God ever (en)during? (the ever enduring God?) The Lord that formed the terms of the earth, he shall not fail, nor travail, nor there is ensearching of his wisdom.]

40:29 That giveth strength* to the weary, and strength to them that be not (and strength to them that have not), and multiplieth stalworthness. [That giveth to the weary virtue, and to them that be not, strength and stalworthness multiplieth. (That giveth strength to the weary, and

40:27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

40:29 He giveth power to the faint; and to them that have no might he increaseth strength.

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multiplieth strength and stalworthiness to them that have not.}]

40:30 Children shall fail, and shall travail, and young men shall fall down in their sickness. [Fail shall children, and travail, and young men in their feebleness fall. (Children shall fail, and travail, and young men shall fall in their feebleness.)]

40:31 But they that hope in the Lord, shall change strength (shall renew their strength), they shall take feathers as eagles; they shall run, and shall not travail; they shall go, and shall not fail. [Who forsooth hope in the Lord, shall change strength, take to feathers as of an eagle; run, and not travail; go, and not fail. (Forsooth who hope in the Lord, shall renew their strength, shall take feathers as of an eagle; run, and not travail; go, and not fail.)]

Chapter 41

41:1 Isles, be still to me, and folks change strength (and folks renew their strength); nigh they, and then speak they; nigh we together to doom. [Be still to me, isles, and Gentiles strength change they; nigh, and then speak they; together to doom nigh come we. (Isles, be still to me, and Gentiles renew their strength; nigh, and then speak they; come we nigh together to doom.)]

41:2 Who raised (up) the just man from the east, and called him to follow himself? He shall give folks in his sight, and he shall wield kings; he shall give (them) as dust to his sword, and as stubble ravished of the wind to his bow (and as stubble ravished by the wind to his bow). [Who reared from the east the

40:30 Even the youths shall faint and be weary, and the young men shall utterly fall:

40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Chapter 41

41:1 Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

41:2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

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rightwise, called him that he should follow himself? He shall give in his sight Gentiles, and kings he shall wield; he shall give (them) as powder to his sword, (and) as stubble with the wind ravished to his bow. (Who reared the rightwise from the east, called him that he should follow himself? He shall give the Gentiles in his sight, and he shall wield kings; he shall give them as powder to his sword, and as stubble ravished by the wind to his bow.)]

41:3 He shall pursue them, he shall go in peace; a path shall not appear in his feet (a path shall not appear from his feet). [He shall pursue them, he shall pass in peace; the path in his feet shall not appear (the path shall not appear from his feet).]

41:4 Who wrought and did these things? calling (the) generations at the beginning (calling the generations from the beginning). I *am* the Lord; and I am the first, and the last. [Who these things wrought and did? calling (the) generations from the beginning. I a Lord; (the) first, and the last, I am. (Who wrought and did these things? calling the generations from the beginning. I the Lord; the first, and the last, I am.)]

41:5 (The) Isles saw (it), and dreaded; the last parts of [the] earth were astonished; they came nigh, and nighed. [Isles saw, and trembled; the uttermosts of the earth became astonished, they nighed, and went to.]

41:6 Each man shall help his neighbour, and shall say to his brother, Be thou comforted (Be of good courage). [Each to his neighbour shall help, and to his brother say, Take comfort. (Each shall help his

41:3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

41:4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

41:5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

41:6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

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neighbour, and say to his brother, Take courage.)]

41:7 A smith of metal smiting with an hammer comforted him that polished, *either made fair*, in that time, saying, It is good to [the] glue; and he fastened him with nails, that he should not be moved. (A smith of metal smiting with an hammer encouraged him that polished, *either made fair*, in that time, saying, It is ready for the glue; and he fastened it with nails, that it should not be moved.)

41:8 And thou, Israel (But thou, Israel), (art) my servant, Jacob, whom I chose, the seed of Abraham, my friend,

41:9 in whom I took thee; from the last parts of [the] earth, and from the far parts thereof I called thee; and I said to thee, Thou art my servant; I chose thee, and casted not away thee. (whom I have taken from the last parts of the earth, and I called thee from the far parts thereof; and I said to thee, Thou art my servant; I chose thee, and cast thee not away.) [in whom I took thee from the uttermosts of the earth, and from his far coasts I called thee, and said to thee, My servant thou art; I chose thee, and I cast not away thee. (whom I have taken from the uttermosts of the earth, and I called thee from his far coasts, and said to thee, Thou art my servant; I chose thee, and I cast thee not away.)]

41:10 Dread thou not, for I am with thee; bow thou not away, for I *am* thy God. I strengthened* thee, and helped thee; and the right hand of my just man uptook thee (I will strengthen thee, and help thee; and I will take thee up with

41:7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

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my just right hand). [Not dread thou, for I am with thee; not bow thou down, for I am thy God. I have comforted thee, and holpen thee; and undertook thee (with) the right hand of my rightwise(ness). (Dread thou not, for I am with thee; bow thou not down, for I am thy God. I have strengthened thee, and helped thee; and took thee up with the right hand of my rightwiseness.)]

41:11 Lo! all men shall be shamed, and shall be ashamed, that fight against thee; they shall be as if they be not, and men shall perish, that against-say thee (and the men that say against thee shall perish). [Lo! shall be confounded, and shamed all that fight against thee; they shall be as though they be not, and perish shall the men, that against-say to thee. (Lo! all that fight against thee shall be confounded, and shamed; they shall be as though they be not, and the men that say against thee shall perish.)]

41:12 Thou shalt seek them, and thou shalt not find thy rebel men; they shall be, as if they be not, and as the wasting of a man fighting against thee. [Thou shalt seek them, and not find; thy rebel men they shall be, as though they be not, and as the wasting of a man fighting against thee. (Thou shalt seek them, and shalt not find thy rebel men; they shall be, as though they be not, and as the wasting of a man fighting against thee.)]

41:13 For I *am* thy Lord God, taking thine hand, and saying to thee, Dread thou not, I helped thee (Dread thou not, I will help thee). [For I the Lord thy God, taking thine hand, and saying to thee, Not dread thou, for I have holpen thee (Dread thou not, I will help thee).]

41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

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41:14 Do not thou, worm of Jacob, dread, ye that be (the) dead of Israel. I helped thee, saith the Lord, and thine again-buyer, the Holy of Israel. (Do not dread, thou worm of Jacob, and ye men of Israel. I will help thee, saith the Lord, and thy redeemer, the Holy of Israel.) [Do thou not dread, thou worm of Jacob, that dead ye be of Israel (Do not thou dread, thou worm of Jacob, ye that be the dead of Israel). I have holpen thee, saith the Lord, and thine again-buyer, the holy of Israel.]

41:15 I have set thee as a new wain threshing, having sawing bills (I will set thee as a new threshing wain, having sawing bills); thou shalt thresh (the) mountains, and shalt make small, and thou shalt set (the) little hills as dust. [I have set thee as a new wain threshing, having piked poles sawing; thou shalt thresh mountains, and (di)minish, and put as powder hills. (I have set thee as a new threshing wain, having sawing piked poles; thou shalt thresh mountains, and diminish them, and put the hills as powder.)]

41:16 Thou shalt winnow them, and the wind shall take *them* away, and a whirlwind shall scatter them; and thou shalt make full out joy in the Lord, and thou shalt be glad in the Holy of Israel. [Thou shalt winnow them, and the wind shall take away, and the whirlwind shall scatter them; and thou full out shalt joy in the Lord, and in the holy of Israel shalt glad (and thou shalt full out joy in the Lord, and shalt glad in the Holy of Israel).]

41:17 Needy men and poor seek waters, and those be not (Poor and needy men seek water, and there is none); the

41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

41:17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD

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tongue of them dried for thirst. I the Lord shall hear them, I (the) God of Israel shall not forsake them. [Needy and poor men shall seek waters, and there be not; the tongue of them with thirst dried (the tongue of them dried with thirst). I the Lord shall (full) out hear them, I (the) God of Israel shall not forsake them.]

41:18 I shall open floods in high hills, and wells in the midst of fields; I shall set the desert into ponds of waters, and the land without (a) way into rivers of waters.

41:19 I shall give in (the) wilderness a cedar, and a thorn, and a myrtle tree, and the tree of an olive; I shall set in the desert a fir tree, an elm, and a box tree together. [I shall give in wilderness cedar, and thorn, and myrtle tree, and olive tree; I shall set in desert fir tree, and elm tree, and box (tree) together.]

41:20 That they see, and know, and bethink, and understand together; that the hand of the Lord did this thing, and the Holy of Israel made that of nought. [That they see, and know, and bethink, and understand together; for the hand of the Lord did this, and the holy of Israel formed it.]

41:21 Make ye nigh your doom, saith the Lord; bring ye, if in hap ye have any thing, saith the king of Jacob. [Nigh doeth your doom, saith the Lord; bringeth to, if any thing peradventure ye have, saith the king of Jacob. (Doeth nigh your doom, saith the Lord; bringeth to, if peradventure ye have any thing, saith the king of Jacob.)]

41:22 Nigh, and tell to us, whatever

will hear them, I the God of Israel will not forsake them.

41:18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

41:20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

41:21 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

41:22 Let them bring them forth, and

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things shall come; tell ye the former things that were, and we shall set (them in) our heart, and shall know; show ye to us the last things of them, and those things that shall come. [Come they nigh, and tell they to us, whatever things be to come; the rather things that were, telleth, and we shall put (in) our heart, and know; the last things of them, that be to come, showeth to us. (Come they nigh, and tell they to us, whatever things be to come; telleth the rather things that were, and we shall put them in our heart, and know; showeth to us the last things of them, that be to come.)]

41:23 Tell ye what things shall come in time to coming, and we shall know, that ye be gods; also do ye well, either evil, if ye may; and speak we, and see we together. [Telleth that (that) be to come, into time to come, and we shall know, for gods ye be; well also or evil, if ye may, doeth; and speak, and see we together. (Telleth that that be to come, into time to come, and we shall know, for ye be gods; also doeth well or evil, if ye may; and speak, and see we together.)]

41:24 Lo! ye be of nought, and your work *is* of that that is not; he that choose(th) you, is (an) abomination. [Lo! ye be of nought, and your work, that is nought; abomination he is, that choose you (he that chooseth you is an abomination).]

41:25 I (have) raised (up one) from the north, and he shall come from the rising of the sun; he shall call my name. And he shall bring magistrates as clay (And he shall tramp upon the magistrates as upon clay), and as a potter defouling [the] earth. [I reared (up one) from the north, and he shall come from the rising of the

show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

41:23 Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

41:24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

41:25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

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sun; call he shall my name. He shall bring to the chief masters as clay, and as a dauber, *or a potter*, treading the low earth. (I reared up one from the north, and he shall come from the rising of the sun; he shall call my name. He shall tramp upon the chief masters as upon clay, and as a dauber, *or a potter*, treading the low earth.)]

41:26 Who told from the beginning, that we (may) know(?), and from the beginning, that we (may) say, Thou art just? none is telling, neither before-saying, neither hearing your words. [Who told from the beginning, that we know(?), and from the beginning, that we say, Thou art rightwise? there is not a teller, nor a before-sayer, nor hearer (of) your words.]

41:27 The first shall say to Zion, Lo! I am present; and I shall give a gospeller to Jerusalem. [The first to Zion shall say, Lo! I am nigh; and to Jerusalem an evangelist I shall give. (The first shall say to Zion, Lo! I am nigh; and I shall give an evangelist to Jerusalem.)]

41:28 And I saw, and none was of these, that took counsel (that gave counsel), and he that was asked, answered (not) a word. [And I saw, and there was not of them, any man that went in counsel, and (when) asked, (could) answer a word.]

41:29 Lo! all men *be* unjust, and their works *be* wind and vain; the simulacra of them *be* wind, and void thing. [Lo! all unrightwise, and vain the works of them; wind, and within-void the simulacra of them. (Lo! all *be* unrightwise, and the works of them *be* vain; the simulacra of them *be* wind, and void within.)]

41:26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words.

41:27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

41:28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

41:29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

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Chapter 42

Chapter 42

42:1 Lo! my servant, I shall up-take him (Lo! my servant, I shall take him up); my chosen, my soul pleased to itself in him. I gave my spirit on him, he shall bring forth doom to heathen men. [Lo! my servant, I shall undertake him, my chosen, all pleased to him in him my soul. I gave my spirit upon him, doom to Gentiles he shall bring forth. (Lo! my servant, I shall take him up; my chosen, my soul be all-pleased in itself with him. I gave my spirit upon him, he shall bring forth doom to the Gentiles.)]

42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

42:2 He shall not cry, neither he shall take a person, neither his voice shall be heard withoutforth.

42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42:3 He shall not break a shaken reed, and he shall not quench (the) smoking flax; he shall bring out doom in(to) truth. [A reed bruised he shall not tread, and flax smoking he shall not quench; in truth he shall bring out doom. (A bruised reed he shall not tread, and smoking flax he shall not quench; he shall bring out doom into truth.)]

42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

42:4 He shall not be sorrowful, neither troubled, till he (hath) set doom in [the] earth, and (the) isles shall abide his law. [He shall not be dreary, nor troubled, to the time he put in the earth doom, and his law isles shall abide. (He shall not be dreary, nor troubled, to the time he put doom in the earth, and the isles shall abide his law.)]

42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

42:5 The Lord God saith these things, making (the) heavens of nought, and stretching forth them (and stretching them forth), making steadfast the earth, and those things that burgeon [out] of

42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it,

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it, giving blast/giving breath to the people, that is on it, and giving spirit to them that tread on it. [These things saith the Lord God, forming (the) heavens, and stretching out them, fastening earth, and that (that) burgeon out of it, giving breath to the people, that is upon it, and spirit to men treading it. (These things saith the Lord God, forming the heavens, and stretching them out, making steadfast the earth, and that that burgeon out of it, giving breath to the people, that is upon it, and spirit to men treading it.)]

42:6 I the Lord have called thee in rightfulness, and I took thine hand, and kept thee, and I gave thee into a bond of peace of the people, and into (a) light of (the) folks (and I gave thee for a bond of peace of the people, and for a light to the folks). [I the Lord called thee in rightwiseness, and took thine hand, and kept thee, and gave thee into a covenant of the people, into (a) light of Gentiles.]

42:7 That thou shouldest open the eyes of blind men; that thou shouldest lead out of enclosing together a bound man, (and) from the house of prison men sitting in darkneses. (That thou shouldest open the eyes of blind men; that thou shouldest lead out a bound man from being enclosed, and men sitting in darkness from the house of the prison.) [That thou shouldest open the eyes of blind men; that thou shouldest bring out from (en)closing the bound, (and) from the house of prison the sitters in darkness. (That thou shouldest open the eyes of blind men; that thou shouldest bring out the bound from enclosure, and the sitters in darkness from the house of the prison.)]

and spirit to them that walk therein:

42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

42:7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

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42:8 I *am* the Lord, this is my name; I shall not give my glory to another, and my praising to graven images (nor my praising to graven images).

42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

42:9 Lo! those things that were the first, be come, and (now) I tell new things; I shall make heard to you, before that those begin to be made. (Lo! those things that were the first, have come, and now I tell new things; before that they begin to be made, I shall make heard to you.) [That (that) first were, lo! be come, new things also I tell; ere they be sprung, heard I shall make to you. (That that were first, lo! be come, and now new things I tell; ere they be sprung, I shall make heard to you.)]

42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

42:10 Sing ye a new song to the Lord; his praising *is* from the last parts of the earth; ye that go down into the sea, and the fullness thereof, (the) isles, and the dwellers of those. [Singeth to the Lord a new song; his praising from the uttermosts of the earth; ye that go down into the sea, and the plenty of it, (the) isles, and the dwellers of them.]

42:10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

42:11 The desert be raised [up], and the cities thereof; he shall dwell in the houses of Kedar; ye dwellers of the stone, praise *ye* (ye dwellers of Sela, praise *ye*); they shall cry from the top of (the) hills. [Be reared up the desert, and the cities of it; in his houses shall dwell Kedar; praiseth, ye dwellers of the stone; from the top of mountains they shall cry. (Be reared up the desert, and the cities of it; Kedar shall dwell in their houses; praiseth, ye dwellers of the stone; they shall cry from the top of the mountains.)]

42:11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

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42:12 They shall set glory to the Lord, and they shall tell his praising in (the) isles.

42:12 Let them give glory unto the LORD, and declare his praise in the islands.

42:13 The Lord as a strong man shall go out, as a man a warrior he shall raise (up) fervent love; he shall speak, and shall cry; he shall be comforted on his enemies. (The Lord shall go out as a strong man, he shall raise up fervent love as a man warrior; he shall speak, and shall cry; he shall be strengthened against his enemies.) [The Lord as strong shall go out, as a man fighter he shall rear envy; he shall cry out, and cry; upon his enemies he shall be comforted. (The Lord shall go out as a strong man, he shall rear envy as a man fighter; he shall cry, and cry out; he shall be strengthened upon his enemies.)]

42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

42:14 I was still, ever{more} I held {my} silence; I was patient, I shall speak as a *woman* travailing of child; I shall scatter, and I shall swallow (up) (al)together. [I held my peace, evermore I was still; patient I was, as the (*woman*) travailing with child I shall speak; I shall scatter, and sop away (al)together. (I held my peace, I was still evermore; I was patient, I shall speak as the *woman* travailing with child; I shall scatter, and altogether swallow up.)]

42:14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

42:15 I shall make (into) desert (the) high mountains and little hills, and I shall dry up all the burgeoning of them; and I shall set floods into isles, and I shall make ponds dry. [Desert I shall make high mountains and hills, and all the burgeoning of them I shall full out dry; and I shall set floods into isles, and ponds I shall make dry. (I shall make into desert the high mountains and hills, and I shall full out dry all

42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

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the burgeoning of them; and I shall set floods into isles, and I shall make ponds dry.)}]

42:16 And I shall lead out blind men into the way, which they know not, and I shall make them to go in paths, which they knew not; I shall set the darkneses of them before them into light, and depraved* things into rightful things; I did these words to them, and I forsook not them. (And I shall lead out blind men by the way, which they know not, and I shall make them to go on paths, which they knew not; I shall set the darkneses of them into light before them, and depraved things into rightful things; I shall do these things for them, and I shall not forsake them.)

42:17 They be turned aback; be they shamed with shame, that trust in a graven image; which say to a molten image, Ye *be* our gods. [Turned they be backward (They be turned backward); be they confounded with confusion, that trust in a graven thing; that say to the molten thing, Ye our gods.]

42:18 Ye deaf men, hear; and ye blind men, behold to see.

42:19 Who *is* blind, no but my servant? and deaf, no but he to whom I sent my messengers? Who *is* blind, no but he that is sold? and who *is* blind, no but the servant of the Lord?/Who *is* blind, but my servant? and deaf, but he to whom I sent my messengers? Who *is* blind, but he that is sold? and who *is* blind, but the servant of the Lord? [Who blind, but my servant? and deaf, but to whom my messengers I sent? (and deaf, but to whom

42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

42:17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

42:18 Hear, ye deaf; and look, ye blind, that ye may see.

42:19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

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I sent my messengers?) Who blind, but he that is sold? who blind, but the servant of the Lord?}]

42:20 Whether thou that seest many things, shalt not keep? Whether thou that hast open ears, shalt not hear? [That seest many things, whether thou shalt not keep? That opened hast the ears (That hast the ears opened), whether thou shalt not hear?}]

42:21 And the Lord would, that he should hallow it, and magnify the law, and enhance *it*.

42:22 But that people *was* ravished, and wasted; all *they be* the snare of young men, and be hid in the houses of prisons. They be made into raven, and none (there) is that delivereth; into ravishing, and none there is that saith, Yield thou. (But that people *was* ravished, and wasted; *they all be* the snare of young men, and be hid in the houses of prisons. They be made into raven, and there is none that delivereth; into ravishing, and there is none that saith, Yield thou.) [He forsooth a people drawn away, and wasted; a snare of young men all together, and in houses of prisons they be hid (Forsooth they be a people drawn away, and wasted; all together a snare of young men, and they be hid in houses of prisons). They be made into raven, and there is not that deliver; into taking away, and there is not that say, Yield.]

42:23 Who is among you, that heareth this(?), (that) perceiveth, and harkeneth (to) things to coming? [Who is in you, that hear this(?), (that) take heed, and harken (to)

42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

42:22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

42:23 Who among you will give ear to this? who will hearken and hear for the time to come?

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things to come?]

42:24 Who gave Jacob into ravishing, and Israel to destroyers? Whether not the Lord? He it is (It is he), against whom they sinned; and they would not go in his ways, and they heard not his law. [Who gave Jacob into pulling away, and Israel to wasters? Whether not the Lord? He (it) is, to whom they sinned; and they would not in his ways go, they heard not his law (It is he, to whom they sinned; and they would not go in his ways, and they heard not his law).]

42:25 And he shedded out on them the indignation of his strong vengeance, and strong battle; and he burnt it in compass, and it knew not; and he burnt it, and it understood not. (And he shedded out on them the indignation of his strong vengeance, and the strength of battle; and it burnt him in compass, yet he knew not; and it burnt him, yet he understood not.) [And he poured out upon it the indignation of his strong vengeance, and of strong battle; and he burned it in compass, and it knew not; and he tended it up, and it understood not.]

Chapter 43

43:1 And now the Lord God, making of nought thee, Jacob (And now the Lord God, making thee of nought, Jacob), and forming thee, Israel, saith these things, Do not thou dread, for I again-bought thee, and I called thee by thy name; thou art my servant. [And now these things saith the Lord, shaping thee, Jacob, and forming thee, Israel, Do thou not dread, for I have again-bought thee, and I called thee by thy name; my servant thou art

42:24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

42:25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Chapter 43

43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

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(Do not thou dread, for I have again-bought thee, and I called thee by thy name; thou art my servant).]

43:2 When thou shalt go by waters, I shall be with thee, and floods shall not cover thee; when thou shalt go in fire, thou shalt not be burnt, and flame shall not burn in thee (and flame shall not burn thee). [When thou shalt pass by waters, with thee I shall be (I shall be with thee), and floods shall not cover thee; when thou shalt go in fire, thou shalt not be burnt, and flame shall not burn in thee.]

43:3 For I *am* thy Lord God, the Holy of Israel, thy saviour. I gave (for) thy mercy Egypt (I gave Egypt for thy ransom), Ethiopia, and Seba for thee. [For I the Lord thy God, the holy of Israel, thy saviour. I gave (for) thine helping Egypt (I gave Egypt for thine helping), and Ethiopia and Seba for thee.]

43:4 Since thou art made honourable, and glorious in mine eyes; I loved thee, and I shall give men for thee, and peoples for thy soul.

43:5 Do not thou dread, for I am with thee; I shall bring thy seed from the east, and I shall gather thee together from the west.

43:6 I shall say to the north, Give thou, and to the south, Do not thou forbid; bring thou my sons from afar, and my daughters from the last parts of [the] earth. [I shall say to the north, Give, and to the south, Do thou not forbid (Do not thou forbid); bring to my sons from afar, and my daughters from the uttermost(s) of the earth.]

43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

43:3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

43:4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

43:5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

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43:7 And each that calleth my name to help, into my glory I made him of nought; I formed him, and made him. (And each that calleth my name for help, I made him of nought for my glory; I formed him, and made him.) [And each that inwardly calleth my name, into my glory I shaped him, (I) formed him, and made him. (And each that inwardly calleth my name, I shaped him for my glory, I formed him, and made him.)]

43:8 Lead thou forth the blind people, and having eyes; the deaf *people*, and ears be to it. (Lead thou forth the people that have eyes, but be blind; the *people* that have ears, but be deaf.) [Bring outforth the blind people, and the having eyes; (the) deaf, and ears be to it. (Bring forth the blind people, yet having eyes; the deaf, yet ears be to them.)]

43:9 All heathen men be gathered together, and lineages be gathered together. Who among you, who shall tell this, and shall make you to hear those things, that be the first? give they [the] witnesses of them, and be they justified, and hear they, and say, (It is the truth). [All Gentiles be gathered together, and gathered be lineages. Who in you shall tell this, and that first things be to hear you shall make? give they the witnesses of them, and be they justified, and hear, and say they, (It is truth). (All the Gentiles be gathered together, and the lineages be gathered. Who in you shall tell this, and that shall make you to hear the first things? give they the witnesses of them, and be they justified, and hear, and say they, It is the truth.)]

43:10 Verily ye *be* my witnesses, saith the

43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

43:10 Ye are my witnesses, saith the

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Lord, and my servant, whom I chose; that ye know, and believe to me, and understand, for I myself am; before me is no God former, and after me shall none be. (Ye *be* my witnesses, saith the Lord, and my servant, whom I chose; that ye know, and believe me, and understand, for I am myself; before me no God was formed, and there shall be none after me.) [Verily ye (*be*) my witnesses, saith the Lord, and my servant, whom I chose; that ye know, and believe to me, and understand, for I the self am; before me is not formed God, and after me shall not be. (Ye *be* my witnesses, saith the Lord, and my servant, whom I chose; that ye know, and believe me, and understand, for I am the self; before me is not formed God, and there shall not be after me.)]

43:11 I am, I am the Lord, and without me is no saviour. (I am, I am the Lord, and besides me there is no saviour.) [I am, I am the Lord, and there is not without me a saviour (and there is not a saviour without me).]

43:12 I told, and saved; I made hearing, and none alien *God* was among you (I told, and saved; I made heard, when no alien *god* was among you). Ye *be* my witnesses, saith the Lord; and I *am* God, [I told, and saved; heard I made, and there was not in you an alien (I told, and saved; I made heard, and there was not an alien in you). Ye my witnesses, saith the Lord; and I God,]

43:13 (yea,) from the beginning, I myself *am*, and none there is that delivereth from mine hand; I shall work, and who shall destroy it? (yea, from the beginning, I *am* myself, and there is

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LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

43:11 I, even I, am the LORD; and beside me there is no saviour.

43:12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

43:13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

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none that delivereth from mine hand; I shall work, and who shall destroy it?) [from the beginning, I the self, and there is not that (out) of mine hand deliver; I shall work, and who shall turn away it? (yea, from the beginning, I the self, and there is not that can deliver out of mine hand; I shall work, and who shall turn it away?)]

43:14 The Lord, your again-buyer, the Holy of Israel, saith these things, For you I sent out into Babylon, and I drew down all bars, and [the] Chaldees having glory in their ships. (The Lord, your redeemer, the Holy of Israel, saith these things, For your sakes I sent out into Babylon, and I drew down all their barons, and the Chaldees having glory in their ships.) [These things saith the Lord, your again-buyer, holy of Israel, For you I sent out into Babylon, and drew all the bars, and the Chaldees in their hands glorying. (These things saith the Lord, your again-buyer, the Holy of Israel, For your sakes I sent out into Babylon, and drew down all their barons, and the Chaldees glorying in their ships.)]

43:15 I *am* the Lord, your Holy, your king, making Israel of nought. [I the Lord, your holy, the shaper of Israel, your king.]

43:16 The Lord saith these things, that gave [a] way in the sea, and a path in running waters; [These things saith the Lord, that gave in the sea a way, and in waters swiftly running a path; (These things saith the Lord, that gave a way in the sea, and a path in swiftly running waters;)]

43:17 which led out a cart, and horse, a company, and strong man; they slept

43:14 Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

43:15 I am the LORD, your Holy One, the creator of Israel, your King.

43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

43:17 Which bringeth forth the chariot and horse, the army and the power;

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together, neither they shall rise again; they be all-broken as flax, and be quenched (as a wick). [that brought out the four-horsed car, and the horse, the company, and the stalworthy; together they about-slept (they slept together), and shall not rise; they be treaded as flax, and be full-out quenched.]

43:18 Think ye not on the former things, and behold ye not (the) old things. [Not have ye mind of the rather (things), and old things not behold ye. (Have ye not mind of the rather things, and behold ye not the old things.)]

43:19 Lo! I make new things, and now those shall begin to be made; soothly ye shall know them. I shall set [a] way in (the) desert, and floods in a land without (a) way. [Lo! I do new things, and now (they) shall spring (up); also ye shall know them. I shall put in (the) desert a way, and in the (land) without way floods (I shall put a way in the desert, and floods in the land without a way).]

43:20 And a beast of the field shall glorify me, (the) dragons and ostriches *shall glorify me*; for I gave waters in desert, and floods in the land without (a) way, that I should give drink to my people, to my chosen *people*. [And glorify me shall the beast of the field, dragons, and ostriches; for I gave in desert waters, and floods in the (land) without (a) way, that I give drink to my people, my chosen. (And the beast of the field shall glorify me, the dragons, and ostriches; for I gave waters in the desert, and rivers in the land without a way, that I give drink to my people, my chosen.)]

they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

43:18 Remember ye not the former things, neither consider the things of old.

43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

43:20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

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43:21 I formed this people to me (I formed this people for me), it shall tell (out) my praising. [This people I formed to me, my praising it shall tell. (This people I formed for me, it shall tell out my praising.)]

43:21 This people have I formed for myself; they shall show forth my praise.

43:22 (But) Jacob, thou calledest not me to help; and thou, Israel, travailedest not for me. [Not me thou inwardly calledest, Jacob; nor travailedest in me, Israel. (Thou inwardly calledest not me, Jacob; nor travailedest for me, Israel.)]

43:22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

43:23 Thou offeredest not to me the ram of thy burnt sacrifice, and thou glorifiedest not me with thy slain sacrifices. I made not thee to serve in offering, neither I gave to thee travail in incense (I made thee not to serve me with an offering, neither I gave thee to be travailed with incense).

43:23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

43:24 Thou boughtest not to me sweet smelling spicery for silver, and thou filledest not me with [the] fatness of thy slain sacrifices; nevertheless thou madest me to serve in thy sins, thou gavest travail to me in thy wickednesses. (Thou boughtest not for me sweet smelling spicery for pieces of silver, and thou filledest me not with the fatness of thy slain sacrifices; nevertheless thou madest me to serve with thy sins, and thou gavest travail to me with thy wickednesses.)

43:24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

43:25 I am, I myself am, that do away thy wickednesses for me, and I shall not have mind on thy sins. (I am, I am myself, that do away thy wickednesses for my own sake, and I shall not have mind on thy sins.) [I am, I am he, that do

43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

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away thy wickednesses for me, and of thy sins I shall not record (and I shall not remember thy sins).]

43:26 Bring me again into mind, and be we deemed together; tell thou, if thou hast any thing, that thou (mayest) be justified. [Bring me into mind, and be we deemed together; tell, if any thing thou hast, that thou be justified.]

43:27 Thy first father sinned, and thine interpreters trespassed against me. [Thy first father sinned, and thine interpreters broke the law against me.]

43:28 And I made foul (the) holy princes (And I made foul the princes of the saintuary), and I gave Jacob to death, and Israel into blasphemy. [And I defouled (the) holy princes, and I gave to slaughter Jacob (and I gave Jacob to the slaughter), and Israel into blasphemy.]

Chapter 44

44:1 And now, Jacob, my servant, hear thou, and Israel, whom I chose. [And now hear thou, Jacob, my servant, and Israel, whom I chose.]

44:2 The Lord making and forgiving thee, thine helper from the womb, saith these things, My servant, Jacob, do not thou dread, and thou most rightful, whom I chose. (The Lord making and forming thee, thine helper from the womb, saith these things, My servant, Jacob, do not thou dread, and thou, Jesurun, whom I chose.) [These things saith the Lord, making and forming thee from the womb, thine helper, Do thou not dread

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43:26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

43:27 Thy first father hath sinned, and thy teachers have transgressed against me.

43:28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Chapter 44

44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

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(Do not thou dread), my servant, Jacob, and thou most right, whom I chose.}]

44:3 For I shall shed out waters on the thirsty, and floods on the dry land; I shall shed out my spirit on thy seed, and my blessing on thy generation. [I shall pour out waters upon the thirsting, and flowings upon the dry (land); I shall pour out my spirit upon thy seed, and my blessing upon thy stock.}]

44:4 And they shall burgeon among (the) herbs, as sallows beside running waters. [And burgeon they shall among herbs (And they shall burgeon among the herbs), as withes, *or sallows*, beside the side flowing waters.}]

44:5 This man shall say, I am of the Lord, and he shall call in the name of Jacob; and this man shall write with his hand to the Lord, and shall be likened in the name of Israel. (This man shall say, I am of the Lord, and he shall call himself by the name of Jacob; and this man shall write the Lord's name on his hand, and shall add the name of Israel to his own.)

44:6 The Lord, king of Israel, and again-buyer thereof, the Lord of hosts saith these things, I *am* the first, and I *am* the last, and without me is no God (and there is no God besides me). [These things saith the Lord, king of Israel, and his again-buyer, the Lord of hosts, I the first, and I the last, and without me is not God.}]

44:7 Who *is* like me? call he, and tell, and declare (the) order (of things) to me, since I made [the] eld people; tell he to

44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

44:4 And they shall spring up as among the grass, as willows by the water courses.

44:5 One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people?

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them (the) things (that be) to coming, and that (that) shall be. [Who (*is*) like of me? call he, and tell, and the order expound to me, since I ordained the old people; (the) things to come, and that (that) be to come, tell he to them. (Who *is* like me? call he, and tell, and expound the order to me, since I ordained the old people; tell he to them the things to come, and that that be to come.)]

44:8 Do not ye dread, neither be ye troubled; from that time I made thee for to hear, and I told (thee); ye be my witnesses. Whether a God is without me (Whether there is a God besides me), and a former, whom I knew not? [Doeth not dread, nor be ye disturbed; from thence to hear thee I made, and told (from thence I made thee to hear, and told to thee); ye be my witnesses. Whether (there) is (a) God without me, and a former, whom I have not known?]

44:9 All the formers of an idol be nothing, and the most loved things of them shall not profit; they be witnesses of them, that they see not, neither understand, that they be shamed. [The formers of the maumet all nought be, and the most loved things of them shall not profit to them; they witnesses of them be, for they see not, nor understand, that they be confounded. (The formers of the maumet all be nought, and the most loved things of them shall not profit to them; they be witnesses of them, for they see not, nor understand, that they be confounded.)]

44:10 Who formed a god, and melted out an image, not profitable to any thing? (not profitable for any thing?) [Who formed God, and a graven thing melted

and the things that are coming, and shall come, let them show unto them.

44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

44:9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

44:10 Who hath formed a god, or molten a graven image that is profitable for nothing?

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out, to nothing profitable? (Who formed a god, and melted out a graven thing, profitable for nothing?)]

44:11 Lo! all the partners thereof shall be shamed; for the smiths be of men. When (they) all shall come, they shall stand, and shall dread, and shall be shamed together. [Lo! all his partners shall be confounded; the forgers forsooth be of men. They shall come together, all they shall stand, and inwardly dread, and be confounded together. (Lo! all his partners shall be confounded; forsooth the forgers be of men. They shall come together, they all shall stand, and inwardly dread, and be confounded together.)]

44:12 A smith wrought with a file; he formed it in coals, and in hammers (and with hammers), and he wrought with the arm of his strength. He shall be hungry, and he shall fail; he shall not drink water, and he shall be faint. [The ironsmith with the file wrought; in coals, and in hammers formed it, and wrought in the arm of his strength (The ironsmith wrought with the file; formed it in coals, and with hammers, and wrought with the arm of his strength). He shall hunger, and fail; he shall not drink water, and he shall wax weary.]

44:13 A carpenter stretched forth a rule, he formed it with an adze/with an awl, *either a joiner's book*; he made it in the corner places, and he turned it in compass; and he made the image of a man, as a fair man, dwelling in the house. [The craftsman woodworker straightened out the rule, and formed it in a graving iron; he made it in corners, and in a compass turned it about; and made an image

44:11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

44:12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

44:13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

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of a man, as a fair man dwelling in (the) house. (The craftsman woodworker stretched out the rule, and formed it with an engraving iron; he made it in corners, and turned it about in compass; and made an image of a man, as a fair man dwelling in the house.)}]

44:14 He cutted down cedars, he took an hawthorn, and an oak, that stood among the trees of the forest; he planted a pine apple tree (he planted a pine tree), which he nourished with rain, [He hewed down the cedars, and took the castane tree, and the oak, that had stood among the trees of the wild wood; he planted the pine tree, that with rain he nourished (that he nourished with rain),]

44:15 and it was made into fire to men (and it was made fuel for the fire for men). He took of those, and was warmed, and he burnt (it), and baked loaves; but of the residue he wrought a god, and worshipped *it*, and he made a graven *image*, and he was bowed (down) before that. [and made (it) is to men into fire. He took of them, and is chafed, and burned (it) up, and baked loaves; of the remnant forsooth he wrought a god, and honoured, and made (a) graven thing, and is bowed before it. (and it was made fuel for the fire for men. He took of them, and was chafed, and burned it up, and baked loaves; forsooth of the remnant he wrought a god, and honoured, and made a graven thing, and was bowed before it.)]

44:16 He burnt the half* thereof with fire, and of the half* thereof he seethed fleshes, and ate (and with this half thereof he seethed fleshes, and ate); he seethed pottage, and was (ful)filled; and

44:14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

44:15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

44:16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

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he was warmed, and he said, Well! I am warmed; I saw [the] fire. [The middle of it he burned with fire, and of (t)his middle, flesh he seethed, and ate (The half of it he burned with fire, and with this half, he seethed the flesh, and ate); he seethed pottage, and is filled; and is chafed, and said, Vah, *or well*, I am hot; I saw the fire.]

44:17 Forsooth (with) the residue thereof he made a god, and a graven image to himself (and a graven image for himself); he is bowed before that, and worshippeth that, and beseecheth, and saith, Deliver thou me, for thou art my god. [The remnant forsooth of it a god he made, and a graven thing to him; he is bowed before it, and honoureth it, and inwardly beseecheth, saying, Deliver me, for my god thou art. (Forsooth with the remnant of it he made a god, and a graven thing for himself; he is bowed before it, and honoureth it, and inwardly beseecheth, saying, Deliver me, for thou art my god.)]

44:18 They knew not, neither understood, for they have forgotten, that their eyes see not, and that they understand not with their heart. [They knew not, nor understood, forsooth they forgot, lest their eyes saw, and lest they understood in their heart.]

44:19 They bethink not in their soul, neither they know, neither they feel, that they say, I burnt the half* thereof in fire, and I baked loaves on the coals thereof, and I seethed flesh, and ate; and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree? [They bethink not in their mind, nor know, nor feel, that they say, The

44:17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

44:19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?

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middle of it I burned with fire, and I baked upon his coals loaves, and seethed flesh, and ate; and of his remnant a maumet I shall make, (and fall down) before the stock (of) the tree (that) I shall cut. (They bethink not in their mind, nor know, nor feel, that they say, I burned the half of it with fire, and I baked loaves upon his coals, and seethed flesh, and ate; and with the remnant I shall make a maumet, and fall down before the stock of the tree that I shall cut.)}

44:20 A part thereof is ashes; an unwise heart shall worship it, and he shall not deliver his soul, neither he shall say, A strong lie* is in my right hand. [His part is ashes; the unwise heart shall honour it, and it shall not deliver his soul, nor (he shall) say, A strong leasing is in my right hand.]

44:21 Thou, Jacob, and Israel, have mind of these things, for thou art my servant; I formed thee, Israel, thou art my servant; thou shalt not forget me. [Have mind of these, Jacob and Israel, for my servant thou art; I formed thee, my servant thou art, Israel; thou shalt not forget me. (Have mind of these, Jacob and Israel, for thou art my servant; I formed thee, thou art my servant, Israel; thou shalt not forget me.)]

44:22 I did away thy wickednesses as a cloud, and thy sins as a mist; turn thou again to me, for I again-bought thee. [I did away, as a cloud, thy wickednesses, and as a little cloud, thy sins (I did away thy wickednesses, as a cloud, and thy sins, as a little cloud); turn again to me, for I again-bought thee.]

44:23 Ye heavens, praise, for the Lord hath done mercy; the last parts of [the]

44:20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

44:21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

44:22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

44:23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of

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earth, sing ye heartily song (heartily sing ye song); hills, sound ye praising; the forest, and each tree thereof, *praise God*; for the Lord again-bought Jacob, and Israel shall have glory. [Ye heavens, praiseth, for mercy did the Lord; inwardly joyeth, ye uttermosts of the earth; again-soundeth, ye hills, praising; the wild wood, and each tree of it; for the Lord again-bought Jacob, and Israel shall glory. (Ye heavens, praiseth, for the Lord did mercy; inwardly joyeth, ye uttermosts of the earth; again-soundeth praising, ye hills; the wild wood, and each tree of it; for the Lord again-bought Jacob, and Israel shall glory.)]

the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

44:24 The Lord, thine again-buyer, and thy former from the womb, saith these things, I am the Lord, making all things, and I alone stretch forth (the) heavens, and stablish the earth, and none *is* with me; [These things saith the Lord, thine again-buyer, and thy former of the womb, I am the Lord, doing all things, stretching out heavens alone, stabling the earth, and no man with me;]

44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

44:25 and I make void the signs of false diviners, and I turn into madness diviners, that divine by sacrifices offered to fiends; and I turn wise men backward, and I make their science fond. [void making tokens of diviners, and the devil sacrificers into madness turning; all-turning wise men backward, the knowing of them folly making; (making void tokens of diviners, and turning the devil sacrificers into madness; all-turning wise men backward, making the knowing of them folly;)]

44:25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

44:26 And *the Lord* raiseth the word of his servant, and [ful]filleth the counsel

44:26 That confirmeth the word of his servant, and performeth the counsel of

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of his messengers; and I say to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be builded, and I shall raise (up) the deserts thereof; [rearing the word of his servant, and the counsel of his messengers fulfilling (and fulfilling the counsel of his messengers); that say to Jerusalem, Thou shalt be dwelled (in); and to the cities of Judah, Ye shall be built up, and his deserts I shall rear (and I shall rear his deserts);]

44:27 and I say to the depth, Be thou desolate, and I shall make dry thy floods; [that say to the depth, Be thou desolate, and thy floods I shall make dry (and I shall make dry thy floods);]

44:28 and I say to Cyrus, Thou art my shepherd, and thou shalt fill all my will; and I say to Jerusalem, Thou shalt be builded; and to the temple, Thou shalt be founded. [that say to Cyrus, My shepherd thou art, and all my will thou shalt fulfill (that say to Cyrus, Thou art my shepherd, and thou shalt fulfill all my will); that say to Jerusalem, Thou shalt be built up; and to the temple, Thou shalt be founded.]

Chapter 45

45:1 The Lord saith these things to my christ, Cyrus, whose right hand I took, that I make subject folks before his face, and turn the backs of kings; and I shall open [the] gates before him, and [the] gates shall not be closed. [These things saith the Lord to my christ, Cyrus, whose right hand I took, that I subject before his face Gentiles, and the ridges of kings I turn (that I make subject the Gentiles before his face, and I turn the backs of kings); and open before him

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his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

44:27 That saith to the deep, Be dry, and I will dry up thy rivers:

44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Chapter 45

45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

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the first entries, and the gates shall not be closed.}]

45:2 I shall go before thee, and I shall make low the glorious men of (the) earth; I shall all-break [the] brazen gates, and I shall break (al)together [the] iron bars (and I shall altogether break the iron bars). [I before thee shall go, and the glorious men of earth I shall meek; the brazen gates I shall bruise, and the iron bars I shall break. (I shall go before thee, and I shall make meek the glorious men of the earth; I shall bruise the brazen gates, and I shall break the iron bars.)}]

45:3 And I shall give hid treasures to thee, and the privy things of privates (and the secret things of secret places), that thou know, that I *am* the Lord, that call thy name, (*I am* the) God of Israel, [And I shall give to thee treasures hid (And I shall give thee hid treasures), and the privy things of privates, that thou know, for I the Lord, that call thy name, (*I am* the) God of Israel,]

45:4 for my servant Jacob, and Israel my chosen, and I called thee by thy name; I likened thee, and thou knewest not me. (for my servant Jacob, and Israel my chosen, I have even called thee by thy name; I honoured thee, though thou knewest me not.) [for my servant Jacob, and Israel my chosen, I called thee by thy name; I likened thee, and thou knew not me (I honoured thee, though thou knew me not).}]

45:5 I *am* the Lord, and there is no more; without me is no God. I have girded thee, and thou knewest not me.

45:2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

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(I *am* the Lord, and there is no more; there is no God besides me. I have girded thee, though thou knewest me not.) [I the Lord, and there is not moreover; out of me is not God. I girded thee to, and thou knew not me; (I *am* the Lord, and there is not moreover; without me there is no God. I girded thee, though thou knew me not;)]

45:6 That they that be at the rising of the sun, and they that *be* at the west, know, that without me is no God. I *am* the Lord, and none other *God* is; (That they that be at the rising of the sun, and they that *be* at the west, know, that there is no God besides me. I *am* the Lord, and none other is *God*;) [that they know, that from the rising of the sun, and that from the west be (and that be from the west), for without me (there) is not a God. I the Lord, and there is not another;]

45:7 forming light, and making darkneses, making peace, and forming evil; I *am* the Lord, doing all these things. [forming light, and shaping darkneses, making peace, and shaping evil; I the Lord, doing all these things.]

45:8 Heavens, send ye out dew from above, and clouds, rain (on) a just man; the earth be opened, and bring forth the saviour, and rightfulness be born together; I the Lord have made him of nought. (Heavens, send ye out dew from above, and clouds, rain ye on a just man; the earth be opened, and bring forth salvation, and let rightfulness be born together with it; I the Lord have made it all of nought.) [Deweth, ye heavens from above, and clouds rain they (on) the rightwise; be opened the earth, and

45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

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burgeon it a saviour, and rightwiseness spring (up) together; I the Lord shaped him. (Deweth, ye heavens from above, and clouds rain they on the rightwise; the earth be opened, and burgeon it salvation, and rightwiseness spring up with it; I the Lord shaped it all.)]

45:9 *Woe to him* that against-saith his maker, (he but) a tilestone of [the] earth of sands. Whether [the] clay saith to his potter, What makest thou(?), and thy work (saith), (Thou) is without hands? (or thy work saith, Thou hath no skill?) [Woe that with-saith to his maker, (he but) the sherd of the tough clay of (the) earth. Whether saith the clay to his crocker, *or potter*, What doest thou(?), and thy work, (Thou) without hands is? (or thy work saith, Thou art without hands?)]

45:10 *Woe to him* that saith to the father, What engenderest thou? and to a woman, What chilstest thou? [Woe that saith to the father, What begetttest thou? and to the woman, What bearest thou?]

45:11 The Lord, the Holy of Israel, the former thereof, saith these things, Ask ye me things to coming on my sons, and send ye to me on the works of mine hands. [These things saith the Lord, holy of Israel, his former, Things to come asketh me upon my sons, and upon the works of mine hands sendeth to me. (These things saith the Lord, the Holy of Israel, his former, Asketh me the things to come upon my sons, and sendeth to me upon the works of mine hands.)]

45:12 I made (the) earth, and I made a man on it; mine hands held abroad (the) heavens, and I commanded to all the knighthood of them (and I commanded

45:9 *Woe* unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

45:10 *Woe* unto him that saith unto his father, What begetttest thou? or to the woman, What hast thou brought forth?

45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

45:12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

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to all the host of them). [I made earth, and man upon it I shaped; mine hands straightened out heavens, and to all the knighthood of them I sent. (I made the earth, and I shaped man upon it; mine hands stretched out the heavens, and I sent to all the host of them.)]

45:13 I raised him (up) to rightfulness, and I shall direct all his ways; he shall build my city, and he shall deliver my prisoners, not in price, neither in gifts (not for price, neither for gifts), saith the Lord of hosts. [I reared him (up) to rightwiseness, and all his ways I shall right rule; he shall build up my city, and my captivity he shall forgive, not in price, nor in gifts, saith the Lord of hosts. (I reared him up to rightwiseness, and I shall right rule all his ways; he shall build up my city, and he shall let my captives go, not for price, nor for gifts, saith the Lord of hosts.)]

45:14 The Lord God saith these things, The travail of Egypt, and the merchandise of Ethiopia, and of Sabeans; [the] high men shall go to thee, and shall be thine; they shall go after thee, they shall go bound in manacles, and shall worship thee, and shall beseech thee. (Saying,) God is only in thee, and without thee is no God (they shall beseech thee, saying, The only God is with thee, and there is no other God). [These things saith the Lord God, The travail of Egypt, and the need doing, *or merchandise*, of Ethiopia, and of Sabeans; the high men to thee shall pass, and thine shall be; after thee they shall go, bound in manacles they shall wend, and thee they shall honour, and thee lowly they shall pray. (Saying,) Only in thee is God, and there is not without thee a God (the high men shall pass to thee, and shall

45:13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

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be thine; they shall go after thee, they shall wend bound in manacles, and they shall honour thee, they shall lowly pray thee, saying, The only God is with thee, and there is not another God.)]

45:15 Verily thou art (a) God hid, God, the saviour of Israel. [Verily thou art God, an hid God, of Israel the saviour (the saviour of Israel).]

45:16 All makers of errors, *that is, (of) idols*, be shamed, and were ashamed; they went together into confusion. [They be confounded, and full out shamed; together they went away into confusion, the forgers of errors.]

45:17 Israel is saved in the Lord, by (an) everlasting health (Israel is saved in the Lord, with an everlasting salvation); ye shall not be shamed, and ye shall not be ashamed, till into the world of world. [Israel is saved in the Lord, in everlasting health; ye shall not be confounded, and not shamed, unto the world of world.]

45:18 For why the Lord making (the) heavens of nought, saith these things; he *is* God forming (the) earth, and making it, he *is* the Maker thereof; he made it of nought, not in vain, but he formed it, that it be inhabited; I *am* the Lord, and none other is (and there is none other). [For these things saith the Lord shaping heavens; he (*is*) God forming (the) earth, and making it, he (*is*) the former of it; not in vain he shaped it (he shaped it not in vain), but that it be dwelled (in), he formed it; I the Lord, and there is not another.]

45:19 I spake not in (a) hid place, not in

45:15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

45:16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

45:17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

45:19 I have not spoken in secret, in a

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a dark place of (the) earth; I said not to the seed of Jacob, Seek ye me in vain. I *am* the Lord speaking rightfulness, telling rightful things. [Not in hid place I spake, in the dark place of earth; I said not to the seed of Jacob, In vain seeketh me (I spake not in a hid place, in the dark place of the earth; I said not to the seed of Jacob, Seeketh me in vain). I the Lord speaking rightwiseness, telling out right things.]

45:20 Be ye gathered, and come ye, and nigh ye together, that be saved of heathen men (that be saved from heathen men); they that raise [up] a sign of their engraving, knew not, and they pray (to) a god that saveth not. [Be ye gathered, and cometh, and nigheth together, for ye be saved from the Gentiles; they knew not, that reared up a token of their (en)graving, and prayed (to) the god not saving.]

45:21 Tell ye, and come ye, and take ye counsel together. Who made this heard from the beginning? from that time I before-said it. Whether I *am* not the Lord, and no God is further without me? [a] God rightful and saving is none, besides me (and there is, furthermore, no God besides me? there is no rightful God and one who saveth, besides me). [Telleth out, and cometh, and counseleth together. Who heard made this from the beginning? for then I before-said it. Whether not I a Lord, and there is not moreover a God without me? a rightwise God, and (a) saving (one) is not, besides me? (Telleth out, and cometh, and counseleth together. Who made this heard from the beginning? for I before-said it then. Whether I *am* not a Lord, and there is, moreover, not a God without me?

dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

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there is not a rightwise God, and one who saveth, besides me.)}]

45:22 All the coasts of (the) earth, be ye converted to me, and ye shall be safe; for I *am* the Lord, and none other there is (and there is none other). [Be ye converted to me, and safe (ye) shall be (and ye shall be safe), all ye coasts of (the) earth; for I am the Lord, and there is not another.]

45:23 I swore in myself (I swore to myself), a word of rightfulness shall go out of my mouth, and it shall not turn again; for each knee shall be bowed to me, and each tongue shall swear. [In myself I swore, there shall go out of my mouth the word of rightwiseness, and shall not be turned again; for to me shall be bowed each knee, and swear shall each tongue. (I swore to myself, there shall go out of my mouth the word of rightwiseness, and it shall not be turned again; for each knee shall be bowed to me, and each tongue shall swear.)}]

45:24 Therefore they shall say in the Lord, Rightfulnesses and empire be mine; all that fight against him shall come to him, and shall be ashamed. [Therefore in the Lord they shall say, Mine be rightwiseness and empire; to him they shall come, and confounded shall be all that against-stand to him. (Therefore they shall say in the Lord, Rightwiseness and empire be mine; they shall come to him, and all that stand against him shall be confounded.)}]

45:25 All the seed of Israel shall be justified and praised in the Lord. [In the Lord shall be justified and praised all the seed of Israel.]

45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

45:25 In the LORD shall all the seed of Israel be justified, and shall glory.

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Chapter 46

Chapter 46

46:1 Bel is broken, Nebo is all-broken; their simulacra *like* to wild beasts and work beasts be broken; your burdens with heavy charge till to weariness were rotten, [Broken is Bel, bruised is Nebo; broken be the simulacra of them, with field beasts, and house beasts; our charges with heavy burden unto weariness stank,]

46:1 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.

46:2 and be all-broken together; those might not save the bearer, and the soul of them shall go into captivity. [and bruised be together; they might not save the bearer, and the soul of them into captivity shall go. (and be altogether bruised; they might not save the bearer, and the soul of them shall go into captivity.)]

46:2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

46:3 The house of Jacob, and all the residue of the house of Israel, hear ye me, which be borne of my womb, which be borne of my womb. [Heareth me, the house of Jacob, and all the residue of the house of Israel, that be borne of my womb, that oft be borne from my privy womb.]

46:3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

46:4 Till to (your) eld (age) I (am) myself, and till to hoar hairs I shall bear (you); I made, and I shall bear, and I shall save (you). [Unto the last eld (age) I the self, and unto the hoar hairs I shall bear; I made, and I shall bring; I shall bear, and I shall save.]

46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

46:5 To whom have ye likened me, and made even, and have comparised me, and have made (me to be) like? [To whom likened ye me (To whom have ye likened me), and evened, and comparised me, and made (me to be) like?]

46:5 To whom will ye liken me, and make me equal, and compare me, that we may be like?

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46:6 Which bear together gold from the bag, and weigh* silver with a balance, and hire a goldsmith to make a god, and they fall down, and worship; [Ye that together bring gold from the bag, and silver with a balance peise, hiring the goldsmith, that he make a god, and they fall down, and honour; (Ye that bring together gold from the bag, and weigh silver with a balance, hiring the goldsmith, that he make a god, and they fall down, and honour;)]

46:7 they bearing bear (him) in shoulders, and setting in his place (they bear him upon the shoulders, and set him in his place); and he shall stand, and shall not be moved from his place; but also when they cry to him, he shall not hear, and he shall not save them from tribulation. [(they) bear it in the shoulders, bearing and setting in his place; and (he) shall stand, and from his place shall not be moved; but and when they shall cry to it, he shall not hear, (and) from tribulation he shall not save them. (they bear him on the shoulders, bearing and setting him in his place; and he shall stand, and shall not be moved from his place; but when they shall cry to him, he shall not hear, and he shall not save them from tribulation.)]

46:8 Have ye mind of this, and be ye ashamed; ye trespassers, go again to the heart. [Remembereth this, and be ye (con)founded; turneth again, ye law breakers, to the heart.]

46:9 Bethink ye on the former world, for I am God, no God is over me, neither *is* like me. (Bethink ye on the former world, for I am God, and there is no god over me, neither one who *is* like

46:6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

46:7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

46:8 Remember this, and show yourselves men: bring it again to mind, O ye transgressors.

46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

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me.) [Recordeth of the rather world, for I am God, and there is not over me a God, nor like me; (Remembereth of the rather world, for I am God, and there is not a god over me, nor like me;)]

46:10 And I tell from the beginning the last thing, and from the beginning *those things* that be not made yet (and from the beginning *those things* that be not yet made); and I say, My counsel shall stand, and all my will shall be done. [telling out from the beginning the last (thing), and from the beginning that (that) not yet be made (and from the beginning that that be not yet made), saying, My counsel shall stand, and all my will shall be done;]

46:11 And I call a bird from the east, and the man of my will from a far land; and I spake, and I shall bring that thing (to pass); I have made of nought, and I shall make that thing. [calling from the east a bird, and from the far land the man of my will; and I spake, and bring to shall it; I shaped, and make I shall it. (calling a bird from the east, and from the far land the man of my will; and I spake, and I shall bring it to pass; I shaped, and I shall make it.)]

46:12 Ye of hard heart, hear me, (ye) that be far from rightfulness. [Heareth me, ye with hard heart, that afar be from rightwiseness (ye that be far from rightwiseness).]

46:13 I made nigh mine rightfulness, it shall not be drawn afar, and mine health shall not tarry; I shall give health in Zion, and my glory in Israel. (I made nigh mine rightfulness, it shall not be drawn afar, and mine salvation shall not

46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

46:12 Hearken unto me, ye stouthearted, that are far from righteousness:

46:13 I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

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tarry; I shall give salvation in Zion, and my glory to Israel.) [Nigh I made my rightwiseness, it shall not be (pro)longed away, and mine health shall not be tarried; I shall give into Zion health, and into Jerusalem my glory. (I made nigh my rightwiseness, it shall not be prolonged away, and mine health shall not be tarried; I shall give health into Zion, and my glory to Jerusalem.)]

Chapter 47

47:1 Thou virgin, the daughter of Babylon, go down, sit thou in (the) dust, sit thou in [the] earth; a king's seat is not to the daughter of [the] Chaldees, for thou shalt no more be called soft and tender. [Go down, sit in powder, thou maiden daughter of Babylon, sit in the earth; there is not a king's see of the daughter of Chaldees, for no more thou shalt be called nesh and tender (there is not a king's see to the daughter of the Chaldees, for thou shalt no more be called nesh and tender).]

47:2 Take thou a quernstone, and grind thou meal; make thou naked thy filth, discover the shoulder (uncover the shoulder), show the hips, pass thou [over the] floods. [Take a grindstone, and grind meal; naken thy filthhood (make naked thy filthhood), discover the shoulder, open the thighs, pass over the floods.]

47:3 Thy shame shall be showed, and thy shame shall be seen; I shall take vengeance, and no man shall against-stand me. [Opened shall be thy shame, and seen shall be thy reproof; a vengeance I shall take, and there shall not withstand to me a man. (Thy shame shall be opened, and thy reproof shall be seen; I shall take vengeance,

Chapter 47

47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

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and a man shall not withstand to me.}]

47:4 Our again-buyer, the Lord of hosts is his name, the Holy of Israel. [Our again-buyer the Lord of hosts; the name of him (is) the holy of Israel.]

47:5 Daughter of Chaldees, sit thou, be thou still, and enter into darkneses, for thou shalt no more be called the lady of realms. [Sit, be still, and go into darkneses, thou daughter of Chaldees, for thou shalt no more be called the lady of realms.]

47:6 I was wroth on my people (I was wroth with my people), I defouled mine heritage, and I gave them in(to) thine hand, and thou settedest not mercies to them; thou madest grievous the yoke greatly on an eld man (thou madest the yoke greatly grievous upon an old man), [I was wroth upon my people, I defouled mine heritage, and I gave them in(to) thine hand; thou settest not to them mercies upon the old; thou aggrievedest the yoke greatly (thou settest not mercies to them; upon the old thou greatly aggrievedest the yoke),]

47:7 and thou saidest, Without end I shall be [a] lady (and thou saidest, I shall be a lady into without end); thou puttedest not these things on thine heart, neither thou bethoughtest on thy last thing. [and saidest, Into evermore I shall be a lady (and saidest, I shall be a lady into evermore); thou puttest not these things upon thine heart, nor rememberedest* of thy last (thing).]

47:8 And now, thou delicate, and dwelling trustily, hear these things, which sayest in thine heart, I am, and

47:4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

47:5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

47:6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

47:7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

47:8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I

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besides me there is no more (I am, and there is none other besides me); I shall not sit [a] widow, and I shall not know barrenness. [And now, hear thou these things, thou delicate, and dwelling trustily, that sayest in thine heart, I am, and there is not besides me moreover (I am, and there is not another besides me); I shall not sit a widow, and I shall unknow barrenness.]

47:9 These two things, barrenness and widowhood, shall come to thee suddenly in one day; all things came on thee for the multitude of thy witchcrafts, and for the great hardness of thine enchanters, *either tregetours*. [Come shall to thee these two suddenly in one day, barrenness, and widowhood (These two, barrenness, and widowhood, shall come to thee suddenly in one day); all these things came upon thee for the multitude of thy sorceries, and for the huge hardness of thy devil callers.]

47:10 And thou haddest trust in thy malice, and saidest, None is that seeth me; this, thy wisdom and thy knowing, (hath) deceived thee; and thou saidest in thine heart, I am, and besides me there is none other (I am, and there is none other besides me). [And trust thou haddest in thy malice, and saidest, There is not that see me; thy wisdom, and this thy knowing deceived thee; and thou saidest in thine heart, I am, and besides me is not another. (And thou haddest trust in thy malice, and saidest, There is not that see me; this, thy wisdom, and thy knowing, deceived thee; and thou saidest in thine heart, I am, and there is not another besides me.)]

47:11 Evil shall come on thee, and thou shalt not know the beginning thereof;

am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

47:9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

47:10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

47:11 Therefore shall evil come upon thee; thou shalt not know from whence

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and mischief shall fall on thee, which thou shalt not be able to cleanse; wretchedness which thou knowest not, shall come on thee suddenly (suddenly shall come upon thee). [There shall come upon thee evil, and thou shalt not know his rising; and there shall suddenly fall upon thee wasteness, that thou shalt not be able to purge; there shall come upon thee wretchedness suddenly (suddenly there shall come upon thee wretchedness), that thou knowest not.]

47:12 Stand thou with thine enchanters, and with the multitude of thy witches, in which thou travailedest from thy youth; if in hap they profit any thing to thee, either if thou mayest be made the stronger. [Stand with thy devil callers, and with the multitude of thy sorceries, in which thou hast travailed from thy waxing youth; if peradventure any thing it profit to thee (if peradventure it profit any thing to thee), or if thou may be made stronger.]

47:13 Thou failedest in the multitude of thy counsels; the false diviners of (the) heaven(s) stand (up), and save thee, which beheld (the) stars, and numbered (the) months, that they should tell by them things to coming to thee. [Thou hast failed in the multitude of thy counsels; stand, and save thee the diviners of heaven, that behold stars, and number months, that of them they tell things to come to thee. (Thou hast failed in the multitude of thy counsels; the diviners of the heavens stand up and save thee, that behold the stars, and number the months, that they tell of them things to come to thee.)]

47:14 Lo! they be made as stubble, the fire hath burnt them (Lo! they shall be

it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

47:12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

47:13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

47:14 Behold, they shall be as stubble; the fire shall burn them; they shall not

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made as stubble, the fire shall burn them); they shall not deliver their life from the power of (the) flame; coals be not, by which they shall be warmed, neither fire, that they (can) sit at it. [Lo! they be made as stubble, (the) fire to burn them; they shall not deliver their soul from the hand of (the) flame; there be not coals, with the which they be made hot, nor fire, that they (can) sit at it.]

47:15 So those things be made to thee in which ever thou travailedest; thy merchants from thy youth erred, each man in his (own) way (thy merchants from thy youth wandered off, each man in his own way); none is, that shall save thee. [So made be to thee in whatever things thou haddest travailed; thy merchants from their youth, each in their way erred; there is not, that save thee. (So they be made to thee in whatever things thou haddest travailed; thy merchants from their youth wandered off, each in their own way; there is not that shall save thee.)]

Chapter 48

48:1 The house of Jacob, that be called by the name of Israel, and went out of the waters of Judah, hear these things, which swear in the name of the Lord, and have mind on (the) God of Israel, (but) not in truth, neither in rightfulness. [Heareth these things, the house of Jacob, that be called by the name of Israel, and of the waters of Judah went out, that swear in the name of the Lord God of Israel, and record not in truth, nor in rightwiseness. (Heareth these things, the house of Jacob, that be called by the name of Israel, and went out of the waters of Judah, that

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deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

47:15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

Chapter 48

48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

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swear in the name of the Lord God of Israel,
but remember not in truth, nor in
rightwiseness.}]

48:2 For they be called of the holy city,
and be stablished [up]on the God of
Israel, the Lord of hosts is his name.

48:3 From that time I told the former
things, and those went out of my
mouth; and I made them known;
suddenly I wrought, and those things
came (I wrought them suddenly, and
they came to pass). [The rather things from
then I told out, and of my mouth they went
out; and heard I made them; suddenly I
wrought, and they came. (From then I told out
the rather things, and they went out of my
mouth; and I made them heard; I wrought
them suddenly, and they came to pass.)]

48:4 For I knew that thou art hard, and
thy noll is a sinew of iron, and thy
forehead is of brass.

48:5 I before-said to thee from that
time; before that those things came, I
showed (them) to thee; lest
peradventure thou wouldest say, Mine
idols did these things, and my graven
images, and my molten images, (have)
sent these things, [I before-said to thee
from then; ere they came (that) I showed to
thee; lest peradventure thou shouldest say, My
maumets did these things, and my graven
things, and molten (things), (have) sent these
things,]

48:6 which thou heardest. See thou all
things, but ye told not. I made heard
new things to thee from that time, and

48:2 For they call themselves of the
holy city, and stay themselves upon the
God of Israel; The LORD of hosts is his
name.

48:3 I have declared the former things
from the beginning; and they went
forth out of my mouth, and I showed
them; I did them suddenly, and they
came to pass.

48:4 Because I knew that thou art
obstinate, and thy neck is an iron sinew,
and thy brow brass;

48:5 I have even from the beginning
declared it to thee; before it came to
pass I showed it thee: lest thou
shouldest say, Mine idol hath done
them, and my graven image, and my
molten image, hath commanded them.

48:6 Thou hast heard, see all this; and
will not ye declare it? I have showed
thee new things from this time, even

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things be kept which thou knowest not; (which thou heardest. Thou seest all things, but ye have not told them out. I made heard to thee new things from this time, and hidden things which thou knowest not before;) [that thou hast heard. See all things, ye forsooth have not told out. Heard I made to thee new things from then, and kept be that (that) thou knowest not; (that thou hast heard. Thou seest all things, forsooth ye have not told them out. I made heard to thee new things from then, and that that be kept that thou knowest not before;)]

48:7 now those be made of nought, and not from that time, and before the day, and thou heardest not those things; lest peradventure thou say, Lo! I knew those things. [now they be shaped, and not from then, and before (the) day, and thou heardest not them (and thou heardest them not); lest peradventure thou say, Lo! I knew them.]

48:8 Neither thou heardest, neither thou knewest, neither thine ear was opened from that time; for I know, that thou trespassing shalt trespass, and I called thee a trespasser from the womb. [Nor thou hast heard, nor thou hast known, nor since opened is thine ear; I know forsooth, for law breaking thou shalt law break, and a trespasser from the womb I called thee. (Nor thou hast heard, nor thou hast known, nor thine ear is opened since then; forsooth I know, for law breaking thou shalt law break, and I called thee a trespasser from the womb.)]

48:9 For my name I shall make far my strong vengeance, and with my praising I shall refrain thee, lest thou perish. [For my name, far I shall make my strong vengeance (For my name, I shall make far my

hidden things, and thou didst not know them.

48:7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

48:8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

48:9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

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strong vengeance), and in my praising I shall
bridle thee, lest thou die.}]

48:10 Lo! I have sodden thee, but not as
silver; I chose thee in the chimney of
poverty. [Lo! I have out-baked thee, but not
as silver (Lo! I have baked thee out, but not as
silver); I chose thee in the chimney of
poorness.}]

48:11 I shall do (it) for me (I shall do it
for mine own sake), that I be not
blasphemed, and I shall not give my
glory to another. [For me I shall do that I
be not blasphemed, and my glory to another I
shall not give. (I shall do it for mine own sake,
that I be not blasphemed, and I shall not give
my glory to another.)}]

48:12 Jacob and Israel, whom I call, hear
thou me; I myself, I *am* the first, and I
am the last. [Hear thou me, Jacob and Israel,
whom I call, I the self; I the first, and I the
last.}]

48:13 And mine hand founded the earth,
and my right hand meted (the) heavens;
I shall call them, and they shall stand
(up) together. [Mine hand also founded the
earth, and my right hand measured (the)
heavens; I shall call them, and they shall stand
(up) together.}]

48:14 All ye be gathered together, and
hear; who of them told [out] these
things? The Lord loved him, he shall do
his will in Babylon, and his arm in
Chaldees (and his arm shall be upon the
Chaldeans). [Be ye gathered, all ye, and
heareth; who of them told out these things?
The Lord loved him, and shall do his will in
Babylon, and his arm in Chaldees.}]

48:10 Behold, I have refined thee, but
not with silver; I have chosen thee in the
furnace of affliction.

48:11 For mine own sake, even for mine
own sake, will I do it: for how should
my name be polluted? and I will not
give my glory unto another.

48:12 Hearken unto me, O Jacob and
Israel, my called; I am he; I am the first,
I also am the last.

48:13 Mine hand also hath laid the
foundation of the earth, and my right
hand hath spanned the heavens: when I
call unto them, they stand up together.

48:14 All ye, assemble yourselves, and
hear; which among them hath declared
these things? The LORD hath loved
him: he will do his pleasure on Babylon,
and his arm shall be on the Chaldeans.

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48:15 I, I spake, and called him; I brought him, and his way was directed (and his way shall prosper). [I, I spake, and called him; (I) brought to him, and right ruled is his way (and his way was right ruled).]

48:15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

48:16 Nigh ye to me, and hear ye these things; at the beginning I spake not in huddles, *either private* (from the beginning, I spake not in huddles, *or private*); from (the) time, before that things were made, I was there, and now the Lord God, and his Spirit, (have) sent me. [Cometh nigh to me, and heareth these things; not from the beginning in hid thing I spake (from the beginning I spake not in hid thing); of (the) time, ere they should be made, I was there, and now the Lord God (hath) sent me, and his Spirit.]

48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

48:17 The Lord, thine again-buyer, the Holy of Israel, saith these things, I *am* thy Lord God, teaching thee profitable things, and I govern thee in the way, wherein thou goest. [These things saith the Lord, thine again-buyer, the holy of Israel, I the Lord thy God, teaching thee profitable things, governing thee in the way that thou goest.]

48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

48:18 I would that thou haddest perceived my commandments, (then) thy peace had been made as [a] flood (then thy peace would have been made as a river), and thy rightfulness as the swells of the sea; [Would God thou haddest taken heed to my behests, made had been as a flood thy peace (then thy peace would have been made as a flood), and thy rightwiseness as the swells of the sea;]

48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

48:19 and thy seed had been as gravel,

48:19 Thy seed also had been as the

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and the generation of thy womb, as the little stones thereof; the name of it had not perished, and had not been all-broken from (before) my face. [and had been as gravel thy seed, and the stock of thy womb, as his little stones; he should not have died, and should not have been defouled his name from (before) my face. (and thy seed had been as gravel, and the stock of thy womb, as his little stones; he should not have died, and his name should not have been defouled from before my face.)]

48:20 Go ye out of Babylon, flee ye from Chaldees; tell ye in the voice of full out joying; make ye this heard, and bear ye it unto the last parts of [the] earth; say ye, The Lord again-bought his servant Jacob. [Goeth out from Babylon, fleeth from Chaldees; in voice of full out joying telleth out; heard maketh this, and beareth it unto the uttermosts of the earth; saith, Again-bought the Lord his servant Jacob. (Goeth out from Babylon, fleeth from the Chaldees; telleth out in voice of full out joying; maketh this heard, and beareth it unto the uttermosts of the earth; saith, The Lord bought back his servant Jacob.)]

48:21 They thirsted not in the desert, when he led them out; he brought forth to them water (out) of a stone, and he parted the stone, and (the) waters flowed (out). [They thirsted not in desert, when he should lead them out; water of a stone he brought forth to them, and he cut the stone, and there flowed (out) waters (he brought forth to them water out of a stone, and he cut the stone, and there flowed out the water).]

48:22 Peace is not to wicked men, saith

sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

48:21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

48:22 There is no peace, saith the LORD,

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the Lord. [There is not peace to unpius men, saith the Lord.]

unto the wicked.

Chapter 49

Chapter 49

49:1 Isles, hear ye, and peoples afar, perceive ye; the Lord called me from the womb, he thought on my name from the womb of my mother. [Heareth, ye isles, and taketh heed, ye peoples from afar; the Lord from the conceiving womb called me, and from the womb of my mother (he) recorded of my name (the Lord called me from the womb of conception, from the womb of my mother he remembered my name).]

49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

49:2 And he hath set my mouth as a sharp sword, he defended me in the shadow of his hand, and setted me as a chosen arrow; he hid me in his arrow case, [And he put my mouth as a sharp sword, in the shadow of his hand he defended me, and put me as a chosen arrow; in his arrow case he hid me, (And he put my mouth as a sharp sword, he defended me in the shadow of his hand, and put me as a chosen arrow; he hid me in his arrow case,)]

49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

49:3 and said to me, Israel, thou art my servant, for I shall have glory in thee. [and said to me, My servant thou art, Israel, for in thee I shall glory. (and said to me, Thou art my servant, Israel, for I shall glory in thee.)]

49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

49:4 And I said, I travailed in vain, I wasted my strength without cause, and vainly (and in vain); therefore my doom *is* with the Lord, and my work *is* with my God.

49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

49:5 And now the Lord, forming me a

49:5 And now, saith the LORD that

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servant to himself from the womb, saith these things, that I bring again Jacob to him. And Israel shall not be gathered together; and I am glorified in the eyes of the Lord, and my God is made my strength. (And now the Lord, forming me from the womb to be a servant for himself, saith these things, that I bring Jacob again to him. And though Israel shall not be gathered together, yet I shall be glorified in the eyes of the Lord, and my God shall be made my strength.) [And now these things saith the Lord, forming me from the womb (as) a servant to him, that I bring again Jacob to him. And Israel shall not be gathered together; and I am glorified in the eyes of the Lord, and my God made is my strength. (And now these things saith the Lord, forming me from the womb to be a servant for himself, that I bring Jacob again to him. And though Israel shall not be gathered together, yet I shall be glorified in the eyes of the Lord, and my God shall be made my strength.)]

49:6 And he said, It is (a) little (thing), that thou be a servant to me (that thou be a servant for me), to raise (up) the lineages of Jacob, and to turn again* the dregs of Israel; I gave thee into the light of heathen men, that thou be mine health unto the last part of [the] earth. [And he said, Little (it) is, that thou be to me a servant, to be reared (up) the lineages of Jacob, and the dregs of Israel to be converted (And he said, It is a little thing, that thou be a servant for me, to rear up the lineages of Jacob, and to turn again the dregs of Israel); I gave thee into the light of Gentiles, that thou be mine health unto the uttermost of the earth.]

49:7 The Lord, [the] again-buyer of

formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49:7 Thus saith the LORD, the

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Israel, the Holy thereof, saith these things to a despisable soul (saith these things to a despised soul), and to a folk had in abomination, to the servant of lords, Kings shall see, and princes shall rise together (and princes shall altogether rise), and shall worship, for the Lord, for he is faithful, and *for* the Holy of Israel, that chose thee. [These things saith the Lord, the again-buyer of Israel, his holy, to the despisable soul, and to the loathed folk of kind, to the servant of lords, Kings shall see, and together shall rise princes, and honour, for the Lord, for faithful he is, and the holy of Israel, that chose thee. (These things saith the Lord, the again-buyer of Israel, his Holy, to the despised soul, and to the loathed folk of kind, to the servant of lords, Kings shall see, and princes shall altogether rise, and honour, for the Lord, for he is faithful, and the Holy of Israel, that chose thee.)]

49:8 The Lord saith these things, In a pleasant time I heard thee, and in the day of health I helped thee; and I kept thee, and gave thee into a bond of peace of the people (and gave thee for a bond of peace of the people), that thou shouldest raise the earth, and have in possession heritages, *that be* destroyed; [These things saith the Lord, In (a) pleasant time I full out heard thee, and in the day of health I helped thee; and (I) kept thee, and gave thee into (a) peace covenant of the people, that thou shouldest rear the land, and wield heritages scattered (and wield the scattered heritages);]

49:9 that thou shouldest say to them that *be* bound, Go ye out, and to them that *be* in darkneses, Be ye showed. They shall be fed in ways, and the

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Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall

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pastures of them shall *be* in all plain things. [that thou say to them that be bound, Goeth out, and to them that (*be*) in darkneses, Be ye opened. Upon ways they shall be fed, and in all plains the pastures of them (They shall be fed upon ways, and the pastures of them in all the plains).]

49:10 They shall not hunger, and they shall no more thirst; and heat, and the sun shall not smite them; for the merciful doer of them shall govern them, and shall give drink to them at the wells of waters. [They shall not hunger nor thirst moreover, and smite shall not them great heat, and the sun; for the ruther of them shall govern them, and at the wells of waters give them to drink. (They shall not hunger nor thirst any more; and great heat and the sun shall not smite them; for the ruther of them shall govern them, and give drink to them at the wells of waters.)]

49:11 And I shall set all mine hills into [a] way, and my paths shall be enhanced. [And I shall put my mountains into a way, and my paths shall be enhanced.]

49:12 Lo! these men shall come from [a]far, and lo! they *shall come* from the north, and *from* the sea, and these from the south land (and these from the land of Sinim/from the land of Syene). [Lo! these from afar shall come (Lo! these shall come from afar), and lo! those from the north, and the sea, and these from the south land.]

49:13 Heavens, praise ye, and thou earth, make full out joy; hills, sing ye heartily praising (hills, heartily sing ye praising); for the Lord [hath] comforted his people, and shall have mercy on his

be in all high places.

49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

49:11 And I will make all my mountains a way, and my highways shall be exalted.

49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

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poor men. [Praise, ye heavens, and full out joy, thou earth; inwardly glad, ye hills, praising; for comforted hath the Lord his people, and of his poor shall have mercy. (Praise, ye heavens, and full out joy, thou earth; ye hills praising, inwardly be glad; for the Lord hath comforted his people, and shall have mercy on his poor.)]

49:14 And Zion said, The Lord hath forsaken me, and the Lord hath forgotten me.

49:15 Whether a woman may forget her young child, that she have not mercy on the son of her womb? (yea,) though she (shall) forget, nevertheless I shall not forget thee. [Whether forget may the woman her infant, that she do not mercy to the son of her womb? and if she shall forget, I neverthelater shall not forget thee. (Whether the woman may forget her infant, that she do not mercy to the son of her womb? and if she shall forget, neverthelater I shall not forget thee.)]

49:16 Lo! I have written thee in mine hands (Lo! I have written thee upon mine hands); thy walls, (Jerusalem,) *be* ever[more] before mine eyes.

49:17 The builders be come; they that destroy thee, and scatter (thee), shall go away from thee. [The builders came destroying thee, and scattering, from thee shall go out. (The builders have come; they that came destroying thee, and scattering thee, shall go out from thee.)]

49:18 Raise [up] thine eyes in compass, and see; all these men be gathered together, they be come to thee. (As) I

49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

49:16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

49:17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

49:18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live,

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live, saith the Lord, for thou shalt be clothed with all these as with an ornament, and thou as a spouses shalt bind them to thee (and thou shalt bind them to thee as a spouses *doeth*). [Rear up in compass thine eyes, and see; all these (that) be gathered together, came to thee. I live, saith the Lord, for with all these as with an ornament thou shalt be clothed, and compass about to thee them as a spouse. (Rear up in compass thine eyes, and see; all these that be gathered together, they came to thee. As I live, saith the Lord, for thou shalt be clothed with all these as with an ornament, and thou shalt compass them about thee as a spouse *doeth*.)]

49:19 For why thy deserts, and thy wildernesses, and the land of thy falling, now shall be strait for [the] inhabitors; and they shall be driven away far, that swallowed thee (up). (For why thy deserts, and thy wildernesses, and the land of thy falling, shall now be strait for the inhabitors; and they that swallowed thee up, shall be driven far away.)

49:20 Yet the sons of thy barrenness shall say in thine ears, The place is (too) strait to me, make thou a space to me for to dwell (in) (make thou a space for me to dwell in). [Yet shall say in thine ears (the) sons of thy barrenness, Strait is to me a place, make a space to me that I dwell. (Yet the sons of thy barrenness shall say in thine ears, The place is too strait to me, make a space for me that I may dwell in.)]

49:21 And thou shalt say in thine heart, Who engendered these *sons* to me? (Who engendered these *sons* for me?)

saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

49:19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

49:20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

49:21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate,

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(since) I *am* barren, (and) not bearing child; I *am* led over, and (a) prisoner; and who nourished these *sons*? I *am* destitute, and alone; and where were these (before)? [And thou shalt say in thine heart, Who begat to me these? I barren, not child bearing; translated and captive; and these who nourished out? I sore deprived, and solitary; and these where were (before)? (And thou shalt say in thine heart, Who begat these for me? since I *am* barren, and not bearing child; carried away and captive; and who nourished these out? I *am* sore deprived, and solitary; and where were these before?)]

49:22 The Lord God saith these things, Lo! I raise (up) mine hand to heathen men, and I shall enhance my sign to (the) peoples; and they shall bring thy sons in (their) arms, and they shall bear thy daughters on (their) shoulders. [These things saith the Lord God, Lo! I rear to Gentiles mine hand, and shall enhance to peoples my token; and they shall bring to thy sons in arms, and thy daughters upon shoulders they shall bare. (These things saith the Lord God, Lo! I rear mine hand to the Gentiles, and shall enhance my token to the peoples; and they shall bring thy sons in their arms, and they shall bare thy daughters upon their shoulders.)]

49:23 And kings shall be thy nursers, and queens *shall be* thy nurses; with cheer cast down into [the] earth they shall worship thee (they shall worship thee with face cast down to the ground), and they shall lick the dust of thy feet; and thou shalt know, that I *am* the Lord, on whom they shall not be shamed, that abide him. [And kings shall be thy nursers, and queens thy nurses; (with

a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

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the cheer into the earth put down they shall honour thee, and the powder of thy feet they shall lick; and thou shalt know, for I a Lord, upon whom (they) shall not be confounded, that abide him (they shall honour thee with the face put down to the ground, and they shall lick the dust of thy feet; and thou shalt know, for I *am* the Lord, upon whom they shall not be confounded, that abide him).]

49:24 Whether prey shall be taken away from a strong man? either that that is taken of a stalworthy man, may be safe?

49:25 For the Lord saith these things, Soothly and [the] captivity shall be taken away from the strong man, and that that is taken away of a stalworthy man, shall be saved. Forsooth I shall deem them that deemed thee, and I shall save thy sons. (For the Lord saith these things, And soothly the captives shall be taken away from the strong man, and that that is taken away from a stalworthy man shall be saved. Forsooth I shall deem them that deemed thee, and I shall save thy sons.) [For these things saith the Lord, Forsooth and the captivity from the strong shall be taken away, and (they) that were taken away from the stalworthy shall be saved. Them forsooth I shall deem, and thy sons I shall save. (For these things saith the Lord, And forsooth the captives shall be taken away from the strong, and they that were taken away from the stalworthy shall be saved. Forsooth I shall deem them, and I shall save thy sons.)]

49:26 And I shall feed thine enemies with their (own) fleshes, and they shall be greatly filled with their (own) blood as with must; and each man shall know,

49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

49:25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall

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that I *am* the Lord, saving thee, and thine again-buyer, the strong (One) of Jacob. [And I shall feed thine enemies with their flesh, and as with must with their blood shall be drunk; and know shall each flesh, for I (*am*) the Lord, saving thee, and thine again-buyer, the strong of Jacob. (And I shall feed thine enemies with their own flesh, and they shall be drunk with their own blood as with must; and each flesh shall know, for I *am* the Lord, saving thee, and thine again-buyer, the strong One of Jacob.)]

Chapter 50

50:1 The Lord saith these things, What is this book of forsaking of your mother, by which I let go her? either who is he, to whom I owe, (and) to whom I sold you? For lo! ye be sold for your wickednesses, and for your great trespasses I let go your mother. (The Lord saith these things, Where is the book of forsaking of your mother, by which I let her go? or who is he, to whom I owe, and to whom I sold you? For lo! ye be sold for your wickednesses, and for your great trespasses I let your mother go.) [These things saith the Lord, What is this book of the forsaking of your mother, that I let go her? or who is my creancer, to whom I sold you? Lo! forsooth in your wickednesses ye be sold, and in your hideous guilts I let go your mother. (These things saith the Lord, Where is the book of the forsaking of your mother, that I let her go? or who is my creditor, to whom I sold you? Lo! forsooth ye be sold in your wickednesses, and in your hideous guilts I let your mother go.)]

50:2 For I came, and no man was (For I came, and there was no one); I called,

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know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Chapter 50

50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

50:2 Wherefore, when I came, was there no man? When I called, was there

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and none was that heard. Whether mine hand is abridged, and made little, that I may not again-buy? either strength* is not in me for to deliver? Lo! in my blaming I shall make the sea forsaken, *either desert*, I shall set floods in the dry place; fishes without water shall wax rotten, and shall die for thirst (fishes shall wax rotten without water, and shall die for thirst). [For I came, and there was not a full man; I called, and there was not (any) that heard. Whether abridged, and full little made is mine hand, that I may not again-buy? or (there) is not in me virtue to deliver? Lo! in my blaming, desert I shall make the sea, I shall put floods into drought; stink shall fishes without water, and die in thirst. (For I came, and there was not any man; I called, and there was not any that heard. Whether mine hand is abridged, and made full little, that I may not again-buy? or strength is not in me to deliver? Lo! in my blaming, I shall make the sea desert, I shall put floods into drought; fishes without water shall stink, and shall die in thirst.)]

50:3 I shall clothe (the) heavens with darknesses, and I shall set a sackcloth the covering of them. [I shall clothe heavens with darknesses, and a sackcloth I shall put the covering of them (and I shall make a sackcloth the covering of them).]

50:4 The Lord gave to me a learned tongue, that I know how to sustain him by (a) word that failed (The Lord gave to me a learned tongue, that I know how to sustain by a word him that failed); early *the father* raiseth [up], early he raiseth [up] an ear to me, that I hear as a master. [The Lord gave to me a taught tongue, that I know how him to sustain, that

none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

50:3 I clothe the heavens with blackness, and I make sackcloth their covering.

50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

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is weary, in word; he reareth up (in) the morrowtide, (in) the morrowtide (he) reareth up to me an ear, that I hear as a master. (The Lord gave to me a taught tongue, that I know how to sustain by a word him that is weary; he reareth up in the morrowtide, in the morrowtide he reareth up an ear to me, that I hear as a master.)}]

50:5 The Lord God opened an ear to me; forsooth I against-say not (and I said not against), (and) I went not aback. [The Lord God opened to me an ear; I forsooth against-say not; backward I went not away. (The Lord God opened an ear to me; forsooth I said not against; and I went not away backward.)}]

50:6 I gave my body to [the] smiters, and my cheeks to [the] pullers; I turned not away my face from men blaming, and spitting on me (I turned my face not away from men blaming me, and spitting on me). [My body I gave to the smiters, and my cheeks to the pullers; my face I turned not away from the blamers, and the spitters in me. (I gave my body to the smiters, and my cheeks to the pullers; I turned my face not away from the blamers, and those spitting on me.)}]

50:7 The Lord God *is* mine helper, and therefore I am not shamed; therefore I have set my face as a stone made hard, and I know that I shall not be shamed. [The Lord God mine helper, and therefore I am not confounded; therefore I put my face as a most hard stone, and I know for I shall not be confounded.]

50:8 He is nigh, that justifieth me; who against-saith me? stand we together.

50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

50:7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

50:8 He is near that justifieth me; who will contend with me? let us stand

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Who is mine adversary? nigh he to me.

together: who is mine adversary? let him come near to me.

50:9 Lo! the Lord God *is* mine helper; who therefore is he that condemneth me? (therefore who is he that condemneth me?) Lo! all shall be defouled as a cloak*, and a moth shall eat them. [Lo! the Lord God mine helper; who then is he that condemneth me? Lo! all as a cloth shall be treaded, and a moth shall eat them. (Lo! the Lord God *is* mine helper; then who is he that condemneth me? Lo! all shall be treaded as a cloak, and a moth shall eat them.)]

50:9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

50:10 Who of you dreadeth the Lord, and heareth the voice of his servant? Who went in darkneses and light is not to him(?), hope he in the name of the Lord, and trust he on his God (and trust he in his God). [Who of you dreading the Lord, hearing the voice of his servant? Who went in darkness, and there is not light to him(?), hope he in the name of the Lord, and lean he upon his God.]

50:10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

50:11 Lo! all ye kindling fire, and gird with flames, go in the light of your fire, and in the flames which ye have kindled to you. This is made of mine hand to you, ye shall sleep in sorrows. (Lo! all ye kindling fire, and gird with flames, go in the light of your fire, and in the flames which ye have kindled for yourselves. This is made by mine hand for you, ye shall sleep in sorrows.) [Lo! ye all tending up fire, and gird with flames, goeth in the light of your fire, and in the flames that ye tended up to you. Of mine hand done is this to you, in sorrows ye shall sleep. (Lo! all ye tending up fire, and gird with flames, goeth in

50:11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

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the light of your fire, and in the flames that ye tended up for yourselves. This is done out of mine hand for you, ye shall sleep in sorrows.}]

Chapter 51

51:1 Hear ye me, (ye) that follow that that is just, and seek the Lord. Take ye heed to the stone, from whence ye be hewn down, and to the cave of the pit*, from which ye be cut down. [Hearth me, ye that follow that (that) is right, and seek the Lord. Taketh heed to the stone, (from) whence ye be cut out, and to the cave of the pit*, of which ye be cut (out) of.]

51:2 Take ye heed to Abraham, your father, and to Sarah, that childed you; for I called him, (when he was but) one, and I blessed him, and I multiplied him. [Taketh heed to Abraham, your father, and to Sarah, that bare you; for (when he was but) one, I called him, and blessed him, and multiplied him.]

51:3 Therefore the Lord shall comfort Zion, and he shall comfort all the fallings thereof; and he shall set the desert thereof in(to) delights (and he shall set the desert thereof into an Eden), and the wilderness thereof as a garden of the Lord; joy and gladness shall be found therein, the doing of thankings and the voice of praising.

51:4 My people, take ye heed to me, and, my lineage, hear ye me; for why a law shall go out from me, and my doom shall rest into the light of peoples. [Taketh heed to me, my people, and, my lineage, me hearth; for law from me shall go out, and my doom into light of peoples shall

Chapter 51

51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

51:2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

51:4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

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rest. (Taketh heed to me, my people, and, my lineage, heareth me; for a law shall go out from me, and my doom shall rest into the light of peoples.)}]

51:5 My just *man* is nigh, my saviour is gone out, and mine arms shall deem (the) peoples; isles shall abide me, and shall suffer mine arm (and shall have trust in mine arm). [Nigh is my rightwise(ness), gone out is my saviour, and mine arms peoples shall deem; me isles shall abide, and mine arm sustain. (My rightwiseness is nigh, my saviour is gone out, and mine arms shall deem the peoples; isles shall abide me, and shall trust in mine arm.)}]

51:6 Raise (up) your eyes to (the) heaven(s), and see ye under (the) earth beneath; for why (the) heavens shall melt away as smoke, and the earth shall be all-broken as a cloak*, and the dwellers thereof shall perish as these things; but mine health shall be without end, and my rightfulness shall not fail. [Reareth into heaven your eyes, and seeth under earth beneath; for heavens as smoke shall melt (away), and the earth as a cloth shall be treaded, and his dwellers as these shall die; mine health forsooth into evermore shall be, and my rightwiseness shall not fail. (Reareth your eyes into the heavens, and seeth under the earth beneath; for the heavens shall melt away as smoke, and the earth shall be treaded as a cloak, and his dwellers shall die as these; forsooth mine health shall be into evermore, and my rightwiseness shall not fail.)}]

51:7 Ye people, that know the just *man* (that know what is just), hear me, my law *is* in the heart of them; do not ye dread the shame of men, and dread ye

51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

51:7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their

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not the blasphemies of them. [Heareth me, that know the rightwise, ye people, my law in the heart of them; doeth not dread reproof of men, and the blasphemies of them dreadeth not. (Heareth me, that know rightwiseness, ye people, my law *is* in the heart of them; doeth not dread reproof of men, and dreadeth not the blasphemies of them.)]

51:8 For why a worm shall eat them so as a cloak*, and a moth shall devour them so as wool (For why a worm shall so eat them as a cloak, and a moth shall so devour them as wool); but mine health shall be without end, and my rightfulness into generations of generations. [As forsooth clothing so shall eat them a worm, and as wool so shall devour them the moth; mine health forsooth into evermore shall be, and my rightwiseness into generations of generations. (Forsooth a worm shall so eat them as clothing, and the moth shall so devour them as wool; forsooth mine health shall be into evermore, and my rightwiseness into generations of generations.)]

51:9 Rise thou, rise thou, arm of the Lord, be thou clothed in strength; rise thou, as in [the] eld days, in generations of worlds. Whether thou smitedest not the proud *man* (Whether thou smitedest not Rahab), woundedest not the dragon? [Rise, rise, clothe thou (in) strength, the arm of the Lord; rise, as in the old days, in generations of worlds. Whether not thou hast smitten the proud (Whether thou hast not smitten the proud), woundedest the dragon?]

51:10 Whether thou driedest not the sea, the water of the great depth, which settedest the depth of the sea *to be* a way, that men *that were* delivered,

revilings.

51:8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

51:10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

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should pass [over]? [Whether not thou driedest the sea, the water of the huge depth, the which putteth the depth of the sea (*to be*) a way, that go over should the delivered? (Whether thou driedest not the sea, the water of the huge depth, the which putteth the depth of the sea *to be* a way, that the delivered should go over?)]

51:11 And now they that be again-bought of the Lord shall turn again, and shall come praising into Zion, and everlasting gladness (shall be) [up]on the heads of them; they shall hold joy and gladness, and sorrow and wailing shall flee away.

51:12 I, I myself, *that is, I am he, I am he*, that shall comfort you; who *art* thou, that thou darest of a deadly man, and of the son of man, that shall wax dry so as hay? (that shall so wax dry as hay?) [Lo! I the self shall comfort you; who (*art*) thou, that thou dread of a deadly man, and of the son of man, that as hay so shall wax dry (that shall so wax dry as hay);]

51:13 And thou hast forgotten the Lord, thy creator, that stretched abroad (the) heavens, and founded the earth; and thou darest continually all day of the face of his strong vengeance, that did tribulation to thee, and made ready for to lose. Where is now the strong vengeance of the troubler? (And thou hast forgotten the Lord, thy creator, that stretched abroad the heavens, and founded the earth; in stead thou darest continually all day the strong vengeance of the one that did tribulation to thee, and who made ready to lose thee. But now where is the

51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

51:12 I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;

51:13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

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strong vengeance of the troubler?) [and (thou) hast forgotten the Lord, thy shaper, that bent (the) heavens, and founded the earth; and (thou) inwardly dreadedest continually all day of the face of his strong vengeance, that thee troubled, and had made ready to lose. Where is now the strong vengeance of the troubler? (and thou hast forgotten the Lord, thy shaper, that bent the heavens, and founded the earth; in stead, thou inwardly dreadedest continually all day the strong vengeance of the one that troubled thee, and had made ready to lose thee. But now where is the strong vengeance of the troubler?)]

51:14 Soon he shall come, going for to open; and he shall not slay till to death, neither his bread shall fail. (He that is captive shall soon be set free; he shall live a long life, and his bread shall not fail.)

51:15 Forsooth I am thy Lord God, that trouble the sea, and the waves thereof wax great; the Lord of hosts *is* my name. [I forsooth am the Lord thy God, that disturb the sea, and swell his floods; the Lord of hosts my name. (Forsooth I am the Lord thy God, that disturb the sea, and its floods swell; the Lord of hosts *is* my name.)]

51:16 I have put my words in thy mouth, and I defended thee in the shadow of mine hand; that thou plant (the) heavens (that I plant the heavens), and found the earth, and say to Zion, Thou art my people.

51:17 Be thou raised, be thou raised, rise thou (up), Jerusalem, that hast drunk of the hand of the Lord the cup of his wrath (that hast drunk at the hand of

51:14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

51:15 But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup

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the Lord the cup of his wrath); thou hast drunk unto the bottom of the cup of sleep, thou hast drunk of unto the dregs. [Be reared, be reared, rise thou (up), Jerusalem, for thou drank of the hand of the Lord the chalice of his wrath; unto the ground of the chalice of sleep thou drank (thou drank unto the bottom of the chalice of sleep), and thou drank it up unto the dregs.]

51:18 None there is that sustaineth it, of all the sons which it engendered; and none there is that taketh the hand thereof, of all the sons which it nourished. (There is none that sustaineth her, of all the sons which she engendered; and there is none that taketh the hand of her, of all the sons which she nourished.) [There is not that sustain her, of all the sons that she begat; and there is not that take her hand, of all the sons that she nourished up.]

51:19 Two things there be that came to thee; who shall be sorry on thee? (There be two things that came to thee; who shall be sorry for thee?) destroying, and defouling, and hunger, and sword. Who shall comfort thee? [Two things be that against-came to thee; who shall sorrow upon thee? wasting, and bruising, and hunger, and sword. Who shall comfort thee?]

51:20 Thy sons be cast forth, they slept in the head of all (the) ways, as the beast oryx, taken with a snare (as the oryx beast, taken with a snare); *they be* full of [the] indignation of the Lord, of the blaming of thy God.

51:21 Therefore thou poor, and drunken, (but) not of wine, hear these things.

of trembling, and wrung them out.

51:18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

51:19 These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

51:20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

51:21 Therefore hear now this, thou afflicted, and drunken, but not with

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{Therefore, hear thou these things, thou poorlet, and drunken, (but) not of wine.}

wine:

51:22 The lordly governor, thy Lord, and thy God, that fought for his people, saith these things, Lo! I have taken from thine hand the cup of sleep, the bottom of the cup of mine indignation (even the dregs of the cup of mine indignation); I shall not lay to, that thou drink it any more. {These things saith the lordshipper, thy Lord, and thy God, that fought for his people, Lo! I took of thine hand the chalice of sleep, the ground of the chalice of mine indignation (even the dregs of the chalice of mine indignation); I shall not lay to, that thou drank it more.}

51:22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

51:23 And I shall set it in the hand of them that made thee low, and said to thy soul, Be thou bowed (down), that we pass (over); and thou hast set thy body as (the) earth, and as a way to them that go forth (and as a way for them that go forth). {And I shall put it in the hand of them that thee meeked, and said to thy soul, Be thou bowed in, that we pass; and thou putttest as earth thy body, and as a way to the goers. (And I shall put it in the hand of them that meeked thee, and said to thy soul, Be thou bowed down, that we pass over; and thou putttest thy body as the earth, and as a way for the goers.)}

51:23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Chapter 52

Chapter 52

52:1 Rise thou, Zion, rise thou, be thou clothed in thy strength; Jerusalem, the city of the Holy, be thou clothed in the clothes of thy glory; for a man uncircumcised and a man unclean shall no more lay to, that he pass by thee.

52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

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[Rise, rise, be clothed, thou Zion, with thy strength; be thou clothed with the clothes of thy glory, thou Jerusalem, city of the holy; for he shall not lay to more, that there pass by thee an uncircumcised and (the) unclean.]

52:2 Jerusalem, be thou shaken out of {the} dust; rise thou, sit thou (down); thou daughter of Zion, (thou) prisoner, unbind the bonds of thy neck. [Be thou shaken out of the powder; rise, sit thou, Jerusalem; loose thou the bonds of thy neck, thou captive daughter of Zion.]

52:3 For the Lord saith these things, Ye be sold without cause, and ye shall be again-bought without silver. [For these things saith the Lord, Freely ye be sold, and without silver ye shall be again-bought (and ye shall be again-bought without silver).]

52:4 For the Lord God saith these things, My people in the beginning went down into Egypt, that it should be there an earth-tiller, *either a comeling*, and Assur falsely challenged it without any cause. (For the Lord God saith these things, My people went down in the beginning into Egypt, that they should be there earth-tillers, *or comelings*, and the Assyrian falsely challenged them without any cause.) [For these things saith the Lord God, Into Egypt came down my people in the beginning, as a comeling tiller he was there, and Assur without any cause challenged him. (For these things saith the Lord God, My people came down in the beginning into Egypt, he was there as a comeling and a tiller, and the Assyrian challenged him without any cause.)]

52:5 And now what is to me here? saith

52:2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

52:3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

52:4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

52:5 Now therefore, what have I here,

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the Lord; for my people is taken away without cause; the lords thereof do wickedly, saith the Lord, and my name is blasphemed continually all day. (And now what is here for me? saith the Lord; for my people is taken away without cause; the lords thereof do wickedly, saith the Lord, and my name is continually blasphemed all day.) [And now what to me is this? saith the Lord; for taken away is my people without cause; his lordshippers wickedly did, saith the Lord, and busily all day my name is blasphemed. (And now what is this to me? saith the Lord; for my people is taken away without cause; his lordshippers did wickedly, saith the Lord, and my name is busily blasphemed all day.)]

saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

52:6 For this thing my people shall know my name in that day, for lo! I myself that spake, am present (for it is I myself that spake, lo! I am present). [For that know shall my people my name in that day, for I the self that spake, lo! I am nigh. (For that my people shall know my name in that day, for it is I myself that spake, lo! I am nigh.)]

52:6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

52:7 Full fair *be* the feet of him that telleth, and preacheth peace, on (the) hills, of him that telleth good (tidings), of him that preacheth health, and saith, Zion, thy God shall reign. (Full fair upon the hills *be* the feet of him that telleth, and preacheth peace, of him that telleth good tidings, of him that preacheth salvation, and saith, Zion, thy God reigneth.) [How fair upon mountans the feet of the (one) telling, and preaching peace, telling good, preaching health, saying, Zion, reign shall thy God (saying, Zion, thy God shall reign).]

52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

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52:8 The voice of thy beholders; they raised (up) the voice, they shall praise together; for they shall see with eye to eye, when the Lord hath converted Zion (when the Lord hath turned again to Zion). [The voice of thy tooters; they reared a voice, together they shall praise; for with eye to eye they shall see, when convert shall the Lord Zion (for they shall see with eye to eye, when the Lord shall turn again to Zion).]

52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

52:9 The desert(ed), *either forsaken*, things of Jerusalem, make ye joy, and praise ye together; for the Lord hath comforted his people, he hath again-bought Jerusalem. [Joyeth, and praiseth together, ye deserts of Jerusalem; for comforted hath the Lord his people, again-bought he hath Jerusalem (for the Lord hath comforted his people, he hath again-bought Jerusalem).]

52:9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

52:10 The Lord hath made ready his holy arm in the eyes of all folks, and all the ends of the earth shall see the health of our God. [Ready made the Lord his holy arm in the eyes of all Gentiles, and see shall all coasts of earth the health giver of our God. (The Lord made ready his holy arm in the eyes of all the Gentiles, and all the coasts of the earth shall see the salvation of our God.)]

52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

52:11 Go ye away, go ye away, go ye out from thence; do not ye touch [the] defouled thing, go ye out from the midst thereof; be ye cleansed, that bear the vessels of the Lord.

52:11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

52:12 For ye shall not go out in noise, neither ye shall haste in flying away; for why the Lord shall go before you, and the God of Israel shall gather you

52:12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

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together.

52:13 Lo! my servant shall understand, and he shall be enhanced, and he shall be raised, and he shall be full high.

52:14 As many men wondered on him, so his beholding shall be without glory among men, and the form, *either shape*, of him among the sons of men. [As astonished upon him many, so unglorious shall be among men his sight, and the form of him among the sons of men. (As many be astonished upon him, so his sight shall be unglorious among men, and the form of him among the sons of men.)]

52:15 He shall besprinkle many folks; kings shall hold together their mouth on him; for they shall see, to which it was not told of him, and they that heard not, beheld (for they shall see, that which had not been told to them, and they shall behold, that which they had not heard of). [He shall sprinkle many Gentiles; upon him together hold shall kings their mouth; for to whom is not told of him, shall see, and (they) that heard not, beheld. (He shall sprinkle many Gentiles; kings shall hold together their mouth upon him; for they shall see, that which was not told to them, and they shall behold, that which they had not heard of.)]

52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Chapter 53

Chapter 53

53:1 Who believed to our hearing? and to whom is the arm of the Lord showed?

53:2 And he shall go up as a rod before him, and as a root from [the] thirsty

53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

53:2 For he shall grow up before him as a tender plant, and as a root out of a dry

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land. And neither shape neither fairness was to him; and we saw him, and no beholding was; and we desired him, (And he shall grow up as a rod before him, and as a root from the thirsty land. And neither shape nor fairness was to him; and we saw him, and there was no beholding to him, that we should desire him;) [And it shall go up as a quick hedge before him, and as a root from the thirsting earth. There is not shape to him, nor fairness; and we saw him, and he was not of (a) sight; and we desired him, (And he shall grow up as a quick hedge before him, and as a root from the thirsting earth. There is not shape to him, nor fairness; and we saw him, and he was not of a sight, that we should desire him;)]

53:3 (he was) despised, and the last of men, a man of sorrows, and knowing sickness. And his cheer *was* as hid (to us) and (we) despised (him); wherefore and we areckoned not him (And we hid our faces from him, and we despised him; wherefore we areckoned him not). [(he was) despised, and the last of men, (a) man of sorrows, and witting infirmity. And as hid his cheer and despised; wherefore not we setted by him. (he was despised, and the last of men, a man of sorrows, and knowing infirmity. And we hid our faces from him, and we despised him; wherefore we set him as nought.)]

53:4 Verily he suffered our sicknesses, and he bare our sorrows; and we areckoned him as a mesel, and smitten of God, and made low. [Verily our sicknesses he took, and our sorrows he bare (Verily he took our sicknesses, and he bare our sorrows); and we held him as leprous, and smitten of God, and meeked.]

ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

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53:5 Forsooth he was wounded for our wickednesses, he was defouled for our great trespasses; the learning of our peace *was* on him, and we be made whole by his wanness. [He forsooth wounded is for our wickednesses, defouled (he) is for our hideous guilts; the discipline of our peace upon him, and with his wan wound we be healed. (Forsooth he was wounded for our wickednesses, he was defouled for our hideous guilts; the discipline of our peace was upon him, and we be healed by his wan wound.)]

53:6 All we erred as sheep, each man bowed into his own way, and the Lord putted in him the wickedness of us all. (We have all wandered astray as sheep, each man bowed into his own way, and the Lord put on him the wickedness of us all.) [All we as sheep erred, each into his way bowed down, and the Lord put in him the wickedness of us all. (We have all wandered astray as sheep, each bowed down into his own way, and the Lord put on him the wickedness of us all.)]

53:7 He was offered, for he would, and he opened not his mouth; as a sheep he shall be led to slaying, and he shall be dumb as a lamb before him that clippeth it, and he shall not open his mouth. [He is offered, for he would, and he opened not his mouth; as a sheep to slaying he shall be led, and as a lamb before the clipper itself he shall become dumb, and he opened not his mouth (as a sheep he shall be led to slaying, and he shall become dumb as a lamb before the clipper of it, and he opened not his mouth).]

53:8 He is taken away from anguish and from doom; who shall tell out the

53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

53:8 He was taken from prison and from judgment: and who shall declare

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generation of him? For he was cut down from the land of livers. I smote him for the great trespass of my people. (He was taken from prison and judgment; who shall tell out the generation of him? For he was cut down from the land of the living. I smote him for the great trespass of my people.) [From anguish and from doom he is taken away; the generation of him who shall tell out? For cut away he is from the land of livers. For the hideous guilt of my people I smote him. (He was taken away from anguish and from doom; who shall tell out the generation of him? For he was cut away from the land of the living. I smote him for the hideous guilt of my people.)]

his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

53:9 And he shall give unfaithful men for burying, and rich men for his death; for he did not wickedness, neither guile was in his mouth; (And he shall be buried with unfaithful men, and with rich men in his death; though he did not wickedness, neither guile was in his mouth;) [And give he shall unpious men for burying, and rich men for his death; for-thy that wickedness he did not, nor treachery was in his mouth; (And he shall be buried with unpious men, and with rich men in his death; though he did not wickedness, nor treachery was in his mouth;)]

53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

53:10 and the Lord would defoul him in sickness. If he putteth his life for sin, he shall see (his) seed long enduring, and the will of the Lord shall be directed in his hand. (and the Lord would defoul him with sickness. Yet he putteth his life for sin, and he shall see his seed long enduring, and the purpose of the Lord shall prosper in his hand.) [and the Lord

53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

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would tread him in infirmity. If he shall put his soul for sin, he shall see (his) seed of long age, and the will of the Lord in his hand shall be right ruled (and the will of the Lord shall be right ruled in his hand).]

53:11 For that that his soul travailed, he shall see, and shall be [ful]filled. That my just servant shall justify many men in his knowing, and he shall bear the wickednesses of them (That my just servant shall justify many men by his knowing, and he shall bear the wickednesses of them). [For-thy that he travailed, his soul shall see, and be fulfilled. In his knowing he, my rightwise servant, shall justify many, and the wickednesses of them he shall bear. (For-thy that his soul travailed, he shall see, and be fulfilled. By his knowing, he, my rightwise servant, shall justify many, and he shall bear the wickednesses of them.)]

53:12 Therefore I shall yield, *either deal*, to him full many men, and he shall part the spoils of the strong *fiends* (and he shall part the spoils with the strong); for that that he gave his life into death, and was areckoned with felonious men; and he did away the sin of many men, and he prayed for trespassers. [Therefore I shall deal to him many, and of strong men he shall divide spoils; for-thy that he took into death his life, and with hideous guilters is held; and he the sin of many took, and for trespassers prayed. (Therefore I shall deal many to him, and he shall divide the spoils with the strong men; for-thy that he took his life into death, and was held with hideous guilters; and he took the sin of many, and prayed for trespassers.)]

53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

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Chapter 54

Chapter 54

54:1 Thou barren, that childest not, praise; thou that childest not, sing praising, and make joy; for why many sons be of the forsaken, more than of her that had [the] husband, saith the Lord. [Praise, thou barren, that barest not; greatly sing praising, and hymn, that bare not; for many sons (be) of the deserted, more than of her that had the husband, saith the Lord.]

54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

54:2 Alarge thou the place of thy tent (Enlarge thou the place of thy tent), and stretch forth the skins of thy tabernacles; spare thou not, make long thy ropes, and make firm thy nails. [Alarge the place of thy tent, and the skins of thy tabernacle stretch out; not spare thou, long make thy little cords, and thy nails make fast. (Enlarge the place of thy tent, and stretch out the skins of thy tabernacle; spare thou not, make long thy little cords, and make steadfast thy nails.)]

54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

54:3 For thou shalt pierce to the right side and to the left side (For thou shalt pierce on the right side and on the left side); and thy seed shall inherit heathen men, and shall dwell in forsaken cities. [At the right forsooth and at the left thou shalt pierce; and thy seed Gentiles shall heritage, and desert(ed) cities abide in. (Forsooth thou shalt pierce at the right side and at the left; and thy seed shall heritage the Gentiles, and abide in deserted cities.)]

54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

54:4 Do not thou dread, for thou shalt not be shamed, neither thou shalt be ashamed. For it shall not shame thee; for thou shalt forget the shame of thy youth, and thou shalt no more think on

54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the

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the shame of thy widowhood (and thou shalt think no more on the shame of thy widowhood). [Do thou not dread, for thou shalt not be confounded, nor shamed. Forsooth it shall not shame thee; for of the confusion of thy youth thou shalt forget, and of the reproof of thy widowhood thou shalt record no more. (Do not thou dread, for thou shalt not be confounded, nor shamed. Forsooth it shall not shame thee; for thou shalt forget the confusion of thy youth, and thou shalt remember no more of the reproof of thy widowhood.)]

54:5 For he that made thee, shall be lord of thee; the Lord of hosts *is* his name; and thine again-buyer, the Holy of Israel, shall be called (the) God of all (the) earth. [For lordship shall of thee (he) that made thee; the Lord of hosts his name; and thine again-buyer, the holy of Israel, the God of all earth shall (he) be called. (For he that made thee shall lordship of thee; the Lord of hosts *is* his name; and thine again-buyer, the Holy of Israel, shall be called the God of all the earth.)]

54:6 For the Lord hath called thee as a woman forsaken and mourning in spirit, and (as) a wife, *that is* cast away from youth (and as a young wife *that is* cast away). Thy Lord God said, [For as a woman forsaken and mourning in spirit, called thee the Lord, and (as) a wife from the youth cast away. The Lord thy God said, (For the Lord called thee as a woman forsaken and mourning in spirit, and as a young wife cast away. The Lord thy God said,)]

54:7 At a point in (a) little time, I forsook thee, and I shall gather thee together in great merciful doings. (At a

reproach of thy widowhood any more.

54:5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

54:6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

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point for a little time, I forsook thee; but with great merciful doings I shall gather thee together.) [At a point in (a) little I forsook thee, and in great mercy doings I shall gather thee. (At a point for a little time, I forsook thee; but with great mercy doings I shall gather thee.)]

54:8 In a moment of indignation I hid my face a little from thee, and in mercy everlasting I had mercy on thee, said thine again-buyer, the Lord. (In a moment of indignation I hid my face from thee for a little time; but with everlasting mercy I had mercy on thee, said thy redeemer, the Lord.) [In a moment of indignation I hid my face a little from thee, and in everlasting mercy I had mercy of thee, saith the Lord, thy for-buyer. (In a moment of indignation I hid my face from thee for a little time; but in everlasting mercy I had mercy on thee, saith the Lord, thy again-buyer.)]

54:9 As in the days of Noe, this thing is to me, to whom I swore, that I should no more bring waters of the great flood on the earth; so I swore, that I *shall* be no more wroth to thee, and that I blame not thee. (This thing is to me as in the days of Noah, to whom I swore, that I should no more bring waters of a great flood upon the earth; so I swore, that I *shall* no more be wroth to thee, and that I blame thee not.) [As in the days of Noe, this to me is, to whom I swore, that I should no more bring in the waters of flood upon earth; so I swore, that I wrath not to thee, and blame not thee. (This is to me as in the days of Noah, to whom I swore, that I should no more bring in the waters of the flood upon the earth; so I swore, that I wrath not to thee, and blame

54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

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thee not.}]

54:10 Forsooth (the) hills shall be moved together, and (the) little hills shall tremble together (Forsooth the hills shall be altogether moved, and the little hills shall altogether tremble); but my mercy shall not go away from thee, and the bond of my peace shall not be moved, saith the merciful doer, the Lord. [Mountains forsooth shall be stirred, and hills shall tremble; my mercy forsooth shall not go away from thee, and the bond of my peace shall not be moved, saith the Lord, thy ruther. (Forsooth the mountains shall be stirred, and the hills shall tremble; forsooth my mercy shall not go away from thee, and the bond of my peace shall not be moved, saith the Lord, thy ruther.)]

54:11 Thou little and poor, drawn out by tempest, without any comfort, lo! I shall strew thy stones by order, and I shall found thee in sapphires (and I shall lay thy foundations with sapphires); [Thou poorlet, with tempest all pulled (to pieces), without any comfort, lo! I shall array by order thy stones, and found thee in sapphires (lo! I shall array thy stones by order, and lay thy foundations with sapphires);]

54:12 and I shall set jasper thy towers, and thy gates into graven stones, and all thine ends into desirable stones. (and I shall make thy towers of jasper, and thy gates of engraved stones, and all thy borders of desirable stones.) [and I shall set jasper thy pinnacles, and thy gates into graven stones, and all thy terms into desirable stones. (and I shall set thy pinnacles of jasper, and thy gates of engraved stones, and all thy terms of desirable stones.)]

54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

54:11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

54:12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

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54:13 *And I shall set* all thy sons taught of the Lord (And all thy sons *shall be* taught of the Lord); and the multitude of peace (shall be) to thy sons, [All thy sons (*shall be*) taught of the Lord; and (a) multitude of peace (*shall be*) to thy sons,]

54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

54:14 and thou shalt be founded in rightfulness. Go thou away far from false challenge (Go thou far away from false challenge), for thou shalt not dread; and from dread, for it shall not nigh to thee. [and in rightwiseness thou shalt be founded. Go away afar from wrong challenge, for thou shalt not dread; and from inward fear, for it shall not nigh to thee. (and thou shalt be founded in rightwiseness. Go far away from wrong challenge, for thou shalt not dread; and from inward fear, for it shall not nigh to thee.)]

54:14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

54:15 Lo! a stranger shall come, that was not with me; *he, that was* some time thy comeling, shall be joined to thee (*he that* some time *was* thy comeling, shall be joined to thee).

54:15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

54:16 Lo! I made a smith blowing coals in [the] fire, and bringing forth a vessel into his work; and I have made a slayer, for to lose. (Lo! I made a smith blowing coals in the fire, and that bringeth forth a vessel for his work; and I have made a slayer, for to lose.) [Lo! I shaped a smith blowing in the fire coals, and bringing forth a vessel into his work; and I shaped the slayer, to destroy. (Lo! I shaped a smith blowing coals in the fire, and bringing forth a vessel for his work; and I shaped the slayer, to destroy.)]

54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

54:17 Each vessel which is made against thee, shall not be directed; and in the

54:17 No weapon that is formed against thee shall prosper; and every tongue

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doom thou shalt deem each tongue against-standing thee (Each vessel which is made against thee, shall not prosper; and each tongue standing against thee in doom thou shalt deem). This is the heritage of the servants of the Lord, and the rightfulness of them at me, saith the Lord. [Each vessel that is made against thee, shall not be right ruled; and each tongue withstanding to thee, in doom thou shalt deem (Each vessel that is made against thee, shall not prosper; and each tongue withstanding thee in doom, thou shalt deem). This is the heritage of the servants of the Lord, and the rightwiseness of them with me, saith the Lord.]

Chapter 55

55:1 All that thirst, come ye to waters, and ye that have not silver, haste, buy ye, and eat ye; come ye, buy ye, without silver and without any (ex)changing, wine and milk (come ye, buy ye wine and milk, without silver and without any exchanging). [All ye thirsting, cometh to waters, and ye that have not silver, goeth forth, buyeth, and eateth; cometh, buyeth, without silver and without any chaffering, wine and milk (cometh, buyeth wine and milk, without silver and without any chaffering).]

55:2 Why weigh* ye silver, and not in loaves, and your travail, not in fullness? (Why spend ye silver, but not for loaves, and ye travail, but ye be not fulfilled?) Ye hearing hear me, and eat ye (that which is) good, and your soul shall delight in fatness. [Why put ye up silver, not in loaves, and your travailling, not in filling? Heareth ye hearing me, and eateth good thing, and delight shall in fatness your

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that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Chapter 55

55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

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soul. (Why put ye up silver, but not for loaves, and ye travail, but ye be not fulfilled? Heareth ye those hearing me, and eateth good thing, and your soul shall delight in fatness.)]

55:3 Bow ye [in] your ear, and come ye to me; hear ye, and your soul shall live; and I shall smite with you a covenant everlasting, the faithful mercies of David (and I shall smite with you an everlasting covenant, the faithful mercies of David). [Boweth in your ear, and cometh to me; heareth, and live shall your soul (heareth, and your soul shall live); and I shall smite with you (an) everlasting covenant, the faithful mercies of David.]

55:4 Lo! I gave him (as) a witness to peoples, a duke and a commander to folks. [Lo! (as a) witness I gave him to peoples (Lo! I gave him as a witness to peoples), (a) duke and commander to Gentiles.]

55:5 Lo! thou shalt call folks, which thou knewest not; and folks, that knew not thee, shall run to thee (and folks, that knew thee not, shall run to thee); for thy Lord God, and the Holy of Israel, for he glorified thee. [Lo! the folk of kind, that thou knew not, thou shalt call; and the folk of kind, that thee knew not, to thee shall run (and the folk of kind, that knew thee not, shall run to thee); for the Lord thy God, and the holy of Israel, for he glorified thee.]

55:6 Seek ye the Lord, while he may be found; call ye him to help (call ye him for help), while he is nigh. [Seek ye the Lord, while he may be found; inwardly calleth him, while he is nigh.]

55:7 An unfaithful man forsake his way,

55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.

55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

55:7 Let the wicked forsake his way,

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and a wicked man *forsake* his thoughts; and turn he again to the Lord, and he shall have mercy on him, and to our God, for he is much to forgive (for he will forgive much). [Forsake the unpious his way, and the wicked man his thoughts; and turn again to the Lord, and he shall have mercy of him, and to our God, for much he is to forgive. (The unpious forsake his way, and the wicked man his thoughts; and turn again to the Lord, and he shall have mercy on him, and to our God, for he will forgive much.)]

55:8 For why my thoughts *be* not your thoughts, and my ways *be* not your ways, saith the Lord. [Forsooth not my thinkings your thinkings (Forsooth my thinkings be not your thinkings), nor my ways your ways, saith the Lord.]

55:9 For as (the) heavens be raised (up) from (the) earth, so my ways be raised (up) from your ways, and my thoughts from your thoughts. [For as enhanced be heavens from earth, so enhanced be my ways from your ways, and my thoughts from your thoughts. (For as the heavens be enhanced from the earth, so my ways be enhanced from your ways, and my thoughts from your thoughts.)]

55:10 And as rain and snow cometh down from (the) heaven(s), and turneth no more again thither, but it filleth, *or maketh moist*, the earth, and besheddeth it, and maketh it to burgeon, and giveth seed to him that soweth, and bread to him that eateth, [And (in) what manner cometh down weather and snow from heaven, and thither no more is turned again (and thither is no more turned again), but drunkeneth the earth, and poureth into it, and

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and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

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to burgeon maketh it (and maketh it to burgeon), and giveth seed to the sower, and bread to the eater,]

55:11 so shall be my word, that shall go out of my mouth. It shall not turn again void to me, but it shall do whatever things I would (but it shall do whatever things I desire), and it shall have prosperity in these things to which I sent it. [so shall be my word, that shall go out of my mouth. It shall not be turned again void to me, but shall do whatever things I would, and shall be wellcome in those things to which I send it;]

55:12 For ye shall go out in gladness, and ye shall be led forth in peace; (the) mountains and (the) little hills shall sing praising before you, and all the trees of the country shall make joy with (their) hand(s). [for in gladness ye shall go out, and in peace ye shall be led thence. Mountains and hills shall sing before you, and all the trees of the region shall clap for joy with hand(s). (for ye shall go out in gladness, and ye shall be led thence in peace. Mountains and hills shall sing praising before you, and all the trees of the region shall clap for joy with their hands.)]

55:13 A fir tree shall go up for a gorse, *either furze*, and a myrtle tree shall wax for a nettle; and the Lord shall be named into a sign everlasting, that shall not be done away. (A fir tree shall go up for a gorse, *either furze*, and a myrtle tree shall wax for a nettle; and it shall be to the Lord for a name, an everlasting sign, that shall not be done away.) [For the thorny herb that is called *saliunca*, shall go up a fir tree, and for the nettle shall grow the tree that is called myrtle; and the Lord shall be

55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

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named into an everlasting token, that shall not be done away (and it shall be to the Lord for a name, an everlasting token, that shall not be done away).]

Chapter 56

56:1 The Lord saith these things, Keep ye doom, and do ye rightfulness, for why mine health is nigh, that it come, and my rightfulness, that it be showed. [These things saith the Lord, Keepeth doom, and doeth rightwiseness, for nigh is mine health, that it come (for mine health is nigh, that it come), and my rightwiseness, that it be opened.]

56:2 Blessed *is* the man, that doeth this, and the son of man, that shall take this; keeping the sabbath, that he defoul not it (that he defoul it not), keeping his hands, that he do not any evil. [Blessful the man, that doeth that, and the son of man, that shall take this; keeping the sabbath, lest he defoul it, keeping his hands, lest he do any evil.]

56:3 And say not the son of a comeling, that cleaveth fast to the Lord, saying (And the son of a comeling, that cleaveth fast to the Lord, say not), By separating the Lord shall part me from his people; and a gelding, *either a chaste man*, say not, Lo! I *am* a dry tree. [And say not the son of the comeling, that cleaveth to the Lord, saying, By severing shall divide me the Lord from his people; and say not the gelding, Lo! I a dry tree. (And the son of the comeling, that cleaveth to the Lord, say not, By severing the Lord shall divide me from his people; and the gelding say not, Lo! I a dry tree.)]

Chapter 56

56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

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56:4 For the Lord saith these things to (the) geldings, that keep my sabbaths, and choose what things I would, and hold my bond of peace. [For these things saith the Lord to geldings, who keep my sabbaths, and choose that (that) I would, and hold my peace covenant.]

56:4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

56:5 I shall give to them a place in mine house, and (with)in my walls, and the best name, (better than that) of sons and (of) daughters; I shall give to them a name everlasting, that shall not perish (I shall give them an everlasting name, that shall not perish). [I shall give to them in mine house and (with)in my walls a place, and a better name (than that) of sons and daughters; an everlasting name I shall give to them, that shall not perish. (I shall give to them a place in mine house and within my walls, and a better name than that of sons and daughters; I shall give them an everlasting name, that shall not perish.)]

56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

56:6 And *I shall bring in to bless* the sons of a comeling, that cleave fast to the Lord, that they worship him, and love his name, that they be to him into servants; each man keeping the sabbath, that he defoul it not, and holding (on to) my bond of peace (and that taketh hold of my bond of peace); [And the sons of the comeling, that cleave to the Lord, that they praise him, and love his name, that they be to him into servants; each keeping sabbath, lest he defoul it, and the holding (of) my peace covenant (and that taketh hold of my peace covenant);]

56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

56:7 I shall bring them into mine holy hill, and I shall make them glad in the house of my prayer; their burnt

56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings

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sacrifices and their slain sacrifices shall please me on mine altar; for why mine house shall be called an house of prayer to all peoples, (I shall bring them to mine holy hill, and I shall make them glad in the house of my prayer; their burnt sacrifices and their slain sacrifices shall be acceptable upon mine altar; for why mine house shall be called an house of prayer for all peoples,) [I shall bring them into mine holy hill, and (make) glad them in the house of mine orison; the burnt sacrifices of them and their victory sacrifices shall please to me upon mine altar; for mine house the house of orison shall be called to all peoples, (I shall bring them to mine holy hill, and make them glad in the house of mine orison; the burnt sacrifices of them and their victory sacrifices shall please me upon mine altar; for mine house shall be called the house of orison for all peoples,)]

56:8 saith the Lord God, that gathereth together the scattered men of Israel. Yet I shall gather together to him all the gathered men thereof. [saith the Lord God, that gathereth together the scattered of Israel. Yet I shall gather to him all his gathered together.]

56:9 All beasts of the field, come ye to devour, (and) all beasts of the forest. (All beasts of the field, and all beasts of the forest, come ye to devour.) [All beasts of the field, cometh to devour, (and) all ye beasts of the wild wood.]

56:10 All the beholders thereof *be* blind, all they knew not (they all knew not); dumb dogs, that be not able to bark; seeing vain things, sleeping, and loving dreams; [His tooters all blind, all they

and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

56:8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

56:9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

56:10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

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unknew (His watchmen all *be* blind, they all knew not); dumb dogs not able to bark; seeing vain things, sleeping, and loving swevens;]

56:11 and (they be) most unshamefast dogs (that) knew not fullness. Those shepherds knew not understanding; all they bowed into their (own) way, each man to his avarice, from the highest unto the last. (and they be most unshamefast dogs that can never know fullness. They be shepherds that knew not understanding; they all bowed into their own way, each man to his avarice, from the highest unto the last.)

56:12 Come ye, take we wine, and be we filled of drunkenness; and it shall be as to day, so and to morrow, and much more. (Come ye, take we wine, and be we filled with drunkenness; and to morrow shall be as to day, and even much more.) [Cometh, take we wine, and be we full-filled with drunkenness; and it shall be as to day, so and to morrow, and much more. (Cometh, take we wine, and be we filled full with drunkenness; and to morrow shall be as to day, and even much more.)]

Chapter 57

57:1 A just man perisheth, and none is that thinketh (on it) in his heart; and men of mercy be gathered together, for none there is that understandeth; for why a just man is gathered from the face of malice. (A just man perisheth, and none is that thinketh on it in his heart; and men of mercy be taken away, and none is that understandeth; but a just man is taken away from the face of malice.) [The rightwise man perisheth, and

56:11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

56:12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

Chapter 57

57:1 The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

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there is not that bethink (on it) in his heart;
and men of mercy be gathered (to their
people), for there is not that understand; from
the face forsooth of malice gathered is the
rightwise (forsooth the rightwise is taken away
from the face of malice).]

57:2 Peace come, (and) rest he in his
bed, that went in his directing. (Peace
come, and rest he in his bed, each one
that hath gone in his uprightness.)
[Come peace, rest it in his bed (Come peace,
and rest he in his bed), (each one) that went in
his right ruling.]

57:3 But ye, sons of the seeker of false
divining by (the) chittering of birds,
nigh hither, the seed of (an) adulteress,
and of a whore. (But nigh hither, ye
sons of the seeker of false divining by
the chittering of birds, the seed of an
adulteress, and a whore.) [Ye forsooth
nigheth hither (Forsooth ye nigheth hither),
sons of a witch, the seed of (an) adulteress, and
of a fornicary.]

57:4 On whom scorned ye? on whom
made ye great the mouth, and putted
out the tongue? (Against whom scorned
ye? against whom made ye great the
mouth, and stuck out the tongue?)
Whether ye *be* not cursed sons, a seed of
lies*?

57:5 which be comforted in gods (which
be comforted with gods), under each
tree full of boughs, and (who) offer little
children in strands, under (the) high
stones. [that be comforted in gods, under
each branchy tree, (and) offering little children
in streams, under stones standing over.]

57:2 He shall enter into peace: they
shall rest in their beds, each one walking
in his uprightness.

57:3 But draw near hither, ye sons of
the sorceress, the seed of the adulterer
and the whore.

57:4 Against whom do ye sport
yourselves? against whom make ye a
wide mouth, and draw out the tongue?
are ye not children of transgression, a
seed of falsehood,

57:5 Enflaming yourselves with idols
under every green tree, slaying the
children in the valleys under the cliffs of
the rocks?

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57:6 Thy part *is* in the parts of the strand, this is thy part; and to them thou sheddest out (a) moist offering, thou offeredest (a) sacrifice. Whether I shall not have indignation on these things? [In parts of the stream thy part, this is thy lot; and to them thou pourest out sacrifice of liquors, (thou) offeredest sacrifice. Whether upon these things I shall not disdain? (Thy part *is* in parts of the stream, this is thy lot; and to them thou pourest out a liquid sacrifice, thou offeredest a sacrifice. Whether I shall not have disdain upon these things?)]

57:7 Thou puttedest thy bed on an high hill and enhanced, and thither thou ascendedest to offer sacrifices; (Thou puttedest thy bed upon an high and enhanced hill, and thither thou ascendedest to offer sacrifices;) [Upon an high hill and enhanced, thou puttedest thy bed (Thou puttedest thy bed upon an high and enhanced hill), and thither thou ascendedest that thou offer hosts;]

57:8 and thou settedest thy memorial behind the door, and behind the post. For besides me, thou uncoveredest *thee* (to another), and tookest (in) [the] adulterer; thou alargedest thy bed, and madest a bond of peace with them; thou lovedest the bed of them with (an) open hand, [and behind the door, and behind the post, thou settedest thy mind-token (thou settedest thy token of mind). For besides me, thou discoveredest (*thee* to another), and took (in) the adulterer; thou spreadest thy bed, and covenantedest with them a peace covenant; thou lovedest the bedding of them with (an) open hand,]

57:9 and adornedest thee with [the]

57:6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

57:7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

57:8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

57:9 And thou wentest to the king with

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king's ointment, and thou multipliedest thy pigments; thou sentest far thy messengers, and thou art made low unto hells (thou sentest thy messengers far and wide, even down unto hell). [and adornedest thee with the king's ointment, and multipliedest thy pigments; and sentest thy legates afar, and meeked thou art unto hell (and thou art meeked unto hell).]

ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

57:10 Thou travailedest in the multitude of thy way, and saidest not, I shall rest; thou hast found the way of thine hand, therefore thou prayedest not.

57:10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

57:11 For what thing dreadedest thou busy, for thou liedest, and thoughtest not on me? And thou thoughtest not in thine heart, that I am still, and as not seeing; and thou hast forgotten me. (For what thing thou busily dreadedest, for thou liedest, and thoughtest not on me? And thou thoughtest not in thine heart, for I was still, and as not seeing; and thou hast forgotten me.) [For which thou dreadedest, for thou liedest, and of me thou recordedest not, nor thoughtest in thine heart, for I (was) still, and as not seeing; and of me thou forgot. (For which thou dreadedest, for thou liedest, and thou rememberedest me not, nor thoughtest in thine heart, for I was still, and as not seeing; and thou forgot me.)]

57:11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

57:12 I shall tell [out] thy rightfulness, and thy works shall not profit to thee. [I shall tell out thy rightwiseness, and thy works shall not profit to thee.]

57:12 I will declare thy righteousness, and thy works; for they shall not profit thee.

57:13 When thou shalt cry, thy gathered *treasures* deliver thee; and the wind shall take away all them, a blast shall do

57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall

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away *them*; but he that hath trust on me, shall inherit the land, and shall have in possession mine holy hill. (When thou shalt cry, let thy gathered *treasures* deliver thee; but the wind shall take them all away, a blast shall do *them* away; but he that hath trust in me, shall inherit the land, and shall have in possession mine holy hill.) [When thou shalt cry, deliver thee thy gathered; and all them shall bear away the wind, and shall take away the weather; who forsooth hath trust of me, shall inherit the earth, and wield mine holy mountain. (When thou shalt cry, let thy gathered deliver thee; but the wind shall bear them all away, and the weather shall take *them* away; forsooth who hath trust in me, shall inherit the earth, and wield mine holy mountain.)]

57:14 And I shall say, Make ye (a) way, give ye journey, bow ye from the path, do ye away hurtings from the way of my people. [And I shall say, Way maketh (Maketh a way), giveth going, boweth down from the path, taketh away hurting things from the way of my people.]

57:15 For the Lord high, and enhanced, saith these things, that dwelleth in everlastingness, and his holy name in high *place*, and that dwelleth in holy(ness), and with a contrite, *either full sorry*, and meek spirit, that he quicken the spirit of meek men, and quicken the heart of contrite men. (For the high and enhanced Lord saith these things, that dwelleth in everlastingness, and his holy name that dwelleth in high and holy *place*, and with a contrite, *either full sorry*, and meek spirit, that he quicken the spirit of meek men, and quicken the

take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

57:14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

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heart of contrite men.) [For these things saith the high Lord, and enhanced, abiding (in) the everlastingness, and his holy name in high, and in holy dwelling, and with the contrite and meeked spirit, that he quicken the spirit of meek men, and quicken the heart of contrite men. (For these things saith the high and enhanced Lord, abiding in the everlastingness, and his holy name dwelling in high, and holy *place*, and with the contrite and meeked spirit, that he quicken the spirit of meek men, and quicken the heart of contrite men.)]

57:16 For I shall not strive without end, neither I shall be wroth unto the end; for why a spirit shall go out from my face, and I shall make blasts (for why a breath went out from my face, and I made living souls). [Forsooth not into evermore I shall strive, nor unto the end I shall wrath; for a spirit from my face shall go out, and blasts I shall make. (Forsooth I shall not strive into evermore, nor I shall wrath unto the end; for a spirit shall go out from my face, and I shall make blasts.)]

57:17 I was wroth for the wickedness of his avarice, and I smote him. I hid my face from thee (I hid my face from him), and I had indignation; and he went without steadfast dwelling, in the way of his heart. [For the wickedness of his avarice I wrathed, and smote him. I hid from thee my face (I hid my face from him), and (was) indignant; and he went away vagrant in the way of his heart.]

57:18 I saw his ways, and I healed him, and I brought him (back) again; and I gave comfortings to him, and to the mourners of him. [His ways I saw (I saw his ways), and healed him, and (I) brought him

57:16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

57:17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

57:18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

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(back) again; and I yielded comforting to him,
and to his wailers.}]

57:19 I made the fruit of (the) lips,
peace, peace to him that is far, and to
him that *is* nigh, said the Lord; and I
healed him. [I shaped (the) fruit of (the) lips,
peace, peace to him that is afar, and (to him)
that (*is*) nigh, saith the Lord; and I healed
him.}]

57:20 But wicked men *be* as the boiling
sea, that may not rest; and the waves
thereof float again into defouling, and
fen (and the waves thereof flow again
into defouling and fen). [Unpious men
forsooth as the boiling sea, that rest may not;
and redound his floods into treading, and clay.
(Forsooth unpious men *be* as the boiling sea,
that may not rest; and his floods redound into
treading and clay.}]

57:21 The Lord God said, Peace is not to
wicked men. [There is not peace, saith the
Lord God, to unpious men.}]

Chapter 58

58:1 Cry thou, cease thou not; as a
trump enhance thy voice (enhance thy
voice as a trump), and show thou to my
people their great trespasses, and to the
house of Jacob their sins. [Cry, not cease
thou; as a trump enhance thy voice, and tell
out to my people the hideous guilts of them,
and to the house of Jacob their sins. (Cry, cease
thou not; enhance thy voice as a trump, and
tell out to my people the hideous guilts of
them, and to the house of Jacob their sins.}]

58:2 For they seek me from day into
day, and they will (to) know my ways

57:19 I create the fruit of the lips; Peace,
peace to him that is far off, and to him
that is near, saith the LORD; and I will
heal him.

57:20 But the wicked are like the
troubled sea, when it cannot rest, whose
waters cast up mire and dirt.

57:21 There is no peace, saith my God,
to the wicked.

Chapter 58

58:1 Cry aloud, spare not, lift up thy
voice like a trumpet, and show my
people their transgression, and the
house of Jacob their sins.

58:2 Yet they seek me daily, and
delight to know my ways, as a nation

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(and they delight to know my ways); as a folk, that hath done rightfulness, and that hath not forsaken the doom of their God; they pray (of) me (the) dooms of rightfulness, and *they* will (to) nigh to God (and *they* delight to nigh to God). [Me forsooth from day into day they seek, and (to) know my ways they desire; as a folk of kind, that rightwiseness had done, and that the doom of his God forsook not; they pray (of) me dooms of rightwiseness, and (to) nigh to God they desire. (Forsooth they seek me from day to day, and they desire to know my ways; as a folk of kind, that had done rightwiseness, and that forsook not the doom of his God; they pray of me the dooms of rightwiseness, and they desire to nigh to God.)]

58:3 Why fasted we, and thou beheldest not; (why) we meeked our souls, and thou knewest not? Lo! your will is found in the day of your fasting, and ye ask all your debtors. (Why fasted we, if thou beheldest not? why meeked we our souls, if thou knewest not? Lo! your desire is found on the day of your fasting, and ye oppress all your workers.) [Why have we fasted, and thou hast not beheld; we have meeked our souls, and thou hast not known? Lo! in the day of your fasting is found your own will, and all your debtors ye plead (Lo! your own will is found in the day of your fasting, and ye oppress all your workers).]

58:4 Lo! ye fast to chidings and strivings, and smite with the fist wickedly (and wickedly smite with the fist). Do not ye fast, as *ye have* unto this day, that your cry be heard on high. [Lo! to pleas and to strives ye fast, and smite with the fist unpiously. Doeth not fast, as unto this

that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

58:3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

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day, that heard be in height your cry. (Lo! ye fast to pleas and to strives, and unpiously smite with the fist. Doeth not fast, as unto this day, that your cry be heard in heights.)]

58:5 Whether such is the fasting which I choose, a man to torment his soul by (a) day? whether to bind his head as a circle, and to make ready a sackcloth and ashes (to lie upon)? Whether thou shalt call this a fasting, and a day acceptable to the Lord? (Whether such is the fasting which I choose, a day for a man to torment his soul? whether to bow down his head as a bulrush, and to make ready sackcloth and ashes to lie upon? Whether thou shalt call this a fast, and an acceptable day to the Lord?) [Whether such is the fasting that I choose, by the day a man to torment his soul? whether to bind together as a circle his head, and sackcloth and ashes to array? Whether this I called fasting, and an acceptable day to the Lord? (Whether such is the fasting that I choose, a day for a man to torment his soul? whether to bow down his head as a bulrush, and to array sackcloth and ashes to lie upon? Whether I called this fasting, and an acceptable day to the Lord?)]

58:6 Whether not this is more the fasting, which I choose? (Whether this is not more the fasting which I choose?) (To) Unbind thou the bindings together of unpiety, *either of cruelty*, (to) release thou [the] burdens pressing down; (to) deliver thou them free, that be broken, and (to) break thou each burden. [Whether not this is more (the) fasting that I choose? (To) Unbind thou the together bindings of unpiety, (to) loose the bundles down bearing; (to) let them that be broken,

58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

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(go) free, and each charge (to) break. (Whether this is not more the fasting that I choose? To unbind thou the bindings together of unpiusness, to loose the bundles bearing down; to let them that be broken, go free, and to break each charge.)]

58:7 Break thy bread to the hungry man, and bring into thine house needy men and harbourless (and bring into thine house needy and harbourless men); when thou seest a naked man, cover thou him, and despise not thy flesh, *that is, (thy) brother or sister*. [Break to the hungry thy bread, and the helpless and vagrant bring into thine house; when thou shalt see the naked, cover him, and thy flesh thou shalt not despise. (Break thy bread to the hungry, and bring the helpless and vagrant into thine house; when thou shalt see the naked, cover him, and thou shalt not despise thine own flesh.)]

58:8 Then thy light shall break out as the morrowtide, and thine health shall rise full soon; and thy rightfulness shall go before thy face, and the glory of the Lord shall gather thee *to rest* (and the glory of the Lord shall protect thee). [Then shall break out as morrowtide thy light, and thine health sooner shall spring; and before thy face shall go thy rightwiseness, and the glory of the Lord shall gather thee. (Then thy light shall break out as the morrowtide, and thine health shall spring sooner; and thy rightwiseness shall go before thy face, and the glory of the Lord shall gather thee.)]

58:9 Then thou shalt call to help (Then thou shalt call for help), and the Lord shall hear; thou shalt cry, and he shall say, Lo! I am present, for I am merciful,

58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke,

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thy Lord God. If thou takest away the chain from the midst of thee, and ceapest to hold forth the finger, and to speak that that profiteth not; [Then thou shalt inwardly call, and the Lord shall hear; thou shalt cry, and he shall say, Lo! I am nigh, for merciful I am (for I am merciful), the Lord thy God. If thou take away from thy middle the chain, and cease the finger to stretch out, and to speak that (that) profiteth not (If thou take away the chain from thy middle, and cease to stretch out the finger, and to speak that that profiteth not);]

58:10 when thou sheddest out thy soul to an hungry man, and [ful]fillest a soul *that is* tormented, thy light shall rise in darkneses, and thy darkneses shall be as midday. [when thou shalt pour out to the hungry thy soul, and the tormented life thou shalt fulfill, spring shall in darkneses thy light, and thy darkneses shall be made as midday. (when thou shalt pour out thy soul to the hungry, and thou shalt fulfill the tormented life, thy light shall spring in darkneses, and thy darkneses shall be made as midday.)]

58:11 And the Lord thy God shall give ever[more] rest to thee, and shall [ful]fill thy soul with shinings, and shall deliver thy bones (And the Lord thy God shall give rest to thee evermore, and shall fulfill thy soul in shimmering heat, and shall deliver thy bones); and thou shalt be as a watered garden, and as a well of waters, whose waters shall not fail. [And rest give to thee shall the Lord thy God evermore, and fulfill he shall in shining thy soul, and thy bones deliver (And the Lord thy God shall give rest to thee evermore, and he shall fulfill thy soul in shimmering heat, and shall deliver thy bones);

the putting forth of the finger, and speaking vanity;

58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

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and thou shalt be as a watery garden, and as a well of waters, whose water shall not fail.}]

58:12 And the forsaken things of (the) world's shall be builded in thee (And they that be of thee shall build up the forsaken things of the world), and thou shalt raise (up) the foundations of generation and generation; and thou shalt be called, A builder of hedges, turning away the paths of wickednesses. [And built up shall be in thee the deserts of (the) world's, the foundations of generations and of generations thou shalt rear (And the deserted places of the world shall be built up by those of thee, and thou shalt rear the foundations of generations and of generations); (and) thou shalt be called, A builder up of hedges, turning away the paths of wickednesses.}]

58:13 If thou turnest away thy foot from the sabbath, to do thy [own] will in mine holy day; and callest the sabbath delicate, and holy, the glorious of the Lord; and glorifiest him, while thou doest not thy ways, and thy (own) will is not found, that thou speak a word; (If thou turnest thy foot away from the sabbath, from doing thine own will in mine holy day; and callest the sabbath a delight, and the holy of the Lord, and glorious; and glorifiest him, while thou doest not thine own ways, and thine own will is not found, when thou speak a word;) [If thou turn away from the sabbath thy foot, to do thine own will in mine holy day; and callest a delicate sabbath, and the holy of the Lord, glorious; and glorifiest him, while thou doest not thy ways, and is not found thine own will, that thou speak a word; (If thou turn thy foot away from the sabbath,

58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

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from doing thine own will in mine holy day;
and callest the sabbath a delight, and the holy
of the Lord, and glorious; and glorifiest him,
while thou doest not thine own ways, and
thine own will is not found, when thou speak a
word;)]

58:14 then thou shalt delight on the
Lord (then thou shalt delight in the
Lord), and I shall raise thee [up] on the
highness of the earth, and I shall feed
thee with the heritage of Jacob, thy
father; for why the mouth of the Lord
spake (it). [then thou shalt delight upon the
Lord, and I shall rear thee up upon the heights
of the earth, and shall feed thee with the
heritage of Jacob, thy father; the mouth
forsooth of the Lord spake (forsooth the mouth
of the Lord spake it).]

58:14 Then shalt thou delight thyself in
the LORD; and I will cause thee to ride
upon the high places of the earth, and
feed thee with the heritage of Jacob thy
father: for the mouth of the LORD hath
spoken it.

Chapter 59

Chapter 59

59:1 Lo! the hand of the Lord is not
abridged, that he may not save, neither
his ear is made hard, that he hear not
(that he not hear); [Lo! there is not
abridged the hand of the Lord, that save he
may not, nor aggrieved is his ear, that he full
out hear not; (Lo! there is not abridged the
hand of the Lord, that he may not save, nor
aggrieved is his ear, that he full out not hear;)]

59:1 Behold, the LORD'S hand is not
shortened, that it cannot save; neither
his ear heavy, that it cannot hear:

59:2 but your wickednesses have parted
betwixt you and your God (but your
wickednesses have separated you and
your God), and your sins have hid his
face from you, that he should not hear.
[but your wickednesses divided between you
and your God, and your sins hid his face from
you, that he full out hear not. (but your
wickednesses divided you and your God, and
your sins hid his face from you, that he full out

59:2 But your iniquities have separated
between you and your God, and your
sins have hid his face from you, that he
will not hear.

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not hear.}]

59:3 For why your hands be defouled with blood, and your fingers with wickedness; your lips spake lying*, and your tongue speaketh wickedness. [Forsooth your hands be defouled with blood, and your fingers with wickedness; your lips spake leasing, and your tongue wickedness speaketh (and your tongue speaketh wickedness).]

59:4 None there is, that calleth rightfulness to help, and none (there) is, that deemeth verily (that verily deemeth); but they trust in nought, and speak vanities; they conceived travail, and childed wickedness. [There is not, that inwardly call (in) rightwiseness, nor there is, that deem verily (that verily deem); but they trust in thing of nought, and speak vanities; they conceived travail, and bare wickedness.]

59:5 The have broken eggs of snakes, and made webs of an araneid; he that eateth of the eggs of them, shall die, and that that is nursed, *or hatched*, shall break out into a cockatrice. [The eggs of adders they brake, and the webs of an araneid they wove/they weaved (They brake the eggs of adders, and they wove/they weaved the webs of an araneid); who shall eat of the eggs of them, shall die, and that (that) is hatched, shall break out into a cockatrice.]

59:6 The webs of them shall not be into (a) cloak*, neither they shall be covered with their works; the works of them *be* unprofitable works, and the work of wickedness *is* in the hands of them. [The webs of them shall not be into clothing, nor they shall be covered with their works; the

59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

59:5 They hatch cockatrice¹ eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

59:6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

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works of them works unprofitable (the works of them *be* unprofitable works), and the work of wickedness (*is*) in their hands.}]

59:7 The feet of them run to evil, and haste to shed out innocent blood; the thoughts of them *be* unprofitable thoughts; destroying and defouling *be* in the ways of them. [The feet of them to evil run, and hie, that they shed out innocent blood; the thoughts of them thoughts unprofitable; wasting and treading in the ways of them. (The feet of them run to evil, and hie, that they shed out innocent blood; the thoughts of them *be* unprofitable thoughts; wasting and treading *be* in the ways of them.)]

59:8 They knew not the way of peace, and doom is not in the goings of them; the paths of them *be* bowed to them (the paths of them *be* crooked); each that treadeth in those, knoweth not peace. [The way of peace they knew not, and there is not doom in the goings of them; the paths of them in-bowed *be* to them; each that treadeth in them, unknoweth peace. (They knew not the way of peace, and there is not doom in the goings of them; the paths of them *be* bowed in to them; each that treadeth in them, knoweth not peace.)]

59:9 Therefore doom is made far from us, and rightfulness shall not take us; we abided light, and lo! darkneses *there be; we abided* shining, and we went in darkneses./we abide light, and lo! darkneses *be; we abide* shining, and we went in darkneses (but we go in darkness). [For that (pro)longed out is from us doom, and shall not take us rightwiseness; we have abided light, and lo! darkneses; shining, and in darkneses we have gone. (For

59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

59:8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

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that doom is prolonged out from us; and rightwiseness shall not take us; we have abided light, and lo! darkneses; shining, but we have gone in darkness.}]

59:10 We groped as blind men the wall, and we as without eyes touched; we stumbled in midday, as in darkneses, in dark places, as dead men. (We grope the wall as blind men, and we touch, as those without eyes; we stumble in midday, as in darkneses, in dark places, as dead men.) [We have groped as blind men the wall, and as (those) without eyes we have feeled (We have groped the wall as blind men, and we have feeled, as those without eyes); we have stumbled in midday, as in darkneses, in misty things, as (the) dead.]

59:11 All we shall roar as bears (We shall all roar as bears), and we shall wail thinking as culvers; we abided doom, and none there is (and there is none); *we abided* health, and it is made far from us./we abide doom, and none is; *we abide* health, and it is made far from us. [We shall roar as bears all, and as culvers bethinking we shall wail (We shall all roar as bears, and we shall wail bethinking as culvers); we have abided doom, and there is not; health, and it is (pro)longed (far) away from us.]

59:12 For why our wickedneses be multiplied before thee, and our sins answered to us; for our great trespasses *be* with us, and we knew our wickedneses, [Multiplied be forsooth our wickedneses before thee, and our sins answered to us; for our hideous guilts (*be*) with us, and our wickedneses, we have known, (Forsooth our wickedneses be multiplied before thee, and our sins answered to us; for

59:10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

59:11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

59:12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

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our hideous guilts *be* with us, and we have known our wickednesses,)]

59:13 to do sin, and to lie against the Lord. And we be turned away, that we went not after the back of our God, that we speak false challenge, and trespassing. We conceived, and spake of (the) heart words of leasing (We conceived, and spake from the heart words of lying); [to sin, and to lie against the Lord. And we be turned away, that we go not behind the back of our God, that we speak wrong challenge, and trespassing. We conceived, and spake of (the) heart words of leasing;]

59:14 and doom was turned aback, and rightfulness stood [a]far (off); for why truth fell down in the street, and equity, *either evenness*, might not enter. [and turned is backward doom, and rightwiseness afar stood; for fallen hath in the street truth, and equity might not enter in. (and doom was turned backward, and rightwiseness stood afar off; for truth hath fallen in the street, and equity might not enter in.)]

59:15 And truth was made into forgetting, and he that went away from evil, was open to prey, *either robbing*. And the Lord saw (it), and it appeared evil in his eyes, for there is no doom (for there was no doom).

59:16 And God saw, that a man is not, and he was anguished, for none there is that runneth to (help). And his arm shall save to himself, and his rightfulness itself shall confirm him. (And God saw, that there was no man, and he was anguished, that there was

59:13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

59:14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

59:15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

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none that runneth to help. And so his own arm shall save him, and his own rightfulness shall confirm him.) [And God saw, for there is not a man, and (he) sorrowed, for there is not that against-come (to help). And he shall save to him his arm (And so his own arm shall save him), and his (own) rightwiseness, it shall confirm him.]

59:17 He is clothed with rightfulness as with an habergeon, and the helmet of health *is* in his head (and the helmet of health *is* on his head); he is clothed with [the] clothes of vengeance, and he is covered as with a mantle of fervent working. [He is clothed with rightwiseness as with an habergeon, and the helmet of health in his head; he is clothed with the clothings of vengeance, and covered with the mantle of jealousy.]

59:18 As to vengeance, as to yielding of indignation to his enemies, and to requiting of time to his adversaries, he shall yield while to [the] isles. [So to vengeance, as to yielding of indignation to his far enemies, and while to his nigh enemies, to the isles while he shall yield (to the isles he shall yield while).]

59:19 And they that be at the west, shall dread the name of the Lord, and they that be at the rising of the sun, *shall dread* the glory of him; when he shall come as a violent flood, whom the spirit of the Lord compelleth. [And dread shall (they) that be from the west the name of the Lord, and (they) that (be) from the rising of the sun, his glory; when he shall come as a violent flood, whom the spirit of the Lord constraineth. (And they that be from the west shall dread the name of the Lord, and they that

59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

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be from the rising of the sun, his glory; when he shall come as a violent flood, whom the spirit of the Lord constraineth.)}

59:20 When [the] again-buyer shall come to Zion, and to them that go again from wickedness in Jacob, saith the Lord. (When the redeemer shall come to Zion, and to them that turn away from wickedness in Jacob, saith the Lord.) [And come shall the again-buyer of Zion, and to them that turn again from wickedness in Jacob, saith the Lord. (And the again-buyer shall come to Zion, and to them that turn away from wickedness in Jacob, saith the Lord.)]

59:21 This *is* my bond of peace with them, saith the Lord; My spirit which is in thee (My spirit which is on thee), and my words which I have set in thy mouth, shall not go away from thy mouth, and from the mouth of thy seed, saith the Lord, from henceforth and till into without end. [This my peace covenant with them, saith the Lord; My spirit that is in thee, and my words that I have set in thy mouth, shall not go away from thy mouth, and from the mouth of thy seed, saith the Lord, from now and unto evermore.]

Chapter 60

60:1 Rise thou, Jerusalem, be thou lightened, for thy light is come, and the glory of the Lord is risen on thee. [Rise, be thou lighted, Jerusalem, for come is thy light, and the glory of the Lord upon thee is sprung. (Rise, be thou lighted, Jerusalem, for thy light is come, and the glory of the Lord is sprung upon thee.)]

59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Chapter 60

60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

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60:2 For lo! darkneses shall cover the earth, and mist *shall cover* peoples; but the Lord shall rise [up]on thee, and his glory shall be seen in thee (and his glory shall be seen upon thee).

60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

60:3 And heathen men shall go in thy light, and kings in the shining of thy rising. (And heathen men shall come to thy light, and kings to the shining of thy rising.) [And go shall Gentiles in thy light, and kings in the shining of thy rising. (And the Gentiles shall go in thy light, and kings in the shining of thy rising.)]

60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

60:4 Raise (up) thine eyes in compass, and see; all these men be gathered together, they be come to thee; thy sons shall come from [a]far, and thy daughters shall rise from the side (and thy daughters shall rise from thy side).

60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

60:5 Then thou shalt see, and shalt flow (together); and thine heart shall wonder, and shall be alarged, when the multitude of the sea is converted to thee, the strength of heathen men is come to thee; [Then thou shalt see, and have plenty; and marvel, and be spread abroad shall thine heart, when converted shall be to thee the multitude of the sea, the strength of Gentiles shall come to thee; (Then thou shalt see, and have plenty; and thine heart shall marvel, and be spread abroad, when the multitude of the sea shall be converted to thee, the strength of Gentiles shall come to thee;)]

60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

60:6 the flowing of camels shall cover thee, the leaders of dromedaries of Midian and of Ephah (the multitude of camels shall cover thee, the dromedaries of Midian and of Ephah); all men of

60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of

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Sheba shall come, bringing gold and incense, and telling praising to the Lord. [the flowing of camels shall cover thee, dromedaries of Midian and Ephah; all (they) from Sheba shall come, gold and incense bringing, and praising to the Lord telling. (the multitude of camels shall cover thee, the dromedaries of Midian and of Ephah; they all shall come from Sheba, bringing gold and incense, and telling praising to the Lord.)]

60:7 Each sheep of Kedar shall be gathered to thee, the rams of Nebaioth shall minister to thee; they shall be offered on mine acceptable altar, and I shall glorify the house of my majesty. [Each beast of Kedar shall be gathered to thee, wethers of Nebaioth shall serve to thee; they shall be offered upon my pleasable altar, and the house of my majesty I shall glorify (and I shall glorify the house of my majesty).]

60:8 Who be these, that fly as clouds, and as culvers at their windows? [Who be these, that as clouds fly (that fly as clouds), and as culvers to their windows?]

60:9 Forsooth isles abide me, and the ships of the sea in the beginning (and the ships of Tarshish coming first); that I bring thy sons from [a]far, the silver of them, and the gold of them *is* with them, to the name of thy Lord God, and to the Holy of Israel; for he shall glorify thee. [Me forsooth abide isles (Forsooth isles abide me), and ships of the sea in the beginning; that I bring thy sons from afar, the silver of them, and the gold of them with them, to the name of the Lord thy God, and to the holy of Israel; for he shall glorify thee.]

60:10 And the sons of pilgrims shall

the LORD.

60:7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

60:8 Who are these that fly as a cloud, and as the doves to their windows?

60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

60:10 And the sons of strangers shall

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build thy walls, and the kings of them shall minister to thee. For I smote thee in mine indignation, and in my reconciling I had mercy on thee. [And build shall sons of pilgrims thy walls, and the kings of them shall serve to thee. In mine indignation forsooth I smote thee, and in my reconciling I had ruth of thee. (And the sons of pilgrims shall build thy walls, and the kings of them shall serve to thee. Forsooth in mine indignation I smote thee, and in my reconciling I had ruth on thee.)]

build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

60:11 And thy gates shall be opened continually, day and night those shall not be closed (And thy gates shall be open continually, day and night they shall not be closed); that the strength of heathen men be brought to thee, and the kings of them be brought. [And opened shall be thy gates continually, day and night they shall not be closed; that borne be to thee the strength of Gentiles, and the kings of them be led to. (And thy gates shall be open continually, day and night they shall not be closed; that the strength of the Gentiles be borne to thee, and the kings of them be led over.)]

60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

60:12 For why the folk and realm that serveth not thee, shall perish, and heathen men shall be destroyed by wilderness. (For why the folk and realm that serveth thee not, shall perish, and heathen men shall be utterly destroyed.) [Forsooth the folk of kind and realm that shall not serve to thee, shall perish, and Gentiles in wilderness shall be wasted.]

60:12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

60:13 The glory of the Lebanon shall come to thee, a fir tree, and box tree, and pine apple tree together, to adorn

60:13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place

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the place of mine hallowing; and I shall glorify the place of my feet. (The glory of Lebanon shall come to thee, a fir tree, and box tree, and pine tree together, to adorn the place of my saintuary; and I shall glorify the place of my feet.) [The glory of Lebanon to thee shall come, the fir tree, and box (tree), and pine tree together, to adorn the place of mine hallowing; and the place of my feet I shall glorify. (The glory of Lebanon shall come to thee, the fir tree, and box tree, and pine tree together, to adorn the place of mine hallowing; and I shall glorify the place of my feet.)]

60:14 And the sons of them that made thee low, shall come low to thee, and all that backbited thee, shall worship the steps of thy feet; and *they* shall call thee, A city of the Lord of Zion, of the Holy of Israel (and *they* shall call thee, The city of the Lord, Zion of the Holy of Israel). [And come shall to thee the sons of them bowed, that meeked thee, and honour shall the steps of thy feet, all that backbited thee; and call shall thee, The city of the Lord, Zion of the holy of Israel. (And the sons of them, that meeked thee, shall come bowed to thee, and all that backbited thee, shall honour the steps of thy feet; and shall call thee, The city of the Lord, Zion of the Holy of Israel.)]

60:15 For that that thou were forsaken, and hated, and none was that passed by thee, I shall set thee into pride, *that* is, *glory and honour*, of worlds, (a) joy in generation and into generation. [For-thy that thou were forsaken, and to hate had, and there was none that by thee should pass (For-thy that thou were forsaken, and had to hate, and there was none that should pass by thee), I shall put thee into the pride of worlds, joy in

of my sanctuary; and I will make the place of my feet glorious.

60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

60:15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

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generation and generation.]

60:16 And thou shalt suck the milk of folks, and thou shalt be suckled with the teat of kings; and thou shalt know that I *am* the Lord, saving thee, and thine again-buyer, the strong of Jacob. [And thou shalt suck the milk of Gentiles, and with the teat of kings thou shalt be nourished with milk (and thou shalt be nourished with milk from the teat of kings); and thou shalt know for I the Lord, saving thee, and thine again-buyer, the strong of Jacob.]

60:17 For brass I shall bring gold, and for iron I shall bring silver; and brass for wood^{*}, and iron for stones; and I shall set thy visitation peace (and I shall make thy officers peace), and thy prelates, *either sovereigns*, rightfulness. [For metal I shall bring to gold, and for iron I shall bring to silver; and for trees metal, and for stones, iron; and I shall put thy visiting peace, and thy provosts rightwiseness.]

60:18 Wickedness shall no more be heard in thy land, neither destroying and defouling in thy coasts; and health shall occupy thy walls, and praising *shall occupy* thy gates. [There shall no more be heard wickedness in thy land, nor wasting and treading in thy terms; and occupy shall health thy walls, and thy gates praising (and health shall occupy thy walls, and praising thy gates).]

60:19 The sun shall no more be to thee for to shine by day, neither the brightness of the moon shall lighten thee; but the Lord shall be into everlasting light to thee, and thy God *shall be* into thy glory. (The sun shall be

60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

60:17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

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no more to shine for thee by day, neither the brightness of the moon shall lighten thee; but the Lord shall be an everlasting light to thee, and thy God *shall be* thy glory.) [There shall be no more to thee the sun to lighten by day, nor the shining of the moon lighten shall thee; but shall be to thee the Lord into everlasting light, and thy God into thy glory. (There shall be no more the sun to lighten thee by day, nor the shining of the moon shall lighten thee; but the Lord shall be an everlasting light to thee, and thy God thy glory.)]

60:20 Thy sun shall no more go down, and thy moon shall not be decreased; for the Lord shall be into (an) everlasting light to thee (for the Lord shall be an everlasting light to thee), and the days of thy mourning shall be [ful]filled. [Go down no more shall thy sun, and thy moon shall not be (di)minished; for the Lord shall be into everlasting light, and fulfilled shall be the days of thy wailing. (Thy sun shall no more go down, and thy moon shall not be diminished; for the Lord shall be an everlasting light to thee, and the days of thy wailing shall be fulfilled.)]

60:21 Forsooth thy people, all just men, without end [they] shall inherit the land (they shall inherit the land into without end), the seed of my planting, the work of mine hand for to be glorified. [Thy people forsooth all rightwise, into evermore they shall heritage the earth, burgeoning of my planting, work of mine hand to glory. (Forsooth thy people, all rightwise, they shall heritage the earth into evermore, the burgeoning of my planting, the work of mine hand to glory.)]

60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

60:21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

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60:22 The least shall be into a thousand, and a little man *shall be* into a full strong folk. I, the Lord, shall make this thing suddenly, in the time thereof (I, the Lord, shall suddenly make this thing, in its time). [The least shall be into a thousand, and the little child into a folk of kind most strong. I, the Lord, in his time suddenly shall do this. (The least shall be into a thousand, and the little child into a most strong folk of kind. I, the Lord, shall suddenly do this, in its time.)]

60:22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Chapter 61

Chapter 61

61:1 The spirit of the Lord *is* on me, for the Lord anointed me; he sent me to tell [out] to mild men, that I should heal men contrite in heart (that I should heal contrite men in heart), and preach forgiveness to captives, and opening to prisoners; [The spirit of the Lord upon me, for that anointed me the Lord; to tell out to meek men he sent me, that I should leech the contrite men in heart, and preach to captive men forgiveness, and to closed men opening; (The spirit of the Lord *is* upon me, for that the Lord anointed me; he sent me to tell out to meek men, that I should leech the contrite men in heart, and preach forgiveness to captive men, and opening to enclosed men;)]

61:1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

61:2 and preach a pleasant year to the Lord, and a day of vengeance to our God; that I shall comfort all that mourn; (and preach a pleasing year of the Lord, and a day of vengeance of our God; that I shall comfort all that mourn;) [and preach a year pleasurable to the Lord (and preach a pleasing year to the Lord), and a day of vengeance to our God; that I shall comfort all wailing men;]

61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

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61:3 that I should set comfort to the mourners of Zion, and that I should give to them a crown for ashes, oil of joy for mourning, a mantle of praising for the spirit of wailing. And strong men of rightfulness shall be called therein, the planting of the Lord for to glorify (him). [that I should put comforting to the wailing men of Zion, and give to them a crown for ashes, oil of joy for wailing, a mantle of praising for the spirit of mourning. And there shall be called in it strong men of rightwiseness, (the) planting of the Lord to glorify (him).]

61:4 And they shall build things *that be* forsaken from the world, and they shall raise (up) old fallings, and they shall restore cities *that be* forsaken and destroyed, in generation and into generation. [And they shall build up the deserts from the world, and old fallings they shall arear, and they shall restore cities forsaken and scattered, into generation and generation. (And they shall build up the deserted things from the world, and they shall arear old fallings, and they shall restore forsaken and scattered cities, into generation and generation.)]

61:5 And aliens shall stand, and feed your beasts; and the sons of pilgrims shall be your earth-tillers and vine-tillers.

61:6 But ye shall be called the priests of the Lord; it shall be said to you (it shall be said of you), *Ye be* (the) ministers of our God. Ye shall eat the strength of heathen men, and ye shall be honoured in the glory of them. [Ye forsooth priests of the Lord shall be called; Servants of your God,

61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

61:5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

61:6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

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it shall be said to you. The strength of Gentiles ye shall eat, and in the glory of them ye shall be proud. (Forsooth ye shall be called the priests of the Lord; it shall be said of you, *Ye be* the servants of your God. Ye shall eat the strength of the Gentiles, and ye shall be proud in the glory of them.)}]

61:7 For your double confusion and shame, they shall praise the part of them; for this thing they shall have peaceably double things in their land, and everlasting gladness shall be to them. (For your shame, ye shall have double, and for confusion, they shall praise the part of them; for this thing they shall have double peaceable things in their land, and everlasting gladness shall be to them.) [For your double confusion and shame, praise shall they their part; for that in their land doublefold things they shall wield, evermore gladness shall be to them. (For your shame, ye shall have double, and for confusion, they shall praise their part; for that they shall wield doublefold things in their land, evermore gladness shall be to them.)}]

61:8 For I *am* the Lord, loving doom, and hating raven in burnt sacrifices. And I shall give the work of them in truth, and I shall smite to them an everlasting bond of peace. [For I the Lord, loving doom, and to hate having raven into burnt sacrifice. And I shall give the work of them in truth, and peace covenant ever enduring I shall smite with them. (For I the Lord, loving doom, and having to hate raven in burnt sacrifice. And I shall give the work of them in truth, and I shall smite with them an ever enduring peace covenant.)}]

61:7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

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61:9 And the seed of them shall be known among folks, and the burgeoning of them in the midst of peoples. All men that see them, shall know them, for these be the seed, whom the Lord blessed. [And shall be known in Gentiles the seed of them, and the burgeoning of them in the middle of peoples. All that shall see them, shall know them, for these be the seed, to whom blessed the Lord. (And the seed of them shall be known among the Gentiles, and the burgeoning of them in the middle of peoples. All that shall see them, shall know them, for these be the seed, to whom the Lord blessed.)]

61:9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

61:10 I joying shall have joy in the Lord, and my soul shall make full out joying in my God. For he hath clothed me with [the] clothes of health, and he hath compassed me with [the] clothes of rightfulness, as a spouse made fair with a crown, and as a spousess adorned with her brooches. [Joying I shall joy in the Lord, and full out joy shall my soul in my God. For he clothed me with the clothing of health, and with the clothing of rightwiseness he compassed me, as an husband honoured with a crown, and as a wife adorned with her brooches. (Joying I shall joy in the Lord, and my soul shall full out joy in my God. For he clothed me with the clothing of health, and he compassed me with the clothing of rightwiseness, as an husband honoured with a crown, and as a wife adorned with her brooches.)]

61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

61:11 For as the earth bringeth forth his fruit, and as a garden burgeoneth his seed, so the Lord God shall make to grow rightfulness and praising before all folks. (For as the earth bringeth forth

61:11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth

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his fruit, and as a garden burgeoneth his seed, so the Lord God shall make rightfulness and praising to grow before all folks.) [As forsooth the earth bringeth forth his burgeoning, and as a garden his seed burgeoneth (Forsooth as the earth bringeth forth his burgeoning, and as a garden burgeoneth his seed), so the Lord God shall burgeon rightwiseness, and praising, before all folk of kind.]

before all the nations.

Chapter 62

Chapter 62

62:1 For Zion('s) (sake) I shall not be still, and for Jerusalem('s) (sake) I shall not rest, till the just *man* thereof go out as shining, and the saviour thereof be tended as a lamp (and the salvation thereof be tended as a lamp). [For Zion I shall not be still, and for Jerusalem I shall not rest, to the time that go out as shining the rightwise(ness) of him, and his saviour as a lamp be tended. (For Zion I shall not be still, and for Jerusalem I shall not rest, to the time that the rightwiseness of him go out as shining, and his salvation be tended as a lamp.)]

62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

62:2 And heathen men shall see thy just *man*, and all kings shall see thy noble *man*; and a new name, which the mouth of the Lord named, shall be called to thee (and thou shalt be called by a new name, which the mouth of the Lord named). [And see shall Gentiles thy rightwise, and all kings thy noble; and called shall be to thee a new name, that the mouth of the Lord named. (And the Gentiles shall see thy rightwiseness, and all kings thy nobility; and thou shalt be called by a new name, that the mouth of the Lord named.)]

62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

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62:3 And thou shalt be a crown of glory in the hand of the Lord, and a diadem of the realm in the hand of thy God.

62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

62:4 Thou shalt no more be called Forsaken, and thy land shall no more be called Desolate; but thou shalt be called My will in that, and thy land (That that) shall be inhabited; for it pleased the Lord in thee, and thy land shall be inhabited. (Thou shalt no more be called Forsaken, and thy land shall no more be called Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord is pleased with thee, and thy land shall be called Married.) [Thou shalt no more be called Forsaken, and thy land shall no more be called Desolate; but thou shalt be called My will in it, and thy land (That that) shall be inhabited; for it pleased to the Lord in thee (for the Lord is pleased with thee), and thy land shall be inhabited.]

62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

62:5 For a young man shall dwell with a virgin, and thy sons shall dwell in thee (and thy sons shall dwell with thee); and the spouse shall have joy on the spouses, and thy God shall have joy on thee. [Dwell forsooth shall the young man with the maiden, and dwell shall in thee thy sons; and joy shall the husband upon the wife, and joy upon thee shall thy God. (Forsooth the young man shall dwell with the maiden, and thy sons shall dwell with thee; and the husband shall joy upon the wife, and thy God shall joy upon thee.)]

62:5 For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

62:6 Jerusalem, I have ordained keepers on thy walls, all day and all night without end they shall not be still. Ye that think on the Lord, be not still, [Upon thy walls, Jerusalem, I set keepers, all

62:6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.

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day and all night evermore they shall not be still. Ye that remember the Lord, not be ye still, (I set keepers upon thy walls, Jerusalem, all day and all night evermore they shall not be still. Ye that remember the Lord, be ye not still,)]

62:7 and give ye not silence to him, till he stablish, and till he set Jerusalem (a) praising in [the] earth.

62:8 The Lord swore in his right hand, and in the arm of his strength, I shall no more give thy wheat (to be) meat to thine enemies, and alien sons shall not drink thy wine, in which thou hast travailed. (The Lord swore by his right hand, and by the arm of his strength, I shall no more give thy corn to be meat to thine enemies, and alien sons shall not drink thy wine, in which thou hast travailed.) [The Lord swore in his right hand, and in the arm of his strength, I shall not give thy wheat more into meat to thine enemies, and drink shall not alien sons thy wine, in which thou travailedest. (The Lord swore in his right hand, and in the arm of his strength, I shall no more give thy wheat into meat to thine enemies, and alien sons shall not drink thy wine, in which thou travailedest.)]

62:9 For they that shall gather it together, shall eat *it*, and shall praise the Lord; and they that (shall) bear it together, shall drink (it) in mine holy halls/in mine holy foreyards. [For they that shall gather it, shall eat (*it*), and praise the Lord; and that together bear it (and they that shall bear it together), shall drink (it) in mine holy porches.]

62:10 Pass ye, pass ye by the gates; make

62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

62:8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

62:9 But they that have gathered it shall eat it and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

62:10 Go through, go through the gates;

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ye ready (a) way to the people, make ye a plain path; and choose ye [the] stones, and raise ye [up] a sign to peoples (and gather ye up the stones, and raise ye up a sign for the people). [Passeth, passeth through the gates; prepareth (a) way to the people, plain maketh the going (maketh plain the going); and gathereth away the stones, reareth up a token to peoples.]

62:11 Lo! the Lord made heard in the last parts of the earth. Say ye to the daughter of Zion, Lo! thy saviour cometh; lo! his meed *is* with him, and his work *is* before him. [Lo! the Lord heard made in the uttermosts of the earth (Lo! the Lord made heard in the uttermosts of the earth). Saith to the daughter of Zion, Lo! thy saviour cometh; lo! his meed with him, and his work before him.]

62:12 And they shall call them the holy people, (the) again-bought of the Lord. Forsooth thou shalt be called a city sought (out), and not forsaken. [And they shall call them the holy people, again-bought of the Lord. Thou forsooth shalt be called a sought (out) city, and not forsaken (Forsooth thou shalt be called a sought out city, and not forsaken).]

Chapter 63

63:1 Who is this that cometh from Edom, in dyed clothes from Bozrah? this fair *man* in his stole, *either long cloak**, going in the multitude of his strength*? I that speak rightfulness, and am a for-fighter for to save (I that speak rightfulness, and am mighty for to save). [Who is this that cometh from Edom, with stained clothes from Bozrah? this

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prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Chapter 63

63:1 Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

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shapely in his stole, going in the multitude of his virtue? I that speak rightwiseness, and a for-fighter am to save (and am a fighter-for to save).]

63:2 Why therefore is thy clothing red? and thy clothes as of men stamping in a presser? [Why then red is thy clothing? (Why then is thy clothing red?) and thy clothes as of men treading in the press?]

63:3 I alone stamped the press, and of folks, *either Gentiles*, no man is, *either was*, with me (I alone stamped the press, and of folks, *either Gentiles*, there was no man with me); I stamped them in my strong vengeance, and I defouled them in my wrath; and their blood is sprinkled on my clothes, and I made foul all my clothes. [The press I trode alone, and of the folk of kind there is not a man with me; I trode them in my strong vengeance, and (al)together trode them in my wrath; and sprinkled is the blood of them upon my clothes, and all my clothes I defouled. (I alone trode the press, and there is not a man of the folk of kind with me; I trode them in my strong vengeance, and altogether trode them in my wrath; and the blood of them is sprinkled upon my clothes, and I defouled all my clothes.)]

63:4 For why a day of vengeance *is* in mine heart, and the year of my yielding cometh. [Day forsooth of vengeance in mine heart, (the) year of my yielding came. (Forsooth the day of vengeance in mine heart, the year of my yielding came.)]

63:5 I looked about, and none helper was; I sought, and none was that helped; and mine (own) arm saved to

63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own

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me, and mine indignation, that helped me. (I looked about, and there was none to help; I sought, and none was that helped; but mine own arm saved me, and mine indignation, that helped me.) [I beheld about, and there was not an helper; I sought, and there was not that helped; and mine (own) arm saved to me, and mine indignation, it helped me.]

63:6 And I defouled peoples in my strong vengeance; and I made them drunken in mine indignation, and I drew down their strength* into the earth. [And I all-trode peoples in my strong vengeance; and I drunkened them in mine indignation, and drew down the virtue of them into earth.]

63:7 I shall have mind on the merciful doings of the Lord, *I shall preach* the praising of the Lord, on all things which the Lord [hath] yielded to us (for all the things which the Lord hath yielded to us), and (for) the multitude of [the] goods of the house of Israel, which he gave to them, by his forgiveness, and by the multitude of his mercies. [Of the mercy doings of the Lord I shall record, the praising of the Lord upon all things that hath yielded to us the Lord, and upon the multitude of the goods to the house of Israel, the which he largely gave to them, after his forgiveness, and after the multitude of his mercies. (I shall remember the mercy doings of the Lord, the praising of the Lord, upon all things that the Lord hath yielded to us, and upon the multitude of the goods to the house of Israel, the which he gave largely to them, after his forgiveness, and after the multitude of his mercies.)]

arm brought salvation unto me; and my fury, it upheld me.

63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

63:7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

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63:8 And *the Lord* said, Nevertheless it is my people, sons not denying, and he was made a saviour to them, [And he said, Neverthelater my people (it) is, sons not denying, and made (he) is to them a saviour. (And he said, Neverthelater it is my people, sons not denying, and he is made a saviour to them.)]

63:8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

63:9 in all the tribulation of them. It was set in tribulation, and the angel of his face saved them (in all the tribulation of them he was also set in tribulation, and the angel before him saved them). In his love and in his forgiveness he again-bought them, and he bare them, and raised them (up) in all [the] days of the world. [In all the tribulation of them, he is not troubled, and the angel of his face saved them (In all the tribulation of them, he was also troubled, and the angel before him saved them). In his love, and in his indulgence he again-bought them, and bare them, and reared them all the days of the world.]

63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

63:10 Forsooth they excited him to wrathfulness, and tormented the spirit of his holy (But they rebelled, and tormented his holy Spirit);/Forsooth they excited to wrathfulness, and tormented the spirit of his holy (But they rebelled, and tormented his holy Spirit); and he was turned into an enemy of them, and he overcame them in battle. [They forsooth to wrath stirred, and tormented the spirit of his holy; and turned he is to them into enemy, and he fought them down. (Forsooth they stirred to wrath, and tormented his holy Spirit; and he was turned into an enemy to them, and he fought them down.)]

63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

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63:11 And he had mind on the days of the world, of Moses, and of his people. (And he said,) Where is he, that led them (up) out of the sea, with the shepherds of his flock? Where is he, that setted the spirit of his holy in the middle thereof(?) (Where is he, that set his holy Spirit in the middle thereof?); [And he remembered* of the days of the world, of Moses, and of his people. (And he said,) Where is (he), that led them out from the sea, with the shepherds of his flock? Where is (he), that set in his middle the spirit of his holy(?) (Where is he, that set his holy Spirit in his midst?);]

63:12 which led out Moses to the right half in the arm of his majesty? which parted waters before them, that he should make to himself a name everlasting; (which led them out by the right hand of Moses with the arm of his majesty? which parted the waters before them, that he should make for himself an everlasting name;) [that led out at the right side of Moses, in the arm of his majesty? that cut (the) waters before them, that he make to him a name ever (en)during (that he make for himself an ever enduring name);]

63:13 which led them out through (the) depths of waters, as an horse not stumbling in (the) desert, [that led out them by water depths, as an horse in desert not falling, (that led them out by the depths of waters, as an horse not falling in the desert,)]

63:14 as a beast going down in(to) the field? The Spirit of the Lord was the leader thereof; so thou leddest thy people, that thou madest to thee a name of glory (that thou madest for thyself a

63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

63:12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

63:13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

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name of glory). [as a beast in the field going down? The Spirit of the Lord his leader was (The Spirit of the Lord was his leader); so thou broughtest to thy people, that thou make to thee a name of glory.]

63:15 Behold thou from heaven, and see from thine holy dwelling place, and from the seat of thy glory. Where is thy fervent love, and thy strength, the multitude of thine entrails, and of thy merciful doings? They withheld themselves on me (They withheld themselves toward me). [Look to from heaven, and see from thine holy dwelling, and from the see of thy glory. Where is thine inward love, and thy strength, (the) multitude of thy bowels, and of thy mercy doings? Upon me, they withheld them(selves) (They withheld themselves toward me).]

63:16 Forsooth thou *art* our father, and Abraham knew not us, and Israel knew not us (Forsooth thou *art* our father, though Abraham knew us not, and Israel knew us not). Thou, Lord, *art* our father, and our again-buyer; thy name *is* from the world.

63:17 Lord, why hast thou made us to err from thy ways? thou hast made hard our heart, that we dreaded not thee? (thou hast made hard our heart, that we dreaded thee not?) be thou turned again*, for thy servants, the lineages of thine heritage. [Why to err us thou madest, Lord, from thy ways? thou hardedest our heart, that we dreaded not thee? (Why thou madest us to err from thy ways, Lord? thou hardenest our heart, that we dreaded thee not?) be turned (again), for thy servants, lineages of thine heritage.]

63:15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

63:16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

63:17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

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63:18 They had as nought thine holy people in possession, and our enemies defouled thine hallowing. (They had thine holy people in possession for a little while, and our enemies defouled thy saintuary.) [As nought they wielded thine holy people (They wielded thine holy people as nought), and our enemies all-treaded thine hallowing.]

63:18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

63:19 We be made as in the beginning, when thou were not Lord of us, neither thy name was called to help on us (neither thy name was called on to help us). [We be made as in the beginning, when thou lordshippedest not of us, nor inwardly was called thy name upon us (nor thy name was inwardly called upon us).]

63:19 We are thine: thou never barest rule over them; they were not called by thy name.

Chapter 64

Chapter 64

64:1 I would that thou brakest (the) heavens, and camest down, that (the) hills floated away from thy face (that the hills flowed away before thee), [Would God thou shouldest break heavens, and come down, (that) from thy face (the) hills should flow down (that the hills should flow down from thy face),]

64:1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

64:2 and failed as the burning of fire, and [(the) waters] burnt in fire; that thy name were made known to thine enemies, and folks were troubled of thy face (and folks were troubled before thee). [as (the) out-burning of fire they should vanish away, (the) waters should burn with fire; that known were made thy name to thine enemies, from thy face Gentiles should be disturbed. (as the burning out of fire they should vanish away, the waters should burn with fire; that thy name were made known to

64:2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

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thine enemies, that the Gentiles should be disturbed before thee.}]

64:3 When thou shalt do marvels, we shall not abide. Thou camest down, and (the) hills floated away from thy face (and the hills flowed down before thee). [When thou shalt do marvels, we shall not sustain. Thou descendedest, and from thy face (the) mountains flowed down (and the mountains flowed down before thee).]

64:4 From the world they heard not, neither perceived with ears; God, none eye saw, without thee, what things thou hast made ready to them that abide thee (God, without thee, none eye saw, what things thou hast made ready for them that abide thee). [From the world they heard not, nor with ears perceived; the eye saw not, thou God, without thee, what things thou hast made ready to men abiding thee (without thee, thou God, the eye saw not what things thou hast made ready to men abiding thee).]

64:5 Thou mettest him that is glad, and doeth rightfulness; in thy ways they shall bethink on thee. Lo! thou art wroth, and we sinned; in those *sins* we were ever, and we shall be saved. (Thou meetest him that is glad, and doeth rightfulness; they shall bethink on thee in thy ways. Lo! thou art wroth, for we sinned; we were ever in those *sins*, and yet we shall be saved.) [Thou against-came to the gladder, and to the (one) doing rightwiseness; in thy ways they shall record of thee (they shall remember thee in thy ways). Lo! thou wrathedest, and we have sinned; in them we were evermore (we in them evermore), and (yet) we shall be safe.]

64:3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

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64:6 And all we be made as an unclean man; all our rightfulnesses *be* as the cloak* of a woman in menstruation, *or unclean blood*; and all we fell down as a leaf, and our wickednesses, as (the) wind, have taken away us. (And we all be made as an unclean man; all our rightfulnesses *be* as the cloak of a woman in menstruation, *or unclean blood*; and we all fell down as a leaf, and our wickednesses, as the wind, have taken us away.) [And we be made as unclean, all we; and as the cloth of the woman (with) rotten blood flowing, all our rightwisenesses; and we fell as a leaf all, and our wickednesses, as wind, took away us. (And we all be made as unclean; and all our rightwisenesses as the cloak of the woman flowing with rotten blood; and we all fell as a leaf, and our wickednesses, as wind, took us away.)]

64:7 None is, that calleth thy name to help, that riseth (up), and holdeth thee; thou hast hid thy face from us, and thou hast hurtled down us in(to) the hand of our wickedness. (There is none, that calleth thy name to help, that riseth up, and taketh hold of thee; thou hast hid thy face from us, and thou hast hurtled us down into the hand of our wickedness.) [There is not, that inwardly call thy name, that rise, and (take) hold (of) thee; thou hast hid thy face from us, and thou hast hurtled us in(to) the hand of our wickedness.]

64:8 And now, Lord, thou art our father; forsooth we *be* clay, and thou *art* our maker, and all we *be* the works of thine hands (and we all *be* the works of thine hands). [And now, Lord, our father thou art; we forsooth clay, and our maker thou, and the works of thine hands, all we.

64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

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(And now, Lord, thou art our father; forsooth we *be* clay, and thou *art* our maker, and we all *be* the works of thine hands.)}

64:9 Lord, be thou not wroth (over) enough, and have thou no more mind on our wickedness. Lo! Lord, behold thou, all we *be* thy people (we all *be* thy people). [Not wrath thou, Lord, (over) enough, and no more have thou mind of our wickedness. Lo! Lord, behold, thy people all we. (Wrath thou not, Lord, over enough, and have thou mind no more of our wickedness. Lo! Lord, behold, we all *be* thy people.)}

64:10 The city of thy holy, *either saintuary*, is forsaken, Zion is made (a) desert, Jerusalem is *made* desolate;

64:11 the house of our hallowing and of our glory, where our fathers praised thee, is made into (a) burning of fire; and all our desirable things be turned into fallings.

64:12 Lord, whether on these things thou shalt withhold thee? shalt thou be still, and shalt thou torment us greatly? (Lord, whether thou shalt withhold thyself for these things? shalt thou be still, and shalt thou greatly torment us?) [Whether upon these things thou shalt withhold thee, Lord? still shalt thou be, and torment us hugely? (Whether thou shalt withhold thyself upon these things, Lord? shalt thou be still, and hugely torment us?)}

Chapter 65

65:1 They sought me, that asked not (for me) before; they that sought not me, found *me*. I said, Lo! I, lo! I, to

64:9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

64:10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

64:11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

64:12 Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

Chapter 65

65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me,

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heathen men that knew not me, and that called not my name to help. (They sought me, that asked not for me before; they that sought me not, found *me*. I said, Lo! I, lo! I, to heathen men that knew me not, and that called not on my name for help.) [They sought me, that before asked not (for me); they found (*me*) that sought not me. I said, Lo! I, lo! I, to the Gentiles that knew not me, and that inwardly called not my name. (They sought me, that asked not for me before; they found *me* that sought me not. I said, Lo! I, lo! I, to the Gentiles that knew me not, and that inwardly called not my name.)]

behold me, unto a nation that was not called by my name.

65:2 I stretched forth mine hands all day to a people unbelievful (I stretched forth mine hands all day to an unbelieving people), that goeth in a way not good, after their (own) thoughts. [I spreaded out mine hands all day to a people mistrustful (I spreaded out mine hands all day to a mistrustful people), that goeth in a way not good, after their (own) thinkings.]

65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

65:3 *It is* a people that stirreth me to wrathfulness, ever before my face; which offer in gardens, and make sacrifice on tilestones; [The people that to wrath stirreth me, before my face evermore (The people that stirreth me to wrath, evermore before my face); that offer in gardens, and sacrifice upon tiles;]

65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

65:4 which dwell in sepulchres, and sleep in the temples of idols; which eat swine's flesh, and unholy juice, *either broth*, is in the vessels of them; [that dwell in sepulchres, and in the washing temples of maumets sleep (and sleep in the washing temples of maumets); that eat sow's flesh, and cursed broth (is) in the vessels of them;]

65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

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65:5 which say *to an heathen man*, Go thou away from me, nigh thou not to me, for thou art unclean; these shall be smoke in my strong vengeance, (a) fire burning all day. [that say, Go away from me, nigh thou not to me, for thou art unclean; these smoke shall be in my strong vengeance (these shall be smoke in my strong vengeance), (a) fire burning all day.]

65:6 Lo! it is written before me; I shall not be still, but I shall yield, and I shall requite into the bosom of them

65:7 your wickednesses, and the wickednesses of your fathers together, saith the Lord, which made sacrifice on (the) mountains, and did shame to me on (the) little hills; and I shall mete again the first work of them in(to) their bosom (and I shall measure out the first work of them into their bosom). [their wickednesses, and the wickednesses of your father(s) together, saith the Lord, that sacrificed upon mountains, and upon hills reproved to me (and reproved me upon the hills); and I shall again-measure the work of them first in(to) the bosom of them (and I shall measure out the first work of them into the bosom of them).]

65:8 The Lord saith these things, As if a grape be found in a cluster, and it is said, Destroy thou not it (Destroy not thou it), for it is (a) blessing; so I shall do for my servants, that I lose not all (of them). [These things saith the Lord, (In) What manner if there be found a corn in the cluster, and (it) be said, Not scatter thou it, for blessing it is (and it be said, Scatter thou not it, for it is a blessing); so I shall do for my

65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

65:6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

65:7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

65:8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

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servants, that I scatter not all (of them).]

65:9 And I shall lead out of Jacob (a) seed, and of Judah a man having in possession mine holy hills; and my chosen men shall inherit it, and my servants shall dwell there. [And I shall lead out from Jacob (a) seed, and of Judah the (one) wielding mine holy mountains; and heritage it shall my chosen (and my chosen shall heritage it), and my servants shall dwell there.]

65:10 And the field places shall be into folds of flocks, and the valley of Achor into a resting place of droves of neat, to my people that sought me. (And Sharon shall be for folds of flocks, and the valley of Achor for a resting place for the droves of neat, for my people that sought me.) [And be shall the wild fields into folds of flocks (And the wild fields shall be into folds of flocks), and the valley of Achor into the couch of droves, to my people that again-sought me.]

65:11 And I shall number you in sword (And I shall number you with the sword), (ye) that forsook the Lord, that forgot mine holy hill, which set a board to fortune, and make (liquid) sacrifice thereon, [And ye that forsook the Lord, that forgot mine holy mountain, that put the board of fortune, and offer liquors upon it,]

65:12 and all ye shall fall by slaying (and ye shall all fall by slaying); for that that I called, and ye answered not; I spake, and ye heard not; and ye did evil before mine eyes, and ye choosed those things which I would not. [I shall number you in sword, and all in slaughter ye shall fall (and ye

65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

65:10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

65:11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

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shall all fall in slaughter); for-thy that I called, and ye answered not; I spake, and ye heard not; and ye did evil in mine eyes, and that (that) I would not, ye chose.}]

65:13 For these things, the Lord God saith these things, Lo! my servants shall eat, and ye shall have hunger; lo! my servants shall drink, and ye shall be thirsty; lo! my servants shall be glad, and ye shall be ashamed; [For these things, saith the Lord God, Lo! my servants shall eat, and ye shall have hunger; lo! my servants shall drink, and ye shall be thirsty; lo! my servants shall glad, and ye shall be confounded;]

65:14 lo! my servants shall praise, for the full joy of heart, and ye shall cry, for the sorrow of heart, and ye shall yell, for [the] desolation of spirit. [lo! my servants shall praise, for full out joying of heart, and ye shall cry, for the sorrow of heart, and for the treading down of spirit ye shall yell (and ye shall yell, for the treading down of spirit).]

65:15 And ye shall leave your name into an oath to my chosen men (And ye shall leave your name for a curse to my chosen men); and the Lord God shall slay thee, and he shall call his servants by another name. [And ye shall leave your name into (an) oath to my chosen; and slay shall thee the Lord God, and his servants he shall call by another name. (And ye shall leave your name for a curse to my chosen; and the Lord God shall slay thee, and he shall call his servants by another name).]

65:16 In which he that is blessed on (the) earth, shall be blessed in God, amen; and he that sweareth in (the) earth, shall

65:13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

65:14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

65:15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the

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swear in God faithfully; for the former anguishes be given to forgetting, and for those be hid from your eyes. [In which whoso is blessed upon earth, shall be blessed in God, amen; and who sweareth in earth, shall swear in God, amen; for to forgetting be taken the rather anguishes, and for hid they be from our eyes (for the rather anguishes be taken to forgetting, and for they be hid from our eyes).]

earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

65:17 For lo! I make new heavens and a new earth, and the former things shall not be in mind, and shall not ascend on the heart. [Lo! forsooth I shape new heavens and new earth, and be shall not in mind the rather, and go shall they not up upon (the) heart. (Lo! forsooth I shape new heavens and a new earth, and the rather shall not be in mind, and they shall not go up upon the heart.)]

65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

65:18 But ye shall have joy, and make full out joying till into without end, in these things which I make; for lo! I make Jerusalem (a) full out joying, and the people thereof (a) joy. [But ye shall joy, and full out joy unto evermore, in these things that I shape; for lo! I shape Jerusalem (a) full out gladding, and his people (a) joy.]

65:18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

65:19 And I shall make full out joying in Jerusalem, and I shall have joy in my people; and the voice of weeping and the voice of cry shall no more be heard therein. [And I shall full out glad in Jerusalem, and joy in my people; and there shall be heard in it no more the voice of weeping and voice of cry (and there shall no more be heard in it the voice of weeping and the voice of cry).]

65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

65:20 A young child of days shall no

65:20 There shall be no more thence an

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more be there, and an eld man, that filleth not his days; for why a child of an hundred years shall die, and a sinner of an hundred years shall be cursed. (A young child of days, nor an old man, shall no more be there that filleth not his days; for why a child shall die of an hundred years old, and if any one should die before an hundred years old, he is a sinner and shall be cursed.) [And there shall no more be the infant of days, and the old (man), that fulfilleth not his days; for the child of an hundred years shall die, and the sinner of an hundred years shall be cursed. (And there shall be no more the infant of days, nor the old man, that fulfilleth not his days; for the child shall die of an hundred years old, and if any one shall die before an hundred years old, he is a sinner and shall be cursed.)]

65:21 And they shall build houses, and shall inhabit *them*, and they shall plant vines, and shall eat the fruits of those. [And they shall build up houses, and dwell in (*them*), and plant vineyards, and eat the fruit of them.]

65:22 They shall not build houses, and another shall inhabit, they shall not plant, and another shall eat; for why the days of my people shall be after the days of the tree, and the works of their hands shall be eld to my chosen men (and the works of their hands shall be long lasting for my chosen men). [They shall not build up houses, and another dwell, nor plant, and another eat; after the days forsooth of the tree shall be the days of my people, and the works of their hands. My chosen unto full eld (age) shall use; (They shall not build up houses, and another dwell in it, nor plant, and another eat it; forsooth after the days of the

infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

65:21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

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tree shall be the days of my people, and my chosen shall use the works of their hands unto full old age;)]

65:23 They shall not travail in vain, neither they shall engender in troubling; for it is the seed of them that be blessed of the Lord, and the cousins of them *be* with them (and their offspring *be* with them). [they shall not travail in vain, nor be begotten in disturbing; for the seed of the blessed men of the Lord it is, and the cousins of them with them (for it is the seed of the blessed men of the Lord, and the offspring of them be with them).]

65:24 And it shall be, (that) before that they cry, I shall hear; yet while they speak, I shall hear.

65:25 The wolf and the lamb shall be fed together, and a lion and an ox shall eat straw, and to a serpent dust *shall be* his bread; they shall not harm, neither shall slay, in all mine holy hill, saith the Lord. [The wolf and the lamb shall be fed together, and the lion and the ox shall eat chaff, and to the serpent, powder (*shall be*) his bread; they shall not harm, nor slay, in all mine holy mountain, saith the Lord.]

Chapter 66

66:1 The Lord saith these things, Heaven *is* my seat, and the earth *is* the stool of my feet. Which is this house, which ye shall build to me, and which is this place of my rest? (Where is this house, which ye shall build for me, and where is this place of my rest?) [These things saith the Lord, Heaven my seat, and earth the standing up place of my feet. What is

65:23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Chapter 66

66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

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this house, that ye shall built to me, and what is this place of my rest?]

66:2 Mine hand made all these things, and all these things be made, saith the Lord; but to whom shall I behold, no but to a poor man and contrite in spirit, and greatly dreading my words? [All these things mine hand did, and made be all these things, saith the Lord; to whom forsooth shall I behold, but to the poorlet and contrite in spirit, and trembling (at) my words? (All these things mine hand did, and all these things be made, saith the Lord; forsooth to whom shall I behold, but to the poorlet and contrite in spirit, and trembling at my words?)]

66:3 He that offereth an ox, *is* as he that slayeth a man; he that slayeth a sheep, *is* as he that braineth a dog; he that offereth an offering, *is* as he that offereth swine's blood; he that thinketh on incense (he that burneth incense), *is* as he that blesseth an idol; they choosed all these things in their ways, and their soul delighted in their abominations. [That offereth an ox, as that slayeth a man; that slayeth a beast, as that braineth a dog; that offereth (an) offering, as that sow('s) blood he offer; that recordeth, (*or that remembereth,*) of incense, as that blesseth to the maumet; all these they chose in their ways, and in their abominations the soul of them delighted. (He that offereth an ox, as he that slayeth a man; he that slayeth a beast, as he that braineth a dog; he that offereth an offering, as he that offereth sow's blood; he that burneth incense, as he that blesseth to the maumet; they chose all these in their ways, and the soul of them delighted in their abominations.)]

66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

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66:4 Wherefore and I shall choose the scornings of them, and I shall bring to them those things which they dreaded; for I called, and none there was that answered (and there was none that answered); I spake, and they heard not; and they did evil before mine eyes, and choosed those things, which I would not. [Wherefore and I shall choose the illusions of them, and that (that) they dreaded I shall bring to them; for I called, and there was not that should answer; I spake, and they heard not; and they did evil in mine eyes, and that (that) I would not, they chose (and they chose that, that I would not).]

66:5 Hear ye the word of the Lord, which quake at his word; your brethren hating you, and casting (you) away for my name('s) (sake), said, The Lord be glorified, and we shall see (you) in your gladness; forsooth they shall be shamed. [Hearerth the word of the Lord, that tremble at his word; your brethren said hating you, and casting (you) away for my name, Glorified be the Lord, and we shall see (you) in your gladness; they forsooth shall be confounded. (Hearerth the word of the Lord, that tremble at his word; your brethren hating you, and casting you away for my name's sake, said, The Lord be glorified, and we shall see you in your gladness; forsooth they shall be confounded.)]

66:6 The voice of the people from the city, the voice from the temple, the voice of the Lord yielding a reward to his enemies.

66:7 Before that she travailed of child, she childed; before that the sorrow of her childbearing came, she childed a son. [Ere she travailed *with pain as women do*,

66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

66:5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

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she bare without; ere should come his birth
with pain, she bare a male child.}]

66:8 Who heard ever such a thing
(Who ever heard such a thing), and who
saw a thing like this? Whether the
earth shall travail of child in one day,
either a folk shall be childed together?
For why Zion travailed of child, and
childed her sons.

66:9 Whether that I myself that make
others to bear child, shall not bear
child? saith the Lord./Whether that I
make others to bear child, (but) shall
not bear child myself? saith the Lord
(Whether I that make others to bear
child, shall not bear child myself? saith
the Lord.) Whether I that give
generation to other men, shall be
barren? saith thy Lord God. [Whether I
that other men make to bear child, I myself
shall not bear? saith the Lord. If I that
generation to other men give, barren shall be?
saith the Lord thy God. (Whether I that make
other men to bear child, I myself shall not
bear? saith the Lord. If I, that give generation
to other men, shall be barren? saith the Lord
thy God.)]

66:10 Be ye glad with Jerusalem, and all
ye that love that, make full out joy
therein; all ye that mourn on that
Jerusalem, make ye joy with it in joy;
[Gladdeth with Jerusalem, and full out joy in
it, all that love it; joyeth with it with joy, all
that wail upon it;]

66:11 that both ye suck, and be
[ful]filled of the teats and comfort
thereof, that ye milk (out), and flow in
delights, of all manner glory thereof.

66:8 Who hath heard such a thing?
who hath seen such things? Shall the
earth be made to bring forth in one day?
or shall a nation be born at once? for as
soon as Zion travailed, she brought
forth her children.

66:9 Shall I bring to the birth, and not
cause to bring forth? saith the LORD:
shall I cause to bring forth, and shut the
womb? saith thy God.

66:10 Rejoice ye with Jerusalem, and be
glad with her, all ye that love her:
rejoice for joy with her, all ye that
mourn for her:

66:11 That ye may suck, and be satisfied
with the breasts of her consolations; that
ye may milk out, and be delighted with
the abundance of her glory.

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[that and ye suck, and be fulfilled of the teats of his comforting, that ye milk (out), and with delights flow (and flow with delights), of all manner glory of him.]

66:12 For why the Lord saith these things, Lo! I shall bow down on it, as a flood of peace, and as a flowing stream, the glory of heathen men, which ye shall suck; ye shall be borne at teats, and (when you be) on (their) knees, they shall speak pleasantly to you. (For why the Lord saith these things, Lo! I shall bow down upon it peace as a river, and the glory of heathen men as a flowing stream, which ye shall suck; ye shall be borne at teats, and they shall speak pleasantly to you, when you shall be upon their knees.) [For these things saith the Lord, Lo! I shall bow down upon it, as the flood of peace, and as a stream flowing the glory of Gentiles, that ye shall suck; to the teats ye shall be borne, and upon the knees men shall daut, *or cherish*, you. (Lo! I shall bow down upon it peace as a river, and the glory of the Gentiles as a flowing stream, that ye shall suck; ye shall be borne at the teats, and men shall daut, *or cherish*, you upon their knees.)]

66:13 As if a mother speaketh fair to any *child* (As when a mother speaketh fair to any *child*), so I shall comfort you, and ye shall be comforted in Jerusalem. [(In) What manner if to whom a mother daut, *or cherish*, so I shall comfort you, and in Jerusalem ye shall be comforted (and ye shall be comforted in Jerusalem).]

66:14 Ye shall see, and your heart shall have joy, and your bones shall burgeon as an herb. And the hand of the Lord shall be known in his servants, and he

66:12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

66:14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his

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shall have indignation to(ward) his enemies.

servants, and his indignation toward his enemies.

66:15 For lo! the Lord shall come in fire, and as a whirlwind his chariots, to yield in indignation his strong vengeance, and his blaming in the flame of fire. (For lo! the Lord shall come in fire, and his chariots as a whirlwind, to yield his strong vengeance in indignation, and his blaming in the flame of fire.)

66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

66:16 For why the Lord shall deem in fire, and in his sword to each flesh (For why the Lord shall deem with fire, and with his sword to each flesh); and (the) slain men of the Lord shall be multiplied,

66:16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

66:17 (they) that were hallowed, and guessed them(selves) clean, in gardens after one gate within; (and they) that eat swine's flesh, and (the) abomination, and a mouse, they (all) shall be wasted together, saith the Lord. [(they) that were hallowed, and clean weened themselves (and weened themselves clean), in gardens behind the first tree, *or the gate*, withinforth; (and they) that eat sow's flesh, and (the) abomination, and a mouse, together shall be wasted, saith the Lord (shall all be wasted together, saith the Lord).]

66:17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

66:18 Forsooth I come to gather together the works of them, and the thoughts of them, with all folks and languages; and they shall come, and shall see my glory. [I forsooth the works of them, and the thoughts of them, come that I gather, with all folks and tongues; and they shall come, and see my glory. (Forsooth I come that I gather the works of them, and the thoughts of them,

66:18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

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with all folks and tongues; and they shall come, and see my glory.)}]

66:19 And I shall set a sign in them, and I shall send of them that be saved to heathen men, into the sea (into Tarshish), into Africa, and into Lydia, and to them that hold [an] arrow, into Italy, and Greek land, to isles far (off), to them that heard not of me, and saw not my glory. And they shall tell my glory to heathen men, [And I shall put in them a token (And I shall put a token in them), and I shall send of them that shall be safe to the Gentiles, into the sea, into Africa, and into Lydia, (and to) men holding an arrow, into Italy, and Greece, to isles afar, to them that heard not of me, and saw not my glory. And they shall tell out my glory to Gentiles,]

66:20 and they shall bring all your brethren (out) of all folks (as) a gift to the Lord, in horses, and [in] chariots, and in litters, and in mules, and in carts, to mine holy hill, Jerusalem, saith the Lord; as if the sons of Israel bring a gift in a clean vessel into the house of the Lord. (and they shall bring all your brethren out of all folks as a gift to the Lord, on horses, and in chariots, and in litters, and on mules, and in carts, to mine holy hill Jerusalem, saith the Lord; as the sons of Israel bring a gift in a clean vessel into the house of the Lord.) [and (they shall) bring all your brethren from all Gentiles (as) a free gift to the Lord, in horses, and in four-horsed cars, and in litters, and in mules, and in carts, to mine holy mountain, Jerusalem, saith the Lord; as if the sons of Israel bring in a gift in a clean vessel into the house of the Lord.]

66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

66:20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

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66:21 And I shall take of them into priests and deacons, saith the Lord. (And I shall take of them for priests and deacons, saith the Lord.) [And I shall take of them into priests and Levites, saith the Lord.]

66:21 And I will also take of them for priests and for Levites, saith the LORD.

66:22 For as (the) new heavens and (the) new earth, which I make to stand before me, saith the Lord, so your seed shall stand, and your name.

66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

66:23 And a month shall be of (a) month, and a sabbath of (a) sabbath; each man shall come for to worship before my face, saith the Lord. [And there shall be month of month, and sabbath of sabbath; come shall each flesh to honour before my face, saith the Lord (each flesh shall come to honour before me, saith the Lord).]

66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

66:24 And they shall go out, and shall see the carrions of men, that trespassed against me; the worm of them shall not die, and the fire of them shall not be quenched; and they shall be unto filling of sight to each man (and they shall be abhorred by all mankind). [And they shall go out, and see the carrions of men, that trespassed against me; the worm of them shall not die, and the fire of them shall not be quenched; and they shall be into filling of sight to all flesh.]

66:24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE BOOK *of*
JEREMIAH,
THE PROPHET

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Chapter 1

Chapter 1

1:1 The words of Jeremy, son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin.

1:1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

1:2 For the word of the Lord was made to him in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his realm. [That made is the word of the Lord to him in the days of Josiah (That the word of the Lord was made to him in the days of Josiah), son of Amon, king of Judah, in the thirteenth year of his reign.]

1:2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

1:3 And it was done in the days of Jehoiakim, the son of Josiah, the king of Judah, till to the ending of the eleventh year of Zedekiah, (the) son of Josiah, king of Judah, till to the passing over, *either (the taking into) captivity*, of Jerusalem, in the fifth month. [And done it is in the days of Jehoiakim (And it was done in the days of Jehoiakim), son of Josiah, king of Judah, unto the full ending of the eleventh year of Zedekiah, son of Josiah, king of Judah, unto the transmigration of Jerusalem, in the fifth month.]

1:3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

1:4 And the word of the Lord was made to me, and said [saying],

1:4 Then the word of the LORD came unto me, saying,

1:5 Before that I formed thee in the womb, I knew thee; and before that

1:5 Before I formed thee in the belly I knew thee; and before thou camest forth

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thou wentest out of the womb, I hallowed thee; and I gave thee *to be* a prophet among folks. [Before that I formed thee in the womb, I knew thee; and ere thou wentest out of the privy womb, I hallowed thee; and a prophet in folks of kind I gave thee (and I gave thee *to be* a prophet to the folks of kind).]

1:6 And I said, A! A! A! Lord God, lo! I cannot speak, for I am a child.

1:7 And the Lord said to me, Do not thou say, that I am a child; for thou shalt go to all things, to which I shall send thee, and thou shalt speak all things, whatever *things* I shall command to thee. [And the Lord said to me, Do thou not say, for a child I am; for to all things that I shall send thee, thou shalt go, and all things, whatever I shall send to thee, thou shalt speak. (And the Lord said to me, Do not thou say, for I am a child; for thou shalt go to all things that I shall send thee, and all things, whatever I shall send to thee, thou shalt speak.)]

1:8 Dread thou not of the face of them; for I am with thee, to deliver thee, saith the Lord. [Not dread thou from the face of them (Dread thou not of the face of them), for I am with thee, that I deliver thee, saith the Lord.]

1:9 And the Lord sent his hand, and touched my mouth; and the Lord said to me, Lo! I have given my words in thy mouth (and the Lord said to me, Lo! I have put my words in thy mouth);

1:10 lo! I have ordained thee to day on folks, and on realms, that thou draw up, and destroy, and lose, and scatter, and

out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to

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build, and plant. [lo! I have set thee to day upon folks, and upon realms, that thou pull up, and destroy, and spring abroad, and waste, and build up, and plant.]

destroy, and to throw down, to build, and to plant.

1:11 And the word of the Lord was made to me, and said [saying], What seest thou, Jeremy? And I said, I see a rod (a)wakening (And I said, I see a rod of an almond tree).

1:11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

1:12 And the Lord said to me, Thou hast seen well, for I shall watch* on my word, (for) to do it. [And the Lord said to me, Well thou hast seen (Thou hast seen well), for I shall wake upon my word, that I do it.]

1:12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

1:13 And the word of the Lord was made the second time to me, and said, What seest thou? [And I said,] I see a pot boiling, and the face thereof from the face of the north. (And the word of the Lord was made to me the second time, and said, What seest thou? And I said, I see a boiling pot, and the face thereof from the face of the north.) [And done is the word of the Lord the second time to me, saying, What seest thou? And I said, A pot tended up I see, and his face from the face of the north. (And the word of the Lord was made the second time to me, saying, What seest thou? And I said, I see a pot tended up, and his face from the face of the north.)]

1:13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

1:14 And the Lord said to me, From the north shall be showed all evil [up]on all the dwellers of the land.

1:14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

1:15 For lo! I shall call together all the nations of [the] realms of the north, saith the Lord; and they shall come, and

1:15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they

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set each man his seat in the entering of the gates of Jerusalem, and on all the walls thereof in compass, and on all the cities of Judah (and they shall come, and each man shall set his seat at the entering of the gates of Jerusalem, and against all the walls thereof in compass, and against all the cities of Judah). [For lo! I shall call together all the kindreds of the realms of the north, saith the Lord, and they shall come, and set each his see in the entry of the gates of Jerusalem (and each shall set his see in the entry of the gates of Jerusalem), and upon all his walls in environ, and upon all the chief cities of Judah.]

1:16 And I shall speak my dooms with them on all the malice of them, that forsook me (And I shall speak my dooms with them against all the malice of them, that forsook me), and made sacrifice to alien gods, and worshipped the work of their hands.

1:17 Therefore gird [up] thou thy loins, and rise thou (up), and speak to them all things which I command to thee; dread thou not of the face of them, for I shall not make thee for to dread the cheer of them (dread thou not now at the face of them, or I shall make thee to greatly dread the cheer of them). [Thou then gird up thy loins, and rise, and speak to them all things that I command to thee; not be thou afeared from the face of them, nor forsooth I shall make thee to dread the cheer of them. (Then thou gird up thy loins, and rise up, and speak to them all things that I command to thee; be thou not afeared from the face of them, or forsooth I shall make thee to hugely dread the cheer of them.)]

shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

1:16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

1:17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

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1:18 For I gave thee to day into a strong city, and into an iron pillar, and into a brazen wall, on all the land, to the kings of Judah, and to the princes thereof, and to the priests thereof, and to all the people of the land. (For I made thee to day into a strong city, and into an iron pillar, and into a brazen wall against all the land, against the kings of Judah, and against the princes thereof, and against the priests thereof, and against all the people of the land.) [I forsooth have given thee to day into a strengthened city (Forsooth I have made thee to day into a strengthened city), and into an iron pillar, and into a brazen wall, upon all earth, to the kings of Judah, and to his princes, and to his priests, and to all the people of the land.]

1:19 And they shall fight against thee, and they shall not have the mastery; for I am with thee, saith the Lord, that I deliver thee.

Chapter 2

2:1 And the word of the Lord was made to me, and said [saying],

2:2 Go thou, and cry in the ears of Jerusalem, and say, The Lord saith these thing, I had mind on thee, and I had mercy on thee in thy young waxing age, and on the charity of thy espousing, when thou followedest me in (the) desert, in the land which is not sown. [Go, and cry in the ears of Jerusalem, saying, These things saith the Lord, I recorded of thee, ruthing (upon) thine waxing youth, and the charity of thy wedding, when thou followedest me in desert, in the land that is not sown.]

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1:18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

1:19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Chapter 2

2:1 Moreover the word of the LORD came to me, saying,

2:2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

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2:3 Israel *was* holy to the Lord, the first of fruits of him (the first fruits of him); all men that devour that *Israel*, trespass; evils shall come on them, saith the Lord. [Holy (*is*) Israel to the Lord, /The holy of Israel to the Lord (The holiness of Israel to the Lord), the chief of his fruits; all that devour him, guilt; evils shall come upon them, saith the Lord.]

2:4 The house of Jacob, and all the lineages of the house of Israel, hear ye the word of the Lord. [Heareth the word of the Lord, ye house of Jacob, and all the kindreds of the house of Israel.]

2:5 The Lord saith these things, What of wickedness found your fathers in me (What of wickedness have your fathers found in me), for they went far away from me, and went after vanity, and were made vain? [These things saith the Lord, What found your fathers in me of wickedness, for they longed away from me, and went after vanity, and vain they be made? (These things saith the Lord, What of wickedness have your fathers found in me, for they went far away from me, and went after vanity, and they be made vain?)]

2:6 And they said not, Where is the Lord, that made us to go up from the land of Egypt, that led us over through desert, by the land unhabitable and without (a) way, by the land of thirst, and by the image of death, by the land in which a man went not, neither a man dwelled.

2:7 And I brought you into the land of Carmel (And I brought you into a plentiful land), that ye should eat the

2:3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

2:4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

2:5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

2:6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

2:7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered,

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fruit thereof, and the goods thereof; and ye entered, and defouled my land, and setted mine heritage into (an) abomination. [And I led you into the land of Carmel, that ye should eat his fruit, and the best things of it; and gone in ye defouled my land, and mine heritage ye put into abomination (and ye put mine heritage into an abomination).]

ye defiled my land, and made mine heritage an abomination.

2:8 Priests said not, Where is the Lord? and they that held the law, knew not me; and shepherds trespassed against me, and prophets prophesied in Baal, and followed idols. (Priests said not, Where is the Lord? and they that held the law, knew me not; and shepherds trespassed against me, and prophets prophesied by Baal, and followed idols.)

2:8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

2:9 Therefore yet I shall strive with you in doom, saith the Lord, and I shall dispute with your sons. [Therefore yet I shall strive in doom with you, saith the Lord, and with your sons I shall dispute (and I shall dispute with your sons).]

2:9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

2:10 Go ye to the isles of Chittim, and see ye; and send ye into Kedar, and behold ye greatly (and greatly behold ye); and see ye, if such a thing is done, [Passeth to the isles of Chittim, and seeth; and into Kedar sendeth, and beholdeth hugely; and seeth, if done is such a manner thing, (Passeth to the isles of Chittim, and seeth; and sendeth into Kedar, and hugely beholdeth; and seeth, if such a manner thing is done,)]

2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

2:11 if a folk changed his gods(?); and certainly they be no gods; but my people (ex)changed his glory into an

2:11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which

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idol. (if a folk changed his gods? and certainly they be no gods; but my people exchanged his glory for an idol.) [if changed hath the folk of kind his gods; and certainly they be not gods; my people forsooth changed his glory into a maumet. (if the folk of kind hath changed his gods? and certainly they be no gods; forsooth my people exchanged his glory into a maumet.)]

doth not profit.

2:12 Heavens, be ye astonished on this thing, and, ye gates of heaven, be ye desolate greatly (be ye greatly desolate), saith the Lord. [Waxeth astonished, ye heavens, upon this, and, ye gates of heaven, be ye desolate hugely (be ye hugely desolate), saith the Lord.]

2:12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

2:13 For why my people hath done twain evils; they have forsaken me, the well of quick water, and have digged (out) to them(selves) cisterns, *that were* destroyed, that may not hold waters. (For why my people hath done two evils; they have forsaken me, the well of living waters, and have digged out for themselves cisterns, *that were then* destroyed, and so may not hold waters.) [Two forsooth evils did my people; me they forsook, the well of quick water, and delved to them wasted cisterns, that contain waters may not. (Forsooth my people did two evils; they forsook me, the well of quick waters, and delved out for themselves broken cisterns, that may not contain waters.)]

2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

2:14 Whether Israel is a bondman, either is born bond? Why therefore is he made into prey? [Whether a thrall is Israel, or a born (a) bondman? Why then made he is into prey? (Whether Israel is a thrall, or a born a bondman? Why then is he made into

2:14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

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prey?)]

2:15 Lions roared on him, and gave their voice; they have set the land of him into wilderness, the cities of him be burnt [up], and none there is that dwelleth in those (and there is none that dwelleth in them). [Upon him roared lions (Lions roared upon him), and gave their voice; they setted his land into wilderness, his cities be burned up, and there is not that dwell in them.]

2:16 Also the sons of Memphis and Tahpanhes have defouled thee, till to the top of the head.

2:17 Whether this is not done to thee, for thou forsookest thy Lord God, in that time in which he led thee by the way? [Whether not this is done to thee (Whether this is not done to thee), for thou hast forsaken the Lord thy God, (in) that time that he led thee by the way?]

2:18 And now what wilt thou to thee in the way of Egypt, that thou drink troubled water? (And now what wilt thou do in the way of Egypt, that thou drink the waters of Sihor?) And what *is* to thee with the way of Assyrians, that thou drink water of the flood? [And now what to thee wilt thou in the way of Egypt, that thou drink water troubled? (And now what wilt thou do in the way of Egypt, that thou drink troubled water?) And what to thee with the way of Assyria, that thou drink water of the flood?]

2:19 Thy malice shall reprove thee, and thy turning away shall blame thee; know thou and see, that it is (an) evil

2:15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

2:16 Also the children of Noph and Tahapanes have broken the crown of thy head.

2:17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

2:18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see

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and bitter (thing), that thou hast forsaken thy Lord God, and that his dread is not at thee, saith the Lord God of hosts (and that my fear is not in thee, saith the Lord God of hosts). [Reprove thee shall thy malice, and thy turning away shall blame thee; know and see, for evil and bitter it is to thee, to have forsaken the Lord thy God, and his dread not to be with thee, saith the Lord God of hosts. (Thy malice shall reprove thee, and thy turning away shall blame thee; know and see, for it is evil and bitter for thee, to have forsaken the Lord thy God, and my dread is not in thee, saith the Lord God of hosts.)]

that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

2:20 From the world thou hast broken my yoke, thou hast broken my bonds, and saidest, I shall not serve. For thou whore didest whoredom in each high little hill, and under each tree full of boughs. [From the world thou hast all-burst my yoke, broken my bonds, and saidest, I shall not serve. In each forsooth high hill (Forsooth in each high hill), and under each branchy tree, thou were thrown down a strumpet.]

2:20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

2:21 Forsooth I planted thee a chosen vinery, all true seed; how therefore art thou, an alien vinery, turned to me into a shrewd thing? (Forsooth I planted thee a chosen vine, all true seed; how therefore art thou turned into a depraved thing, an alien vine, to me?) [I forsooth planted thee a chosen vine, all very seed; what manner then thou art turned to me into a shrewd thing, an alien vine? (Forsooth I planted thee a chosen vine, all very seed; in what manner then art thou turned into a depraved thing, an alien vine, to me?)]

2:21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

2:22 (For) Though thou wash thee with

2:22 For though thou wash thee with

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fuller's clay, and multipliest (un)to thee the [cleansing] herb boreth, thou art (still) defouled in thy wickedness before me, saith the Lord God. [(Even) If thou shalt wash thee with soap, and multiply to thee the cleansing herb boreth, thou art (still) defouled with thy wickedness before me, saith the Lord God.]

2:23 How sayest thou, I am not defouled, I went not after Baalim? See thy ways in the great valley, know thou what thou hast done; a swift runner ordaining his ways. [What manner sayest thou, I am not defouled, after Baalim I have not gone? (In what manner sayest thou, I am not defouled, I have not gone after Baalim?) See thy ways in the whole valley, know what thou hast done; a light courier telling out thy ways.]

2:24 A wild ass accustomed in wilderness, drew (up) the wind of his love in the desire of his soul; no man shall turn away it (A wild ass accustomed to the wilderness, drew up the wind of his love in the desire of his soul; no man shall turn it away). All that seek it, shall not fail; they shall find it in the flux of (the) unclean blood thereof. [A field ass used in wilderness, in the desire of his soul drew (the) wind of his love (A field ass used to the wilderness, drew up the wind of his love in the desire of his soul); none shall turn it away. All that seek her, shall not fail; in her rotten blood flowings they shall find her.]

2:25 Forbid thy foot from nakedness, and thy throat from thirst; and thou saidest, I despaired, I shall not do (it); for I loved burningly alien *gods*, and I

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nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

2:23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways;

2:24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

2:25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them

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shall go after them (for I burningly loved alien *gods*, and I shall go after them). [Forbid thy foot from nakedhood, and thy throat from thirst; and thou saidest, I despaired, I shall not do; I loved forsooth aliens, and after them I shall go (forsooth I loved aliens, and I shall go after them).]

will I go.

2:26 As a thief is (a)shamed, when he is taken, so the house of Israel be (a)shamed; they, and [the] kings of them, the princes, and (the) priests, and the prophets of them, [What manner is confounded a thief, when he is caught, so confounded be the houses of Israel (In what manner a thief is confounded when he is caught, so the houses of Israel be confounded); they, and the kings of them, princes, and priests, and prophets of them,]

2:26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

2:27 that say to a (piece of) wood*, Thou art my father; and to a stone, Thou hast engendered me. They turned to me the back, and not the face; and in the time of their torment they shall say, Rise thou, and deliver us (They turned their back to me, and not their face; but in the time of their torment they shall say, Rise thou up, and deliver us). [saying to the tree, My father thou art; and to the stone, Thou hast begotten me. They turned to me (the) back, and not (the) face; in time of their tormenting they shall say, Rise, and deliver us. (saying to the piece of wood, Thou art my father; and to the stone, Thou hast begotten me. They turned their back to me, and not their face; in the time of their tormenting they shall say, Rise, and deliver us.)]

2:27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

2:28 Where be thy gods, which thou madest to thee? (Where be thy gods,

2:28 But where are thy gods that thou hast made thee? let them arise, if they

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which thou madest for thee?) Rise they (up), and deliver thee in the time of thy torment; for after the number of thy cities were thy gods, thou Judah. [Where be thy gods, whom thou hast made to thee? Rise they, and deliver thee in the time of thy tormenting; after the number forsooth of thy cities were thy gods, Judah (forsooth after the number of thy cities were thy gods, Judah).]

2:29 What, will ye strive with me in doom? All ye have forsaken me, saith the Lord.

2:30 In vain I smote your sons, they received not chastising; your sword devoured your prophets, your generation is destroyed as a lion (your own sword devoured your prophets, like a destroying lion). [In vain I have smitten your sons, discipline they received not; your sword devoured your prophets, as a lion is wasted your generation. (In vain I have smitten your sons, they received not discipline; your sword devoured your prophets, like a wasting lion.)]

2:31 See ye the word of the Lord, whether I am made (as) a wilderness to Israel, either (as) a land late bringing forth fruit? (or as a land bringing forth late fruit?) Why therefore said my people, We have gone away, we shall no more come to thee?

2:32 Whether a virgin shall forget her ornament? and a spouses her breast girdle? But my people hath forgotten me by days without number. [Whether forget shall the maiden of her adornment? and the woman spouse of her breast bundle? My people forsooth forgat me in days

can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

2:29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

2:30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

2:31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

2:32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

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unnumbered. (Whether the maiden shall forget her adornment? and the woman spouse her breast bundle? Forsooth my people forgot me in days unnumbered.)]

2:33 What endeavourest* thou to show thy way good, to seek love, which furthermore both hast taught thy malices thy ways, (Why endeavourest thou to show thy way good, to seek love? which furthermore hast both taught thy malices thy ways,) [What enforcest thou to show thy way good, to be sought (out) love, that overmore in thy malices thou hast taught thy ways,]

2:34 and (also) the blood of poor men and innocents is found in thy wings? I found not them in ditches, but in all things which I remembered before. (and also in thy wings is found the blood of poor men and innocents? I found it not in ditches, but in all things which I remembered before.) [and (also) in thy wings is found (the) blood of poor souls and innocents? Not in ditches I found them, but in all things that above I remembered. (and also in thy wings is found the blood of poor souls and innocents? I found it not in ditches, but in all things that I remembered before.)]

2:35 And thou saidest, I am without sin and innocent; and therefore thy strong vengeance be turned away from me. Lo! I shall strive with thee in doom; for thou saidest, I sinned not.

2:36 How vile art thou made, rehearsing thy ways? and thou shalt be shamed of Egypt, as thou were shamed of Assur. (How vile thou art made, changing thy ways! and thou shalt be

2:33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

2:34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

2:35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

2:36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

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shamed by Egypt, as thou were shamed by Assyria.) [How foul art thou made full much, rehearsing thy ways? and of Egypt thou shalt be confounded, as thou art confounded of Assur. (How full much foul thou art made, rehearsing thy ways! and thou shalt be confounded of Egypt, as thou art confounded of Assur.)]

2:37 For why and thou shalt go out of this *land*, and thine hands shall be on thine head; for why the Lord hath all-broken thy trust, and thou shalt have nothing to prosperity (for why the Lord hath all-broken those in whom thou trusted, and thou shalt prosper nothing from them). [For why and of this thou shalt go out, and thine hands shall be upon thine head; for all-trodden hath the Lord thy trust, and nothing thou shalt have wellsome (for the Lord hath all-trodden thy trust, and thou shalt have nothing wellsome).]

Chapter 3

3:1 It is said commonly, If a man forsaketh his wife, and she go away from him, and be wedded to another husband, whether he shall turn again [any] more to her? whether that woman shall not be defouled, and made unclean? (whether shall he turn again any more to her? whether shall not that woman be defouled, and made unclean?) Forsooth thou hast done fornication with many lovers; nevertheless turn thou again to me, saith the Lord, and I shall receive thee. [Commonly men saith, If a man let go his wife, and she going away from him wedded another man, whether shall she turn again any more to him? whether not polluted and

2:37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

Chapter 3

3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

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defouled shall be that woman? Thou forsooth hast done fornication with many lovers; neverthelater turn again to me, saith the Lord, and I shall receive thee. (Men commonly saith, If a man let his wife go, and she going away from him wedded another man, whether shall she turn again any more to him? whether shall not that woman be polluted and defouled? Forsooth thou hast done fornication with many lovers; neverthelater turn again to me, saith the Lord, and I shall receive thee.)]

3:2 Raise [up] thine eyes into straight, and see, where thou art not cast down. Thou hast sat in ways, abiding them as a thief in wilderness, and thou hast defouled the earth in thy fornications and in thy malices. (Raise up thine eyes into the high places, and see, if there is any place where thou hast not laid down. Thou hast sat in ways, abiding them as a thief in the wilderness, and thou hast defouled the earth with thy fornications and with thy malices.) [Rear up thine eyes into even right, and see, where now thou art laid down (and see, if any where thou hast not laid down). In ways thou sat (Thou sat in ways), abiding them as a thief in wilderness, and thou defouledest the land in thy fornications and in thy malices.]

3:3 Wherefore the drops of rains were forbidden, and no late rain was. The forehead of a woman whore is made to thee; (but) thou wouldest not be ashamed. (Wherefore the drops of rains were forbidden, and there was no late rain. The forehead of a whore woman was made for thee; but thou wouldest not be ashamed.) [For what thing be forbidden drops of rains (For what thing drops of rain be forbidden), and the late coming

3:2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3:3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

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weather was not. The forehead of a strumpet woman is made to thee; thou wouldest not shame.}]

3:4 Namely from this time forth call thou (to) me, (and say,) Thou art my father, the leader of my virginity. [Then namely from now call (to) me, (saying,) My father, the duke of my maidenhood thou art. (Namely then from now call to me, saying, My father, thou art the duke of my maidenhood.)]

3:5 Whether thou shalt be wroth without end, either shalt continue into the end? Lo! thou hast spoken, and hast done evils, and thou were mighty. And for words of penance thou blasphemedest by words of pride; and thou filledest thine evil thought, and showedest thy strength against thy husband, that thou mayest do that thing that thou treatedest by word. [Whether thou shalt be wroth into evermore, and abide still into the end? Lo! thou spake, and didest evils, and mightest (and were mighty). And for words of penance with words of pride thou blasphemedest (And for words of penance thou blasphemedest with words of pride); and thou fulfilledest thine evil thinking, and showedest thy strength against thy husband, that thou may do that in word (that) thou treatedest.]

3:6 And the Lord said to me, in the days of Josiah, the king, Whether thou hast seen what thing the adversary, Israel, hath done? She went to herself on each high hill (She herself went upon each high hill), and under each tree full of boughs, and did fornication there. [And the Lord said to me, in the days of king Josiah, Whether thou hast not seen what

3:4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

3:5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

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things hath done the adversary, Israel? She went away to herself upon each high mountain, and under each branchy tree, and did fornication there. (And the Lord said to me, in the days of king Josiah, Whether thou hast not seen what things the adversary, Israel, hath done? She herself went away upon each high mountain, and under each branchy tree, and did fornication there.)]

3:7 And I said, when she had done all these things, Turn thou again to me; and she turned not again (but she turned not again). And her sister, Judah, [the] breaker of the law, saw, [And I said, when she had done all these things, To me turn again (Turn again to me); and she is not turned again. And the breakeress of law, Judah, her sister, saw,]

3:8 that for the adversary, Israel, did adultery, I had let go her (I had let her go), and I had given to her a libel of forsaking; and Judah, her sister, [the] breaker of the law, dreaded not, but also she went, and did fornication. [for-ty that Israel, (the) adversary, had done lechery, I should have let go her (I should have let her go), and given to her a libel of forsaking; and the law breakeress, Judah, her sister, dreaded not, but went away, and did fornication also she (and she also did fornication).]

3:9 And by (the) lightness of her fornication she defouled the earth, and did adultery with a stone, and with a (piece of) wood*. [And through lighthood of her fornication defouled the land, and did fornication with stone, and with tree.]

3:10 And in all these things her sister, Judah, [the] breaker of the law, turned

3:7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

3:9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

3:10 And yet for all this her treacherous sister Judah hath not turned unto me

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not again to me, in all her heart, but in a lie^{*}, saith the Lord God. (And in all these things her sister, Judah, the breaker of the law, turned not again to me, with all her heart, but falsely, saith the Lord God.) [And in all these things is not turned again to me the law breakeress, her sister, Judah, in all her heart, but in leasing, saith the Lord God. (And in all these things, the law breakeress, her sister, Judah, was not turned again to me, with all her heart, but lyingly, saith the Lord God.)]

3:11 And the Lord said to me, The adversary, Israel, hath justified her soul, in comparison of Judah, [the] breaker of the law. (And the Lord said to me, The adversary, Israel, hath justified her soul, in comparison with Judah, the breaker of the law.) [And the Lord said to me, The adversary, Israel, justified her soul, by comparison of the law breakeress, Judah.]

3:12 Go thou, and cry these words against the north; and thou shalt say, Thou adversary, Israel, turn again, saith the Lord, and I shall not turn away my face from you; for I am holy, saith the Lord, and I shall not be wroth without end. [Go, and cry these words against the north; and thou shalt say, Turn again, thou adversary, Israel, saith the Lord, and I shall not turn away my face from you; for I am holy, saith the Lord, and I shall not wrath into without end.]

3:13 Nevertheless know thou thy wickedness; for thou hast trespassed against thy Lord God, and thou hast spread abroad thy ways to aliens under each tree full of boughs; and thou heardest not my voice, saith the Lord.

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with her whole heart, but feignedly, saith the LORD.

3:11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

3:13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

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{Neverthelater know thou thy wickedness; for into the Lord thy God thou hast done law break, and thou hast scattered thy ways to aliens under each branchy tree; and my voice thou heardest not, saith the Lord. (Neverthelater know thou thy wickedness; for thou hast done law break against the Lord thy God, and thou hast scattered thy ways to aliens under each branchy tree; and thou heardest not my voice, saith the Lord.)}

3:14 Be ye converted, sons, turning again, saith the Lord, for I *am* your husband (Be ye turned back to me, ye children that be turned away, saith the Lord, for I *am* your husband); and I shall take you, one of a city, and twain of a kindred, and I shall lead you into Zion; [Be ye converted, ye sons, turning again, saith the Lord, for I your husband; and shall take you to one of the city, and two of the kindred, and bring you into Zion; (Be ye turned back to me, ye children that be turned away, saith the Lord, for I your husband; and I shall take you, one of the city, and two of the kindred, and bring you into Zion;)]

3:15 and I shall give to you shepherds after mine heart, and they shall feed you with knowing and teaching. [and give you shepherds after mine heart, and they shall feed you with knowing and doctrine.]

3:16 And when ye shall be multiplied, and increase(d) in the land, in those days, saith the Lord, they shall no more say, The ark of [the] testament of the Lord; neither it shall ascend on the heart, neither they shall think on it, neither it shall be visited, neither it shall be further (needed). [And when ye shall be multiplied, and increase(d) in the land, in those

3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

3:15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

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days, saith the Lord, they shall say no more (they shall no more say), The ark of the testament of the Lord; nor it shall go up upon (the) heart, nor they shall record of it (nor shall they remember it), nor it shall be visited, nor be made again (any) more.}]

3:17 In that time they shall call Jerusalem The seat of the Lord, and all heathen men shall be gathered together to it, in the name of the Lord, in Jerusalem; and they shall not go after the depravity* of their worst heart. [In that time they shall call Jerusalem The see of the Lord, and gathered shall be to it all Gentiles (and all Gentiles shall be gathered to it), in name of the Lord, into Jerusalem; and they shall not go after the shrewdness of their worst heart.]

3:18 In those days the house of Judah shall go to the house of Israel; and they shall come together from the land of the north to the land which I gave to your fathers.

3:19 Forsooth I said, How shall I set thee among (my) sons, and shall give to thee a desirable land, a full clear heritage of the hosts of heathen men? And I said, Thou shalt call me, Father, and thou shalt not cease to enter after me. [I forsooth said (Forsooth I said), How shall I put thee in sons, and yield to thee the desirable land, the full clear heritage of the hosts of the folk of kind? And I said, A father thou shalt call me, and after me to go thou shalt not cease (And I said, Thou shalt call me, Father, and thou shalt not cease to go after me).]

3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

3:18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

3:19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

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3:20 But as if a woman despiseth her lover, so the house of Israel despised me, saith the Lord. [But (in) what manner if a woman despise her lover, so despised me the house of Israel, saith the Lord.]

3:20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

3:21 A voice is heard in (the) ways, the weeping and yelling of the sons of Israel; for they made wicked their way, they forgot their Lord God. [A voice in ways is heard, weeping and yelling of the sons of Israel; for wicked they made their way (for they made wicked their way), (they) forgot of the Lord their God.]

3:21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

3:22 Be ye converted, sons, turning again, and I shall heal your turnings away (Be ye turned back to me, ye children that be turned away, and I shall heal your turnings away). Lo! we come to thee; for thou art our Lord God. [Be ye converted, ye sons, turning again, and I shall heal your turnings away. Lo! we have come to thee; thou forsooth art the Lord our God. (Be ye turned back to me, ye children that be turned away, and I shall heal your turnings away. Lo! we have come to thee; forsooth thou art the Lord our God.)]

3:22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

3:23 Verily the little hills were liars, the multitude of mountains *was false*; verily in our Lord God *is* the health of Israel. [Verily liars were the hills, (and) the multitude of mountains; verily in the Lord our God (*is*) the health of Israel.]

3:23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

3:24 Shame ate the travail of our fathers, from our youth; *shame ate* the flocks of them, and the droves of them, the sons of them, and the daughters of them. [Confusion ate the travail of our fathers, from our waxing youth; the flocks of

3:24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

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them, and the droves of them, the sons of them, and the daughters of them.}]

3:25 We shall sleep in our shame, and our shame shall cover us; for we sinned to our Lord God (for we sinned against our Lord God), both we and our fathers, from our youth unto this day; and we have not heard the voice of our Lord God. [We shall sleep in our confusion, and cover shall us our shame (and our shame shall cover us); for to the Lord our God we have sinned, and we and our fathers, from our waxing youth unto this day; and we have not heard the voice of the Lord our God.]

3:25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

Chapter 4

Chapter 4

4:1 Israel, if thou turnest again, saith the Lord, turn thou to me; if thou takest away thine offendings from my face, thou shalt not be moved. (Israel, if thou shalt turn again, saith the Lord, turn thou to me; if thou shalt take away thine offendings from my face, then thou shalt not be moved.) [If thou shalt turn again, Israel, saith the Lord, to me be converted (be converted to me); if thou shalt take away thine hurting things from my face, (then) thou shalt not be stirred.]

4:1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

4:2 And thou shalt swear, The Lord liveth, in truth, and in doom, and in righteousness; and all folks shall bless him, and shall praise him. [And thou shalt swear, The Lord liveth, in truth, and in doom, and in rightwiseness; and bless shall him folk of kind, and him praise (and the folk of kind shall bless him and praise him).]

4:2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

4:3 For the Lord God saith these things to a man of Judah and to a

4:3 For thus saith the LORD to the men of Judah and Jerusalem, Break up

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dweller of Jerusalem, Make ye new to you a land tilled of new, *either a fallow (land)*, and do not ye sow on thorns. [These things forsooth saith the Lord God to the man of Judah and to the dweller of Jerusalem (Forsooth these things saith the Lord God to the man of Judah and to the dweller of Jerusalem), (Re)Neweth to you a new-tilled land, and doeth not sow upon thorns.]

4:4 Men of Judah, and dwellers of Jerusalem, be ye circumcised to the Lord, and do ye away the prepuces, *either filths*, of your hearts; lest peradventure mine indignation go out as fire, and be kindled, and none there be that (can) quench (it), for the malice of your thoughts. [Be ye circumcised to the Lord, and doeth away the utmost rod fells of your hearts, ye men of Judah, and dwellers of Jerusalem; lest peradventure go out as fire mine indignation (lest peradventure mine indignation go out as fire), and be tended up, and there be not that quench, for the malice of your thoughts.]

4:5 Tell ye in Judah, and make ye heard in Jerusalem; speak ye, and sing ye with a trump in the land; cry ye strongly, and say ye, Be ye gathered together, and enter we into [the] strong cities. [Telleth out in Judah, and in Jerusalem maketh heard (and maketh heard in Jerusalem); speaketh, and singeth with a trump in the land; crieth strongly, and saith, Be ye gathered, and go we into the strengthened cities.]

4:6 Raise ye (up) a sign in Zion, comfort ye (escape ye), and do not ye stand; for I [shall] bring evil from the north, and a great sorrow. [Reareth a

your fallow ground, and sow not among thorns.

4:4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

4:5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

4:6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

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token in Zion, be ye comforted, and doeth not stand; for evil I shall bring to from the north, and a great treading (for I shall bring evil from the north, and a great treading).]

4:7 A lion shall go up from his den, and the robber of folks shall raise himself. He is gone out of his place, to set thy land into wilderness; thy cities shall be destroyed, abiding still without (a) dweller. [Went up a lion from his couch, (and) the robber of Gentiles himself shall rear (A lion went up from his couch, and the robber of Gentiles shall rear himself). He went out from his place, that he put thy land into wilderness; thy cities shall be wasted, abiding still without (a) dweller.]

4:8 On this thing gird you with hair shirts; wail ye, and yell, for the wrath of the strong vengeance of the Lord is not turned away from you. [Upon this gird you about with hair shirts; waileth, and yelleth, for turned away is not the wrath of the strong vengeance of the Lord from us. (Upon this gird you about with hair shirts; waileth, and yelleth, for the wrath of the strong vengeance of the Lord is not turned away from us.)]

4:9 And it shall be, in that day, saith the Lord, the heart of the king shall perish, and the heart of (the) princes; and the priests shall wonder, and the prophets shall be astonished. [And it shall be, in that day, saith the Lord, perish shall the heart of the king, and the heart of princes; and become astonished shall the priests, and prophets in mind shall be disturbed. (And it shall be, in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes; and the priests shall become

4:7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

4:8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

4:9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

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astonished, and the prophets shall be disturbed in mind.)}]

4:10 And I said, Alas! alas! alas! Lord God; therefore whether thou hast deceived this people and Jerusalem, saying, Peace shall be to you, and lo! a sword is come unto the soul?

4:11 In that time it shall be said to this people and to Jerusalem, A burning wind in the ways that be in (the) desert, *be* the ways of the daughter of my people, not to winnow, and not to purge.

4:12 A spirit full of them shall come to me; and now I, but I shall speak my dooms with them. (A full wind shall come from them to me; and now also I, and I shall speak my dooms with them.) [A spirit full of these shall come to me; and now I, but I shall speak my dooms with them.]

4:13 Lo! he shall ascend as a cloud, and his chariots as a tempest; his horses *be* swifter than eagles; woe to us, for we be destroyed. [Lo! as a cloud he shall go up, and as tempest his chariots; swifter than eagles his horses; woe to us, for wasted we be. (Lo! he shall go up as a cloud, and his chariots as a tempest; his horses swifter than eagles; woe to us, for we be wasted.)]

4:14 Thou Jerusalem, wash thine heart from malice, that thou be made safe. How long shall harmful thoughts dwell in thee? [Wash from malice thine heart, thou Jerusalem, that thou be made safe. How long shall abide in thee noxious thoughts? (Wash thine heart from malice, thou Jerusalem, that thou be made safe. How long shall noxious

4:10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

4:11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

4:12 Even a full wind from those places shall come unto me: now also will I give sentence against them.

4:13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

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thoughts abide in thee?)]

4:15 For why the voice of a teller from Dan, and making known an idol from the hill of Ephraim.

4:15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

4:16 Raise (up), ye folks; lo! it is heard in Jerusalem, that keepers be come from a far land, and give (out) their voice on the cities of Judah (and give out their voice against the cities of Judah). [Stirreth, ye Gentiles; lo! heard it is in Jerusalem, keepers to come from a far land, and to give upon the cities of Judah their voice. (Stirreth, ye Gentiles; lo! it is heard in Jerusalem, keepers to come from a far land, and to give out their voice against the cities of Judah.)]

4:16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

4:17 As the keepers of fields, they be made on it in compass (As the keepers of fields, they be made against it in compass); for it stirred me to wrathfulness, saith the Lord. [As keepers of fields, they be made upon it in compass; for me to wrath it stirred, saith the Lord (for it stirred me to wrath, saith the Lord).]

4:17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

4:18 Thy ways and thy thoughts have made this to thee; this malice of thee, for *it is* bitter, for it touched thine heart. (Thy ways and thy thoughts have made these things to thee; this is thy malice, for *it is* bitter, for it touched thine heart.) [Thy ways and thy thoughts did to thee these things; this thy malice for bitter, for it touched thine heart. (Thy ways and thy thoughts did these things to thee; this is thy malice, for *it is* bitter, for it touched thine heart.)]

4:18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

4:19 My womb acheth, my womb

4:19 My bowels, my bowels! I am

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acheth; the wits of mine heart be troubled in me. I shall not be still, for my soul heard the voice of a trump, the cry of battle. [My womb I ache, my womb I ache; the wits of mine heart be disturbed in me. I shall not be still, for the voice of the trump heard my soul, cry of battle (for my soul heard the voice of the trump, the cry of battle).]

pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

4:20 Sorrow is called on sorrow, and all the land is destroyed; my tabernacles be wasted suddenly, my skins *be wasted* suddenly (my tabernacles suddenly be wasted, my skins suddenly *be wasted*). [Treading upon treading is called, and wasted is all earth; suddenly be wasted my tabernacles, suddenly my skins.]

4:20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

4:21 How long shall I see them that flee, shall I hear the voice of a clarion? [How long shall I see a man fleeing, hear shall I the voice of the trump? (shall I hear the voice of the trump?)]

4:21 How long shall I see the standard, and hear the sound of the trumpet?

4:22 For my fond people knew not me (For my foolish people knew me not); they be unwise sons, and cowards; they be wise to do evils, but they know not (how) to do well. [For my fool(ish) people me knew not; unwise sons they be, and cowards; wise they be that they do evils, well forsooth (to) do, they know not. (For my foolish people knew me not; they be unwise sons, and cowards; they be wise to do evils, forsooth to do well, they know not how.)]

4:22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

4:23 I beheld the land, and lo! it was void, and nought; and *I beheld* (the) heavens, and no light there was in them (and there was no light in them). [I beheld the earth, and lo! void it was, and of

4:23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

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nought (I beheld the earth, and lo! it was void, and of nought); and (the) heavens, and there was not light in them.}]

4:24 I saw (the) mountains, and lo! they were moved, and all (the) little hills were troubled. [I saw mountains, and lo! they were moved, and all hills be disturbed.}]

4:25 I looked, and no man there was (and there was no man), and each bird of (the) heaven(s) was gone away. [I beheld, and there was not a man, and each fowl of heaven went away.}]

4:26 I beheld, and lo! Carmel *is* forsaken (I beheld, and lo! the plentiful land *was* forsaken), and all (the) cities thereof be destroyed from the face of the Lord, and from the face of the ire of his strong vengeance. [I beheld, and lo! Carmel (*was*) desert, and all his cities be destroyed from the face of the Lord, and from the face of the wrath of his strong vengeance.}]

4:27 For the Lord saith these things, All the land shall be forsaken, but nevertheless, I shall not make a [full] ending. [These things forsooth saith the Lord, Desert shall be each land, but neverthelater, full ending I shall not do. (Forsooth these things saith the Lord, Each land shall be desert, but neverthelater, I shall not make a full ending.)}]

4:28 The earth shall mourn, and (the) heavens above shall make sorrow, for that I spake; I thought, and it repented not me (and I shall not repent), neither I am turned away from it. [Wail shall earth, and sorrow shall heavens from above, for-thy that I spake; I thought, and it repented not me

4:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

4:25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

4:26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

4:27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

4:28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

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(and it repented me not), nor I turned away from it.]

4:29 Each city fled from the voice of a knight, and a man shooting an arrow; they entered into hard places, and ascended into rocks of stone; all [the] cities be forsaken, and no man dwelleth in them. [From the voice of the horseman, and of the (one) sending an arrow, flew all the city; they went in hard things, and went upon rocks; all the chief cities be forsaken, and dwelleth not in them a man (and a man dwelleth not in them).]

4:30 But what shalt thou, (that art) destroyed, do? When thou shalt clothe thee with red scarlet, when thou shalt be adorned with a golden brooch, and shalt anoint thine eyes with woman's ointment, thou shalt be arrayed in vain; thy lovers have despised thee, they shall seek thy soul. (But thou that art destroyed, what shalt thou do? Though thou shalt clothe thyself with red scarlet, though thou shalt be adorned with a golden brooch, and shalt anoint thine eyes with woman's ointment, thou shalt be arrayed in vain; thy lovers have despised thee, they shall seek thy soul.) [Thou forsooth (that art) wasted, what shalt thou do? When thou shalt clothe thee with red silk, when thou shalt be adorned with the golden brooch, and shalt paint thine eyes with strumpet's ointment, in vain thou shalt be arrayed; despised thee have thy lovers, thy life they shall seek. (Forsooth thou that art wasted, what shalt thou do? When thou shalt clothe thyself with red silk, when thou shalt be adorned with the golden brooch, and shalt paint thine eyes with strumpet's ointment, thou shalt be arrayed in vain; thy lovers have

4:29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

4:30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

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despised thee, they shall seek thy life.}]

4:31 For I heard a voice as a woman travailing of child, the anguishes as of a woman childing; the voice of the daughter of Zion among them that die, and spread abroad her hands; (saying,) Woe to me, for my soul failed for them that be slain. [A voice forsooth as of the (woman) travailing with child I heard, anguishes as of the child-bearer; voice of the daughter of Zion among men dying, and stretching out their hands; (saying,) Woe to me, for failed my life for the (ones) slain. (Forsooth I heard a voice as of the woman travailing with child, the anguishes as of the child-bearer; the voice of the daughter of Zion among dying men, and stretching out their hands; and saying, Woe to me, for my life failed for the ones slain.)]

4:31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

Chapter 5

Chapter 5

5:1 Compass ye the ways of Jerusalem, and look, and behold ye, and seek ye in the streets thereof, whether ye (can) find a man doing doom, and seeking faith; and I shall be merciful to them. [Goeth about the ways of Jerusalem, and looketh, and beholdeth, and seeketh in his streets, whether ye (can) find a man doing doom, and seeking faith; and merciful I shall be to them (and I shall be merciful to them).]

5:1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

5:2 That if also they say (But even if they say), The Lord liveth, yea, they shall swear this falsely.

5:2 And though they say, The LORD liveth; surely they swear falsely.

5:3 Lord, thine eyes behold faith; thou hast smitten them, and they made not sorrow; thou hast all-broken them, and they forsook to take chastising; they

5:3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused

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made their faces harder than a stone, and would not turn again. [Lord, thine eyes behold faith; thou hast smitten them, and they sorrowed not; thou treaded them, and they forsook to take discipline; they inwardly harded their faces upon the stone (they inwardly hardened their faces like a stone), and would not be turned again.]

5:4 Forsooth I said, In hap they be poor men, and fools, that know not the way of the Lord, and the doom of their God. [I forsooth said, Peradventure poor men they be, and fools, unknowing the way of the Lord, and the doom of their God. (Forsooth I said, Peradventure they be poor men, and fools, not knowing the way of the Lord, and the doom of their God.)]

5:5 Therefore I shall go to the principal men, and I shall speak to them; for they knew the way of the Lord, and the doom of their God. And lo! they have more broken together the yoke, and have broken [the] bonds (But lo! they have altogether broken the yoke, and have broken the bonds). [I shall go therefore to the chief men, and speak to them; they forsooth knew the way of the Lord, and the doom of their God. And lo! more these together all-broke the yoke, and burst out the bonds. (Therefore I shall go to the chief men, and speak to them; forsooth they knew the way of the Lord, and the doom of their God. But lo! these altogether all-broke the yoke, and burst out the bonds.)]

5:6 Therefore a lion of the wood smote them; a wolf at eventide wasted them, a leopard watching* on the cities of them. Each man that goeth out of them, shall be taken; for the trespassings of them be

to receive correction: they have made their faces harder than a rock; they have refused to return.

5:4 Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.

5:5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

5:6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in

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multiplied, the turnings away of them be comforted (the turnings away of them be increased). [Therefore hath smitten them a lion of the wood; a wolf at even wasted them, a pard waking on the cities of them. Each that shall go out of them, shall be taken; for multiplied be the law breakings of them, comforted be the turnings away of them. (Therefore a lion of the wood hath smitten them; a wolf at even wasted them, a leopard watching on the cities of them. Each that shall go out of them, shall be taken; for the law breakings of them be multiplied, the turnings away of them be increased.)]

pieces: because their transgressions are many, and their backslidings are increased.

5:7 On what thing may I be merciful to thee? Thy sons have forsaken me, and swear by them that be not gods. I [full-]filled them, and (yet) they did adultery, and in the house of an whore they did lechery (I filled them full, and yet they did adultery, and they did lechery in the house of an whore). [Upon what thing to thee pleased shall I be able to be? Thy sons forsook me, and swore in those things that be not gods. I full-filled them, and they did fornication, and in the house of the strumpet they did lechery. (Upon what thing shall I be able to be merciful to thee? Thy sons forsook me, and swore by those things that be not gods. I filled them full, and yet they did fornication, and they did lechery in the house of a strumpet.)]

5:7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

5:8 They be made horses, and stallions, lovers to women; each man neighed to the wife of his neighbour.

5:8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

5:9 Whether I shall not visit on these things, saith the Lord (Whether shall I not visit for these things? saith the Lord), and shall not my soul take

5:9 Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

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vengeance on such a folk?

5:10 Go ye upon the walls thereof, and destroy ye; but do not ye make an ending. Do ye away the scions thereof, for they be not *servants* of the Lord. [Goeth up (on) his walls, and scattereth; full wasting forsooth doeth not do. Doeth away his forth-begettings, for they be not the Lord's. (Goeth upon his walls, and scattereth; forsooth do not maketh full wasting. Doeth away his begettings forth, for they be not the Lord's.)]

5:11 For why the house of Israel and the house of Judah hath trespassed by trespassing against me, saith the Lord;

5:12 they denied the Lord, and said, He is not, neither evil shall come on us; we shall not see sword and hunger. [they denied the Lord, and said, It is not he, neither shall come upon us evil; sword and hunger we shall not see. (they denied the Lord, and said, He is not, neither evil shall come upon us; we shall not see sword and hunger.)]

5:13 The prophets spake against the wind, and none answer was in them; therefore these things shall come to them. [The prophets spake into the wind, and answer was not in them; these things therefore outcome shall to them (therefore these things shall be the outcome for them).]

5:14 The Lord God of hosts saith these things, For ye spake this word, lo! I give my words in thy mouth into fire, and this people into wood*, and it shall devour them. [These things saith the Lord God of hosts, For ye spake this word, lo! I give my words in thy mouth into fire, and this

5:10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD'S.

5:11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

5:12 They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:

5:13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

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people into trees, and it shall devour them.}]

5:15 Lo! thou house of Israel, saith the Lord, I shall bring on you a folk from [a]far; a strong folk, an old folk, a folk whose language thou shalt not know, neither shalt understand what it speaketh. [Lo! I shall bring to upon you a folk of kind from afar, of the house of Israel (O house of Israel), saith the Lord; a stalworthy folk of kind, an old folk of kind, a folk of kind whose tongue thou shalt not know, nor understand what it speak.}]

5:16 The arrow case thereof *is* as an open sepulchre; all *be* strong men. [His arrow case as a sepulchre open; all strong men. (His arrow case *is* as an open sepulchre; all *be* strong men.)]

5:17 And it shall eat thy corns, and it shall devour thy bread, thy sons and thy daughters; it shall eat thy flock, and thy droves, it shall eat also thy vinery, and thy fig tree; it shall all-break thy strong cities with sword, in which thou hast trusted (it shall all-break with the sword thy strong cities, in which thou hast trusted). [And it shall eat thy corns, and thy bread devour (and devour they bread), (and) thy sons and thy daughters; it shall eat thy flock, and thy droves, and shall eat thy vine, and thy fig tree; and bruise thy strengthened cities, in which thou hast trusted, with sword (and bruise with the sword thy strengthened cities in which thou hast trusted).]

5:18 Nevertheless in those days, saith the Lord, I shall not make you into (a) [full] ending. [Neverthelater in those days, saith the Lord, I shall not make you into full ending.]

5:15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

5:16 Their quiver is as an open sepulchre, they are all mighty men.

5:17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

5:18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

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5:19 That if ye say (And when they ask), Why hath our Lord God done all these things to us? thou shalt say to them, As ye forsook me, and served an alien god in your land, so ye shall serve alien gods in a land not yours. [That if ye shall say, Why to us did the Lord our God all these things? (Why did the Lord our God do all these things to us?) (then) thou shalt say to them, As ye have forsaken me, and served an alien god in your land, so ye shall serve alien gods in a land not yours.]

5:20 Tell ye this to the house of Jacob, and make ye heard in Judah, and say ye [saying],

5:21 Hear, thou fond people, that hast none heart; which have eyes, and see not, and ears, and hear not. [Hear, thou fool(ish) people, that hast not heart; that having eyes, ye see not, and ears, and hear not.]

5:22 Therefore shall not ye dread me, saith the Lord, and shall not ye make sorrow for my face? (Therefore shall ye not dread me, saith the Lord, and shall ye not tremble before my face?) Which have set gravel *to be* a term, *either end*, to the sea, an everlasting commandment, which it shall not pass; and the waves thereof shall be moved, and shall not have power; and shall wax great, and shall not pass it. [Me therefore ye shall not dread, saith the Lord, and from my face not sorrow? Which I put (a) gravel term to the sea, (an) ever (en)during behest, that it shall not pass; and they shall be moved, and they shall not be able to; and swell shall his floods, and shall not pass it. (Therefore shall ye not dread me, saith the Lord, and not sorrow

5:19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

5:20 Declare this in the house of Jacob, and publish it in Judah, saying,

5:21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

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before my face? For I put a gravel term to the sea, an ever enduring behest, that it shall not pass; and they shall be moved, and they shall not be able to; and his floods shall swell, and shall not pass it.)]

5:23 Forsooth an heart unbelievful and stirring (me) to wrath is made to this people; they departed, and went away, (Forsooth this people hath an unbelieving heart and one stirring me to wrath; they departed, and went away,) [To this people forsooth is made an heart disbelieving and out-sharpening (Forsooth to this people is made a disbelieving heart and one sharpening out); they went backward, and went away,]

5:24 and they said not in their heart, Dread we our Lord God, that giveth to us rain timeful, and lateful in his time; that keepeth to us the plenty of harvest of the year. (and they said not in their heart, Dread we our Lord God, that giveth to us timeful rain, and lateful in his time; that keepeth for us the plenty of the harvest of the year.) [and said not in their heart, Dread we the Lord our God, that giveth to us timely rain, and late coming in his season, plenteousness of year's reap(ing) coming to us (bringing to us the plenteousness of the year's reaping).]

5:25 Your wickednesses did away these things, and your sins forbidde good from you.

5:26 For there be found wicked men in my people, setting treason, as fowlers setting snares and traps, to take men. [For there be found in my people unpius men, waiting as fowlers, snares putting, and

5:23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

5:24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

5:25 Your iniquities have turned away these things, and your sins have withholden good things from you.

5:26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

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feet gyves, to be caught men. (For there be found unpious men in my people, laying wait as fowlers, putting snares, and feet gyves, to catch men.)]

5:27 As a net, *either a trap*, (is) full of birds, so the houses of them *be* full of guile. [As a pit fall full of birds, so the house of them (*be*) full of treachery.]

5:28 Therefore they be magnified, and made rich, made fat within, and made fat withoutforth, and they passed worst my words (and they overpassed my words the worst); they deemed not the cause of a widow, they (ad)dressed not the cause of a fatherless child, and they deemed not the doom of poor men. [Therefore they be magnified, and (en)riched inwardly (and inwardly enriched), greased and fatted, and they passed beside my words (the) alder-worst; the cause of the widow they deemed not, the cause of the fatherless child right ruled not, and the doom of poor men deemed not.]

5:29 Whether I shall not visit on these things, saith the Lord (Whether shall I not visit for these things? saith the Lord), either shall not my soul take vengeance on such a folk? [Whether upon these things I shall not visit, saith the Lord, or upon such manner folk shall not be venged my soul? (Whether shall I not visit for these things? saith the Lord, or shall not my soul be venged upon such manner folk?)]

5:30 Wonder and marvelous things be made in the land; [Astonishing and marvels be made in the earth;]

5:31 prophets prophesied lies*, and

5:27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

5:28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

5:29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

5:30 A wonderful and horrible thing is committed in the land;

5:31 The prophets prophesy falsely, and

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priests joyed with their hands, and my people loved such things. What therefore shall be done in the last thing thereof? (Therefore what shall be done in the last things thereof?) [prophets prophesied leasing, and priests clapped for joy with their hands, and my people loved such things. What then shall be done in his last? (Then what shall be done in his last?)]

Chapter 6

6:1 Sons of Benjamin, be ye comforted in the middle of Jerusalem (Sons of Benjamin, escape ye from the middle of Jerusalem), and make ye noise with a clarion in Tekoa, and raise ye a banner on Bethhaccerem; for why evil and great sorrow is seen from the north. [Be ye comforted, ye sons of Benjamin, in the middle of Jerusalem, and in Tekoa trumpeth with a trump, and upon Bethhaccerem reareth a banner; for evil is seen from the north, and great treading.]

6:2 I have likened the daughter of Zion to a fair woman and delicate. (I have likened the daughter of Zion to a fair and delicate woman.)

6:3 (The) Shepherds and their flocks shall come to it; they have pitched tents in it in compass; each man shall feed them, that be under his hand. [To her shall come shepherds and the flocks of them; they pitched in it tents in environ; feed shall each them, that under his hand be. (The shepherds and the flocks of them shall come to her; they pitched in it their tents in environ; each shall feed them, that be under his hand.)]

6:4 Hallow ye battle on it (Prepare ye

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the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Chapter 6

6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.

6:2 I have likened the daughter of Zion to a comely and delicate woman.

6:3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

6:4 Prepare ye war against her; arise,

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battle against it). Rise ye together, and ascend we in midday. Woe to us, for the day hath bowed down, for shadows be made longer in the eventide. [Halloweth upon her a battle. Riseth, and go we up in the midday. Woe to you, for down-bowed the day, for longer be made shadows than to even. (Prepare ye against her a battle. Woe to you, for the day is bowed down, for the shadows be made longer in even.)]

6:5 Rise ye, and ascend we in the night, and destroy we the houses thereof. [Riseth, and go we up in the night, and scatter we their houses.]

6:6 For the Lord of hosts saith these things, Cut ye down the tree(s) thereof, and shed ye earth about Jerusalem; this is the city of visitation; all false challenge *is* in the midst thereof. [For these things saith the Lord of hosts, Heweth their tree(s), and delveth about Jerusalem an earthen hillock; this is the city of visitation; each false challenge in his middle.]

6:7 As a cistern maketh his water cold, so it made his malice cold; wickedness and destroying shall ever[more] be heard therein before me, sickness and wound. (As a cistern maketh his water cold, so it made his malice cold; wickedness and destroying shall be heard therein, before me evermore be sickness and wound.) [As then cold maketh the cistern his water, so cold she hath made her malice; wickedness and wasting shall be heard in her before me evermore, infirmity and wound. (As then the cistern maketh his water cold, so she hath made her malice cold; wickedness and wasting shall be heard in her, before me evermore be infirmity and wound.)]

and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

6:5 Arise, and let us go by night, and let us destroy her palaces.

6:6 For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

6:7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

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6:8 Jerusalem, be thou taught, lest peradventure my soul go away from thee; lest peradventure I set thee forsaken, a land uninhabitable. [Be taught, Jerusalem, lest peradventure go away my soul from thee (lest peradventure my soul go away from thee); lest peradventure I set thee desert, a land undwellable.]

6:8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

6:9 The Lord of hosts saith these things, They shall gather till to a raisin, they shall gather the remnants of Israel as in a vinery; turn thine hand, as a gatherer of grapes to the basket. [These things saith the Lord of hosts, Unto the cluster branch they shall gather, they shall gather as in a vine the relics of Israel; convert thine hand, as a grape cutter to a basket. (These things saith the Lord of hosts, They shall gather unto the cluster branch, they shall gather the relics of Israel as in a vine; turn thine hand, as a grape cutter to a basket.)]

6:9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

6:10 To whom shall I speak, and to whom shall I say witnessing, that he hear? Lo! the ears of them *be* uncircumcised, and they be not able to hear; lo! the word of the Lord is made to them into despite, and they shall not receive it. [To whom shall I speak, and (to) whom shall I witness, that he hear? Lo! uncircumcised the ears of them, and hear they be not able to; lo! the word of the Lord done is to them into reproof, and they shall not take it. (To whom shall I speak, and to whom shall I witness, that he hear? Lo! the ears of them *be* uncircumcised, and they be not able to hear; lo! the word of the Lord was made to them into reproof, and they shall not receive it.)]

6:10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

6:11 Therefore I am full of the strong vengeance of the Lord, and I travailed

6:11 Therefore I am full of the fury of the LORD; I am weary with holding in:

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suffering. Shed thou out *vengeance* on a little child withoutforth, and on the counsel(s) of young men together; for a man with his wife shall be taken, and an eld man with him that is full of days. [Therefore of the strong vengeance of the Lord I am full, and I travailed sustaining. Pour out strong vengeance upon the little child withoutforth, and upon the counsel(s) of young men together; a man forsooth with the wife shall be caught, and the old with the full of days. (Therefore I am full of the strong vengeance of the Lord, and I travailed sustaining. Pour out strong vengeance upon the little child withoutforth, and upon the counsels of young men together; forsooth a man with the wife shall be caught, and the old with the full of days.)]

I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

6:12 And the houses of them, (with) the fields and wives together, shall go to other men; for I shall stretch forth mine hand on the dwellers of the land, saith the Lord. [And they shall pass the houses of them to others, (with the) fields and wives together; for I shall stretch (out) mine hand upon men dwelling (in) the land, saith the Lord.]

6:12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

6:13 For from the less unto the greater, all study to avarice; and all do guile, from the prophet unto the priest. [From the less forsooth unto the more, all to avarice study (Forsooth from the less unto the more, all study to avarice); and from the prophet unto the priest, all do treachery.]

6:13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

6:14 And they healed the sorrow of the daughter of my people with evil fame, saying, Peace, peace, and no peace was (and there was no peace). [And they cured, *or bealed*, the treading of the daughter of my

6:14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

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people with shame, saying, Peace, peace, and there was not peace.]

6:15 They be shamed, that did abomination (Be they ashamed, that did abomination?); yea, rather they were not shamed by confusion, and they could not be ashamed (at all). Wherefore they shall fall down among them that shall fall down; they shall fall down in the time of their visitation, saith the Lord. [They be confounded, for abomination they did; but more with confusion they be not confounded, and shamed they could not (be). Wherefore they shall fall among the men falling; in time of their visitation they shall fall together, saith the Lord. (Be they confounded, for they did abomination? nay, but more, they be not confounded with confusion, and they could not be shamed. Wherefore they shall fall among the falling men; in the time of their visitation they shall altogether fall, saith the Lord.)]

6:16 The Lord saith these things, Stand ye on ways, and see ye, and ask ye of [the] eld paths, which is the good way; and go ye therein, and ye shall find refreshing to your souls. And they said, We shall not go. (The Lord saith these things, Stand ye in the ways, and see ye, and ask ye of the old paths, which is the good way; and go ye therein, and ye shall find refreshing for your souls. And they said, We shall not go.) [These things saith the Lord, Standeth upon ways, and seeth, and asketh of the old paths, what is the good way; and goeth in it, and ye shall find refreshing to your souls. And they said, We shall not go.]

6:17 And I ordained espyers, *either*

6:15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

6:17 Also I set watchmen over you,

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beholders, on you, and I said, Hear ye the voice of a trump. And they said, We shall not hear. [And I set upon you tooters, and said, Hearerh the voice of the trump. And they said, We shall not hear.]

saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

6:18 Therefore, heathen men, hear ye, and, thou congregation, know, how great things I shall do to them. [Therefore hearerh, ye folk of kind, and knoweth, ye congregation, how great things I shall do to them.]

6:18 Therefore hear, ye nations, and know, O congregation, what is among them.

6:19 Thou earth, hear, lo! I shall bring evils on this people, the fruit of their thoughts; for they heard not my words, and casted away my law. [Hear, thou earth, lo! I shall bring to evils upon this people, fruit of their thoughts; for my words they heard not, and my law they threw afar (for they heard not my words, and they threw afar my law).]

6:19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

6:20 Whereto bring ye to me incense from Sheba, and a tree of spicery smelling sweetly from a far land? Your burnt sacrifices be not accepted, and your slain sacrifices pleased not me (and your slain sacrifices pleased me not). [Whereto to me incense of Sheba ye bring, and the spices calamus sweet smelling from a far land? (Whereto ye bring to me incense of Sheba, and the sweet smelling spice of calamus from a far land?) Your burnt sacrifices be not accepted, your victory sacrifices pleased not to me.]

6:20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

6:21 Therefore the Lord God saith these things, Lo! I shall give (causes of) fallings into this people, and fathers and sons together, (and) a neighbour and (a) kinsman, shall fall in them, and shall

6:21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall

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perish. [Therefore these things saith the Lord God, Lo! I shall give into this people (causes of) fallings, and shall fall in them fathers and sons together (and fathers and sons shall fall together in them), (and) neighbour and cousin, and (they shall) perish.]

6:22 The Lord God saith these things, Lo! a people cometh from the land of the north, and a great folk shall rise (al)together from the ends of [the] earth (and a great folk shall altogether rise from the ends of the earth). [These things saith the Lord God, Lo! the people came from the land of the north, and a great folk of kind shall (al)together rise from the coasts of the land.]

6:23 It shall take arrow and shield; it is cruel, and shall not have mercy; the voice thereof shall sound as the sea, and they made ready as a man to battle shall ascend on horses against thee, thou daughter of Zion. [Arrow and shield it shall take; cruel it is, and it shall not have mercy; his voice as the sea shall sound, and upon horses go up, they shall (be) before made ready as a man to battle against thee, thou daughter of Zion. (It shall take arrow and shield; it is cruel, and it shall not have mercy; his voice shall sound as the sea, and going upon horses, they shall be before made ready as a man to battle against thee, thou daughter of Zion.)]

6:24 We [have] heard the fame thereof, our hands be benumbed; tribulation hath taken us, (and) sorrows *have taken us* as a woman travailing of child. [We have heard the lauds of it, loosed atwain be our hands; tribulation caught us, (and) sorrows as the (woman) travailing with child.]

perish.

6:22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

6:23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

6:24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

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6:25 Do not ye go out to the fields, and go ye not in the way, for the sword of the enemy, dread in compass. [Doeth not go out to the fields, and in way goeth not (and goeth not in the way), for the sword of the enemy, the fear of the enemy in environ.]

6:25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

6:26 The daughter of my people, be thou girded with hair shirt, and be thou sprinkled (al)together with ashes (and be thou altogether sprinkled with ashes); make to thee mourning of [the] one alone begotten son, a bitter wailing, for why a waster shall come suddenly on you. [Thou daughter of my people, be thou girded with hair shirt, and sprinkled with ashes; (the) wailing of the only begotten make to thee bitter mourning, for suddenly shall come the waster upon us (make to thee bitter mourning, the wailing of the only begotten, for the waster shall come suddenly upon us).]

6:26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

6:27 I gave thee *to be* a strong prover in my people (I gave thee *to be* a strong prover among my people), and thou shalt know, and prove the way of them. [A stalworthy prover I gave thee (*to be*) in my people (I gave thee to be a stalworthy prover in my people), and thou shalt know, and prove the way of them.]

6:27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

6:28 All these princes bowing away, going guilefully, be [as] metal and iron; all be corrupt. [All these princes of men bowing down, going guilefully, as brass and iron; all be shamed.]

6:28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

6:29 The bellow failed, lead is wasted in the fire, the weller welled in vain; for the malices of them be not wasted. [Failed the melting vessel, in fire wasted is the lead, in vain melted together the melter;

6:29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

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forsooth the malices of them be not wasted.
(The melting vessel failed, the lead is wasted in
the fire, the melter melted together in vain;
forsooth the malices of them be not wasted.)]

6:30 Call ye them reprobable silver, for
the Lord hath cast them away. [Reproved
silver calleth them, for the Lord threw them
afar.]

Chapter 7

7:1 The word that was made of the
Lord, to Jeremy, and said, (The word of
the Lord that was made to Jeremy, and
said,) [The word that is made to Jeremy of
the Lord, saying, (The word of the Lord that
was made to Jeremy, saying,)]

7:2 Stand in the gate of the house of
the Lord, and preach there this word,
and say, All Judah, that enter by these
gates for to worship the Lord, hear ye
the word of the Lord. [Stand in the gate of
the house of the Lord, and preach there this
word, and say, Heareth the word of the Lord,
all (ye of) Judah, that go in through these
gates, that ye honour the Lord.]

7:3 The Lord of hosts, God of Israel,
saith these things, Make ye good your
ways, and your studies, and I shall dwell
with you in this place. [These things saith
the Lord of hosts, God of Israel, Good maketh
your ways, and your studies (Maketh good
your ways, and your studies), and I shall dwell
with you in this place.]

7:4 Do not ye trust in the words of
lying*, and say, The temple of the Lord,
the temple of the Lord, the temple of
the Lord is (this). [Doeth not trust in words

6:30 Reprobate silver shall men call
them, because the LORD hath rejected
them.

Chapter 7

7:1 The word that came to Jeremiah
from the LORD, saying,

7:2 Stand in the gate of the Lord's
house, and proclaim there this word,
and say, Hear the word of the LORD,
all ye of Judah, that enter in at these
gates to worship the LORD.

7:3 Thus saith the LORD of hosts, the
God of Israel, Amend your ways and
your doings, and I will cause you to
dwell in this place.

7:4 Trust ye not in lying words,
saying, The temple of the LORD, The
temple of the LORD, The temple of the
LORD, are these.

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of leasing, saying, Temple of the Lord, temple of the Lord, temple of the Lord is (this).]

7:5 For if ye bless your ways, and your studies; if ye do doom betwixt a man and his neighbour; [For if ye will even right rule your ways, and your studies; if ye do doom between man and his neighbour;]

7:6 if ye make not false challenge to a comeling, and to a fatherless child, and to a widow; neither shed out innocent blood in this place, and go not after alien gods, into evil to yourselves,

7:7 (then) I shall dwell with you in this place, in the land which I gave to your fathers, from the world and till into the world.

7:8 Lo! ye trust to you in the words of lying*, that shall not profit to you; (Lo! ye trust in the words of lying, that shall not profit to you;) [Lo! ye trust to you in words of leasing, that shall not profit to you;]

7:9 to steal, to slay, to do adultery, to swear falsely, to make sacrifice to Baalim (to make sacrifice to Baal), and to go after alien gods, which ye know not. [to steal, to slay, to do adultery, to swear lyingly, to offer to Baalim, and to go after alien gods, whom ye know not.]

7:10 And ye came, and stood before me in this house, in which my name is called to help; and ye said, We be delivered, for we have done all these abominations. (And ye came, and stood before me in this house, in which my name is called upon for help;/which is called by my name; and ye said, We be

7:5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

7:6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7:7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

7:8 Behold, ye trust in lying words, that cannot profit.

7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

7:10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

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delivered, even though we have done all these abominations.) [And ye came, and stood before me in this house, in which is inwardly called my name; and ye said, Delivered we be, for-thy that we have done all these abominations (and ye said, We be delivered, even though we have done all these abominations).]

7:11 Whether therefore this house, wherein my name is called to help before your eyes, is made a den of thieves? I, I am, I saw (it), saith the Lord. (Therefore whether this house, wherein my name is called upon for help,/which is called by my name, is made a den of thieves before your eyes? I, yea I myself, have seen it, saith the Lord.) [Whether then a spelunk, *or den*, of thieves made is this house, in which is inwardly called my name in your eyes? I, I am, I saw (it), saith the Lord. (Then whether this house, in which my name is inwardly called, is made a spelunk, *or den*, of thieves in your eyes? I, yea I myself, have seen it, saith the Lord.)]

7:12 Go ye to my place in Shiloh, where my name dwelled at the beginning, and see ye what things I did to it, for the malice of my people Israel. [Goeth to my place in Shiloh, where dwelled my name from the beginning (where my name dwelled from the beginning), and seeth what I did to it, for the malice of my people Israel.]

7:13 And now, for ye have done all these works, saith the Lord, and I spake to you, and rose (up) early, and I spake, and ye heard not, and I called you, and ye answered not; [And now, for ye have done all these works, saith the Lord, and I spake to you, early rising (rising up early), and

7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

7:12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

7:13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

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speaking, and ye heard not, and I called you,
and ye answered not;}

7:14 (so) I shall do to this house,
wherein my name is called to help
(wherein my name is called upon for
help,/which is called by my name), and
in which house ye have trust, and to the
place which I gave to you and to your
fathers, as I did to Shiloh. [(so) I shall do
to this house, in which is called my name, and
in which ye have trust, and to the place that I
gave to you and to your fathers, as I did to
Shiloh.]

7:15 And I shall cast you forth from my
face, as I casted forth all your brethren,
all the seed of Ephraim. [And I shall throw
you afar from my face, as I threw afar all your
brethren, all the seed of Ephraim.]

7:16 Therefore do not thou pray for this
people, neither take thou praising and
prayer for them; and against-stand thou
not me (and stand thou not against me),
for I shall not hear thee.

7:17 Whether thou seest not, what
these men do in the cities of Judah, and
in the streets of Jerusalem?

7:18 The sons gather sticks, and the
fathers kindle a fire; and women
sprinkle (al)together (the) inner fatness,
to make cakes to the queen of heaven,
(and) to make sacrifice (of wine) to alien
gods, and to stir me to wrathfulness.
(The sons gather sticks, and the fathers
kindle a fire, and women altogether
sprinkle the inner fatness, to make cakes
for the queen of heaven; and they also
offer sacrifice of wine to alien gods, to

7:14 Therefore will I do unto this
house, which is called by my name,
wherein ye trust, and unto the place
which I gave to you and to your fathers,
as I have done to Shiloh.

7:15 And I will cast you out of my
sight, as I have cast out all your
brethren, even the whole seed of
Ephraim.

7:16 Therefore pray not thou for this
people, neither lift up cry nor prayer for
them, neither make intercession to me:
for I will not hear thee.

7:17 Seest thou not what they do in the
cities of Judah and in the streets of
Jerusalem?

7:18 The children gather wood, and the
fathers kindle the fire, and the women
knead their dough, to make cakes to the
queen of heaven, and to pour out drink
offerings unto other gods, that they may
provoke me to anger.

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stir me to wrath.) [Sons gather trees, and fathers burn up (a) fire; and women sprinkle (al)together (the) tallow, that they make sweet cakes to the queen of heaven, and sacrifice to alien gods, and me to wrath they stir. (Sons gather trees, and fathers burn up a fire, and women altogether sprinkle the tallow, that they make sweet cakes for the queen of heaven; and they also offer sacrifice of liquor to alien gods, that they stir me to wrath.)]

7:19 Whether they stir me to wrathfulness? saith the Lord; whether *they stir* not themselves into [the] shame of their cheer? [Whether me to wrath they stir? saith the Lord (Whether they stir me to wrath? Saith the Lord); whether not themselves into the confusion of their cheer?]

7:20 Therefore the Lord God saith these things, Lo! my strong vengeance and mine indignation is welled together on this place, on men, and on beasts, and on the tree(s) of the country(side), and on the fruits of [the] earth; and it shall be kindled, and it shall not be quenched. [Therefore these things saith the Lord God, Lo! my strong vengeance and mine indignation is molten upon this place, upon the walls (upon the men), and upon the beasts, and upon the tree(s) of the region, and upon the fruits of the earth; and it shall be tended up, and not be quenched.]

7:21 The Lord of hosts, God of Israel, saith these things, Heap ye your burnt sacrifices (un)to your slain sacrifices, and eat ye fleshes. [These things saith the Lord of hosts, God of Israel, Your burnt sacrifices addeth to your victory sacrifices, and eateth flesh. (These things saith the Lord of hosts, God of Israel, Addeth your burnt sacrifices to

7:19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

7:20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

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your victory sacrifices, and eateth flesh.)}]

7:22 For I spake not with your fathers, and I commanded not to them of the word of burnt sacrifices, and of slain sacrifices, in the day in which I led them out of the land of Egypt. [For I spake not with your fathers, and I commanded not to them, in the day that I led them out from the land of Egypt, of the word of burnt sacrifices, and of victory sacrifices.]

7:23 But I commanded this word to them, and I said, Hear ye my voice, and I shall be God to you, and ye shall be a people to me; and go ye in all the way which I commanded to you, that it be well to you. [But I commanded this word to them, saying, Heareth my voice, and I shall be to you a God, and ye shall be to me a people; and goeth in each way that I command to you, that it be well to you. (But I commanded this word to them, saying, Heareth my voice, and I shall be God to you, and ye shall be a people to me; and goeth in each way that I command to you, that it be well to you.)]

7:24 And they heard not (But they heard not), neither bowed down their ear, but they went in their lusts, and in the depravity* of their evil heart; and they be made behind, and not before. [And they heard not, nor bowed (in) their ear, but went away in their foul delights, and in the shrewdness of their evil heart; and they be made backward, and not before.]

7:25 from the day in which their fathers went out of the land of Egypt till to this day. And I sent to you all my servants (the) prophets, and I rose (up) early by the day, and I sent (them). [from the day

7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

7:24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

7:25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:

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that the fathers of them went out from the land of Egypt unto this day. And I sent to you all my servants, prophets, by day rising early, and sending.}]

7:26 And they heard not me, neither bowed down their ear; but they made hard their noll, and wrought worse than the fathers of them. [And they heard not me, nor bowed in their ear; but inwardly harded their noll, and worse wrought than their fathers (but inwardly hardened their noll, and wrought worse than their fathers).]

7:27 And thou shalt speak to them all these words, and they shall not hear thee; and thou shalt call them, and they shall not answer to thee.

7:28 And thou shalt say to them, This is the folk, that heard not the voice of their Lord God, neither received chastising; faith perished (truth perished), and is taken away from the mouth of them. [And thou shalt say to them, This is the folk, that heard not the voice of the Lord their God, nor received discipline; faith perished, and is taken away from the mouth of them.]

7:29 Clip thine hair, and cast away, and take thou (up) wailing straightly (and take thou up wailing on high places); for the Lord hath cast away, and hath forsaken the generation of his strong vengeance. [Dod thine hair (Bob thine hair), and throw afar, and in even right take (up) wailing; for the Lord hath thrown afar, and forsaken the generation of his strong vengeance.]

7:26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

7:27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

7:28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

7:29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

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7:30 For the sons of Judah have done evil before mine eyes, saith the Lord; they have set their offendings in the house, in which my name is called to help, that they should defoul that *housse* (they have set their offendings in the house, in which my name is called upon for help,/which is called by my name, that they should defoul that *housse*); [For the sons of Judah did evil in mine eyes, saith the Lord; they setted their offending things in the house, in which is inwardly called my name, that they defoul it;]

7:30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

7:31 and they builded (the) high things in Tophet (and they builded the high places of Tophet), which is in the valley of the son of Hinnom, that they should burn their sons and their daughters by fire, which things I commanded not, neither thought in mine heart. [and they built up the high things of Tophet, that is in the valley of the son of Hinnom, that they burn their sons and their daughters with fire, the which things I commanded not, nor thought in mine heart.]

7:31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

7:32 Therefore lo! days come, saith the Lord, and it shall no more be said Tophet (and it shall no more be called Tophet), and the valley of the son of Hinnom, but the valley of slaying; and they shall bury in Tophet, for there is no place (else). [Therefore lo! days come, saith the Lord, and it shall not be said no more Tophet (and it shall no more be called Tophet), and the valley of the son of Hinnom, but the valley of slaughter; and they shall bury in Tophet, for-thy that there was not (another) place to bury *for the multitude of carrions*.]

7:32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

7:33 And the dead carrion of this

7:33 And the carcases of this people

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people shall be into meat to the birds of (the) heaven(s), and to the beasts of (the) earth; and none there shall be that shall drive (them) away (and there shall be none that shall drive them away). [And be shall the murrain of this people into meat to the fowls of heaven, and to the beasts of earth; and there shall not be that drive away. (And the murrain of this people shall be into meat to the fowls of the heavens, and to the beasts of the earth; and there shall not be that shall drive them away.)]

7:34 And I shall make to cease the voice of joy, and the voice of gladness, and the voice of [the] spouse, and the voice of [the] spouses from the cities of Judah, and from the streets of Jerusalem; for the land shall be in desolation. [And to rest I shall make, from the chief cities of Judah, and from the streets of Jerusalem, voice of joy, and voice of gladness, voice of the spouse man, and voice of the spouse woman; in desolation forsooth shall be the earth (And I shall make to rest, from the chief cities of Judah, and from the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the spouse man, and the voice of the spouse woman; forsooth the earth shall be in desolation.)]

Chapter 8

8:1 In that time, saith the Lord, they shall cast out the bones of the kings of Judah, and the bones of (the) princes thereof, and the bones of (the) priests, and the bones of (the) prophets, and the bones of them that dwelled in Jerusalem, from their sepulchres; [In that time, saith the Lord, they shall cast out the bones of the kings of Judah, and the bones of his princes, and the bones of priests, and the

shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

7:34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Chapter 8

8:1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

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bones of prophets, and the bones of them that dwelled in Jerusalem, from their sepulchres;]

8:2 and they shall lay abroad those *bones* to the sun, and (to) [the] moon, and to all the knighthood of (the) heaven(s), which they loved, and which they served, and after which they went, and which they sought, and worshipped; they shall not be gathered, and shall not be buried; they shall be into a dunghill on the face of [the] earth. (and they shall lay abroad those *bones* to the sun, and to the moon, and to all the host of heaven, which they loved, and which they went after, and which they sought, and worshipped; they shall not be gathered, and shall not be buried; they shall be as a dunghill upon the face of the earth.) [and spread them abroad to the sun, and the moon, and all the knighthood of heaven, which they loved, and to whom they served, and after which they went (and which they went after), and which they sought, and honoured; they shall not be gathered, and not buried; into a dunghill upon the face of earth they shall be (they shall be as a dunghill upon the face of the earth).]

8:3 And all men shall choose death more than life, which be residue, *either left*, of this worst kindred, in all (the) places that be left, to which *places* I casted them out, saith the Lord of hosts. [And they shall choose more death than life, all that residue shall be, of this worst kindred (And they shall choose death more than life, all that shall be residue, of this worst kindred), in all (the) places that be left, to which I threw them down, saith the Lord of hosts.]

8:4 And thou shalt say to them, The

8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

8:3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

8:4 Moreover thou shalt say unto

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Lord saith these things, Whether he that shall fall, shall not rise again? and whether he that is turned away, shall not turn again? [And thou shalt say to them, These things saith the Lord, Whether he that shall fall, shall not rise again? and he that is turned away, shall not be turned again?]

8:5 Why therefore is this people in Jerusalem turned away by turning away full of strife? They have taken lying*, and would not turn again. [Why then turned away is this people into Jerusalem with strivous turning away? (Why then is this people in Jerusalem turned away with strivous turning away?) They caught leasing, and would not turn again.]

8:6 I perceived, and harkened; no man speaketh that that is good, none there is that doeth penance for his sin, and saith, What have I done? All be turned together to their course, as an horse going by fierceness to battle. (I perceived, and harkened; no man speaketh that that is good, there is none that doeth penance for his sin, and saith, What have I done? All be altogether turned to their course, as an horse going by fierceness to battle.) [I took heed, and harkened; no man that good is speaketh (no man is that speaketh good), no man is that do penance for his sin, saying, What have I done? All be turned to their course, as an horse in rush going to battle (All be turned to their course, as an horse going in rush to battle).]

8:7 A kite in the air knew his time; a turtle(dove), and a swallow, and a ciconia, kept the time of their coming; but my people knew not the doom of the Lord, [The kite in heaven knew his time;

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them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

8:5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

8:6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

8:7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of

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the turtle, and the swallow, and *the summer fowl that is called ciconia*, kept the time of their coming; my people forsooth knew not the doom of the Lord (forsooth my people knew not the doom of the Lord).]

8:8 How say ye, We be wise men, and the law of the Lord is with us? Verily the false stylus, *either writing*, of scribes wrought lies*. [How say ye, Wise men we be, and the law of the Lord is with us? Verily leasing wrought the lying pointel of the scribes. (How say ye, We be wise men, and the law of the Lord is with us? Verily the lying pointel of the scribes wrought lies.)]

8:9 [The] Wise men be shamed, *they* be made afeared and taken. For they cast away the word of the Lord, and no wisdom is in them. [Confounded be the wise men, aghast and caught they be. The word of the Lord they cast afar, and no wisdom is in them. (The wise men be confounded, they be aghast, and caught. They cast afar the word of the Lord, and no wisdom is in them.)]

8:10 Therefore I shall give the women of them to strangers, and the fields of them to alien heirs; for from the least unto the most all follow avarice, from a prophet unto the priest all make lying(ly)*; [Therefore I shall give their women to strangers, and their fields to alien heirs; for from the least unto the most avarice all follow (for from the least unto the most all follow avarice), from the prophet unto the priest all do leasing(ly);]

8:11 and they healed the sorrow of the daughter of my people to (their) shame, saying, Peace, peace, when no peace was. (and they tried to heal the sorrow

the LORD.

8:8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

8:10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

8:11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

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of the daughter of my people of their shame, saying, Peace, peace, when there was no peace.) [and healed the bruising of the daughter of my people to (their) shame, saying, Peace, peace, when there was no peace.]

8:12 They be shamed, for they did abomination (Be they ashamed, for they did abomination?); yea, rather they were not shamed by shame, and could not be ashamed. Therefore they shall fall among fallers, in the time of their visitation they shall fall, saith the Lord. [Confounded they be, for abomination they did; but much more by confusion they be not confounded, and shamed they could not (be). Therefore they shall fall among men falling, in time of their visitation they shall fall (al)together, saith the Lord. (Be they confounded, for they did abomination? nay, but much more, they be not confounded by confusion, and they could not be shamed. Therefore they shall fall among falling men, in the time of their visitation they shall altogether fall, saith the Lord.)]

8:13 I gathering shall gather them, saith the Lord; no grape is in the vines, and figs be not in the fig tree; a leaf fell down, and I gave to them those things that be gone out over (them) (a leaf fell down, and those things that I gave to them shall pass away from them). [Gathering I shall gather them together, saith the Lord; there is not grape in the vines, and there be not figs in the fig tree; the leaf flowed down, and I gave to them the things that be gone besides (them).]

8:14 Why sit we? come ye together, enter we into a strong city, and be we

8:12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

8:13 I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

8:14 Why do we sit still? assemble yourselves, and let us enter into the

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still there; for our Lord hath made us to be still, and gave to us (to) drink the water of gall; for we have sinned to the Lord (for we have sinned against the Lord). [Why sit we? cometh together, go we into the strengthened city, and hold we our peace there; for our Lord hath made us to be still, and (for) drink gave to us (the) water of gall; we have sinned forsooth to the Lord (for our Lord hath made us to be still, and gave to us the water of gall to drink; forsooth we have sinned against the Lord).]

8:15 We abided peace, and no good was; *we abided* time of medicine, and lo! dread *is*. (We abided peace, but no good came; *we abided* time of medicine, and lo! dread.) [We have abided peace, and there was not good; time of leeching, and lo! dread.]

8:16 [The] Gnashing of horses thereof is heard from Dan; all the land is moved of the voice of (the) neighings of his warriors (all the land is moved at the voice of the neighings of his warriors); and they came, and devoured the land, and the plenty thereof, the city, and the dwellers thereof. [From Dan is heard the noise of his horse(s); from the voice of his neighing fighters stirred is all the land (all the land is stirred at the voice of his neighing fighters); and they came, and devoured the land, and all his plenty, the chief city, and his dwellers.]

8:17 For lo! I shall send to you the worst serpents, to which is no charming (which cannot be charmed); and they shall bite you, saith the Lord. [For lo! I shall send to you (the) worst adders, to which is not enchanting; and they shall bite you, saith the Lord.]

defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

8:15 We looked for peace, but no good came; and for a time of health, and behold trouble!

8:16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

8:17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

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8:18 My sorrow *is* on sorrow, mine heart *is* mourning in me. [My sorrow upon sorrow, in me mine heart mourning (mine heart *is* mourning in me).]

8:18 When I would comfort myself against sorrow, my heart is faint in me.

8:19 And lo! the voice of cry of the daughter of my people *cometh* from a far land. Whether the Lord is not in Zion, either the king thereof is not therein? Why therefore stirred they me to wrathfulness by their graven images, and by alien vanities? (Why therefore have they stirred me to wrathfulness with their graven images, and with alien vanities?) [And lo! the voice of the cry of the daughter of my people from a far land. Whether the Lord is not in Zion, or his king is not in it? Why then me to wrath they stirred in their graven things, and in alien vanities? (Why then have they stirred me to wrath with their graven things, and with alien vanities?)]

8:19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

8:20 Harvest is passed, summer is ended; and we be not saved.

8:20 The harvest is past, the summer is ended, and we are not saved.

8:21 I am tormented, and sorry on the sorrow of the daughter of my people; astonishing held me. [Upon the treading of the daughter of my people I am treaded, and sorrowed; astonishing withheld me (astonishing held me).]

8:21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

8:22 Whether resin, *that is, a gum of great odour and medicinal*, is not in Gilead, either a physician is not there? Why therefore the wound of the daughter of my people is not healed perfectly? (Therefore why is the wound of the daughter of my people not perfectly healed?) [Whether gum is not in Gilead, or a leech is not there? Why then the hid wound of the daughter of my people is not

8:22 Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

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all-healed? (Then why is the hid wound of the daughter of my people not all-healed?)]

Chapter 9

9:1 Who shall give water to mine head, and a well of tears to mine eyes? (Who shall make mine head to be all water, and mine eyes to be a well of tears?) And (then) I shall bewEEP day and night (for) the slain men of the daughter of my people. [Who shall give to mine head water, and to mine eyes a well of tears? (Who shall make mine head to be all water, and mine eyes to be a well of tears?) And (then) I shall weep day and night (for) the slain men of the daughter of my people.]

9:2 Who shall give me into a wilderness of diverse waygoers? (Who shall show me a wilderness of diverse waygoers?) And (then) I shall forsake my people, and I shall go away from them. For why all be adulterers, and the companies of trespassers against the law; [Who shall give me into wilderness of diverse waygoers? And I shall forsake my people, and go away from them. For all adulterers they be, and (a) company of law breakers; (Who shall show me a wilderness of diverse waygoers? And then I shall forsake my people, and go away from them. For they all be adulterers, and a company of law breakers;)]

9:3 and they held forth their tongue as a bow of lies*, and not of truth. They be comforted in (the) earth, for they went out from evil to evil, and they knew not me, saith the Lord (They be comforted on the earth, for they went out from evil to evil, and they knew me not, saith the

Chapter 9

9:1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

9:2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

9:3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

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Lord). [and they bent out/bend out their tongue as their bow of leasing, and not of truth. They be comforted in earth, for from evil to evil they went out, and me they know not, saith the Lord (They be comforted on the earth, for they went out from evil to evil, and they know me not, saith the Lord).]

9:4 Each man keep him(self) from his neighbour, and have no trust in any brother of him; for why each brother deceiving shall deceive, and each friend shall go guilefully. [Each keep himself from his neighbour, and in each brother of him have he not trust; for each brother supplanting shall supplant, and each friend (be)guilingly shall go. (Each keep himself from his neighbour, and have he not trust in each brother of him; for each brother supplanting shall supplant, and each friend shall go beguilingly.)]

9:5 And a man shall scorn his brother, and shall not speak truth; for they taught their tongue to speak lies^{*}; they travailed to do wickedly. [And a man his brother shall scorn, and truth shall not speak; they taught forsooth their tongue to speak leasing; that wickedly they should do they travailed. (And a man shall scorn his brother, and shall not speak truth; forsooth they taught their tongue to speak lies; they travailed that they should do wickedly.)]

9:6 Thy dwelling *is* in the midst of guile; in guile they forsook to know me, saith the Lord. [Thy dwelling in the middle of treachery; in treachery they forsook me to know, saith the Lord. (Thy dwelling *is* in the middle of treachery; in treachery they forsook to know me, saith the Lord.)]

9:7 Therefore the Lord of hosts saith

9:4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

9:5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

9:6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

9:7 Therefore thus saith the LORD of

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these things, Lo! I shall well together, and I shall prove them; for why what other thing shall I do from the face of the daughter of my people? [Therefore these things saith the Lord of hosts, Lo! I shall melt out, and prove them; what forsooth other thing shall I do from the face of the daughter of my people? (forsooth what other thing shall I do from the face of the daughter of my people?)]

9:8 The tongue of them *is* an arrow wounding, and [it] spake guile; in his mouth he speaketh peace with his friend, and privily he setteth treasons to him. (The tongue of them *is* a wounding arrow, and it spake guile; he speaketh peace to his friend with his mouth, but privily he setteth treasons to him.) [An arrow wounding the tongue of them, treachery it spake; in his mouth peace with his friend he speaketh, and privily he putteth to him ambushes. (A wounding arrow *is* the tongue of them, it spake treachery; he speaketh peace to his friend with his mouth, but privily he putteth ambushes to him.)]

9:9 Whether I shall not visit on these things, saith the Lord (Whether shall I not visit for these things, saith the Lord), either shall not my soul take vengeance on such a folk?

9:10 On hills I shall take weeping and mourning, and wailing on the fair things of desert, for they be burnt [up]; for no man is passing forth, and they heard not the voice of him that wieldeth; from a bird of the air unto [the] sheep, they passed over, and went away. [Upon mountains I shall take to weeping and lamenting, and upon the fair

hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

9:8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9:9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

9:10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

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things of desert wailing, for they be burned up (Upon mountains I shall take to weeping and lamenting, and wailing upon the fairs things of the desert, for they be burned up); for-thy that there was not a man passing through, and they heard not the voice of the wielder; from the fowl of heaven unto the beasts, they went over, and went away.]

9:11 And I shall give Jerusalem into heaps of gravel, and into dens of dragons; and I shall give the cities of Judah into desolation, for there is no dweller.

9:12 Who is a wise man that shall understand these things, and to whom the word of the mouth of the Lord shall be made, that he tell this (out)? Why (hath) the earth perished, (and) it is burnt (up) as (a) desert, for none is that passeth (through)? (and there is none that passeth through?) [Who is a wise man that understandeth this, and to whom the word of the mouth of the Lord be made, that he tell this (out)? Why perished the land, full out (it) is burned as desert, for-thy that there is not that through-pass? (Why hath the land perished, and it is burned full out as the desert, and there is none that pass through?)]

9:13 And the Lord said, For they forsook my law, which I gave to them, and they heard not my voice, and they went not therein;

9:14 and they went after the depravity* of their heart, and after Baalim, which they learned of their fathers (which they learned from their fathers);

9:15 therefore the Lord of hosts, God of

9:11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

9:12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

9:13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

9:14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

9:15 Therefore thus saith the LORD of

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Israel, saith these things, Lo! I shall feed this people with wormwood, and I shall give to them (to) drink the water of gall (and I shall give them the water of gall to drink). [therefore these things saith the Lord of hosts, God of Israel, Lo! I shall feed this people with wormwood, and (for) drink I shall give to them (the) water of gall (and I shall give them the water of gall to drink).]

hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

9:16 And I shall scatter them among heathen men, which they and their fathers knew not; and I shall send sword after them, till they be wasted. [And I shall scatter them in Gentiles, that knew not they and the fathers of them (And I shall scatter them among the Gentiles, that they and the fathers of them knew not); and I shall send upon them (the) sword, to the time that they be full wasted.]

9:16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

9:17 The Lord of hosts, God of Israel, saith these things, Behold ye, and call ye women that wail, and come they; and send ye to those *women* that be wise, and haste they (and send ye for those *women* that be wise, and haste they). [These things saith the Lord of hosts, God of Israel, Beholdeth, and calleth wailing women, and come they; and to them that wise be, sendeth (for), and go they forth (and sendeth for them that be wise, and come they forth).]

9:17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

9:18 Haste they, and take they wailing on you (Haste they, and take they wailing for you); your eyes bring down tears, and your eyelids flow with waters; [Hie they, and take they to upon us lamenting; lead out our eyes tears, and our eyelids flow they down with waters; (Hie they, and take they lamenting upon us; our eyes lead out tears, and our eyelids flow they down with

9:18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

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waters;)]

9:19 for the voice of wailing is heard from Zion. How be we destroyed, and shamed greatly? (How we be destroyed, and greatly shamed!) for we have forsaken the land, for our tabernacles be forsaken. [for the voice of lamenting heard is from Zion. What manner wasted we be, and confounded hugely? for we have forsaken the land, for thrown down be our tabernacles. (for the voice of lamenting is heard from Zion. In what manner we be wasted, and hugely confounded! for we have forsaken the land, for our tabernacles be thrown down.)]

9:20 Therefore, women, hear ye the word of the Lord, and your ears take the word of his mouth; and teach ye your daughters wailing, and each woman *teach* her neighbour mourning. [Heareth therefore, ye women, the word of the Lord, and take to your ears the sermon of his mouth; and teacheth your daughters lamenting, and each woman her neighbour wailing.]

9:21 For why death ascended by your windows, it entered into your houses, to lose little children withoutforth, and young men from the streets. [For went up death by your windows, gone in is to your houses (For death went up by your windows, it is gone into your houses), to scatter the little children withoutforth, and the young men of the streets.]

9:22 Speak thou, the Lord saith, these things, And the dead body of a man shall fall down as a turd on the face of the country(side), and as hay behind the back of the mower, and none there is that gathereth (them). (Speak thou,

9:19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

9:20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

9:21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

9:22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

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These things saith the Lord, And the dead body of a man shall fall down as a turd upon the face of the countryside, and as hay behind the back of the mower, and there is none that gathereth them.) [Speak, These things saith the Lord, And there shall fall the dead carrion of a man as drit upon the face of the region, and as hay behind the back of the mower, and there is not that gather (them).]

9:23 The Lord saith these things, A wise man have not glory in his wisdom, and a strong man have not glory in his strength, and a rich man have not glory in his riches; [These things saith the Lord, Glory not a wise man in his wisdom, and glory not a strong man in his strength, and glory not a rich man in his riches;]

9:24 but he that hath glory, have glory in this, to know and know me (to know and understand me), for I am the Lord, that do mercy, and doom, and rightfulness in [the] earth. For why these things please me, saith the Lord. [but in this glory (but glory in this), he that glorieth, to know and to (truly) know me, for I am the Lord, that do mercy, and doom, and rightwiseness in the earth. These things forsooth please to me, saith the Lord (Forsooth these things please me, saith the Lord).]

9:25 Lo! days come, saith the Lord, and I shall visit on each man that hath prepuce uncircumcised; (Lo! days come, saith the Lord, and I shall visit against each man that hath uncircumcised prepuce;) [Lo! days come, saith the Lord, and I shall visit upon each that hath the utmost skin of the rod uncircumcised;]

9:26 on Egypt, and on Judah, and on

9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

9:25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;

9:26 Egypt, and Judah, and Edom, and

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Edom, and on the sons of Ammon, and on Moab, and on all men that be clipped on long hair, and dwell in desert; for why all heathen men have prepuce, forsooth all the house of Israel be uncircumcised in heart. {upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all those that be dodded into the hair, dwelling in desert; for all Gentiles have the utmost skin of the rod, all forsooth the house of Israel be uncircumcised in (the) heart (forsooth all the house of Israel be uncircumcised in the heart).}

Chapter 10

10:1 The house of Israel, hear ye the word which the Lord spake on you. (The house of Israel, hear ye the word which the Lord spake against you.) [Heareth the word that the Lord spake upon you, the house of Israel.]

10:2 The Lord saith these things, Do not ye learn after the ways of heathen men, and do not ye dread of the signs of (the) heaven(s), which *signs* heathen men dread. [These things saith the Lord, After the ways of Gentiles doeth not learn, and from the signs of heaven doeth not dread, that dread Gentiles; (These things saith the Lord, Doeth not learn after the ways of Gentiles, and doeth not dread the signs of the heavens, that the Gentiles dread;)]

10:3 For the laws of peoples be vain, for why the work of {the} hands of a craftsman hath cut down with an ax a tree of the forest. {for the laws of peoples be vain. For the tree of the wild wood, cut of the work of the hands of the craftsman, in an

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the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Chapter 10

10:1 Hear ye the word which the LORD speaketh unto you, O house of Israel:

10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

10:3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

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hatchet; (for the laws of peoples be vain. For the tree of the wild wood is cut down with an hatchet by the work of the hands of the craftsman;)]

10:4 He made it fair with silver and gold; with nails and hammers he joined *it* together (he joined *it* together with nails and hammers), that it be not loosed. [with silver and gold he adorneth it; with nails and hammers (he) joined it, that it be not loosed atwain.]

10:5 *Idols* be made in the likeness of a palm tree, and shall not speak; those shall be taken and be borne, for those may not go; therefore do not ye dread those, for they may neither do evil, neither well. (*Idols* be made in the likeness of a palm tree, and shall not speak; those shall be taken and be borne, for they cannot walk; therefore do not ye dread those, for they may neither do evil, nor good.) [In the likeness of a formed image they be forged, and they shall not speak; borne they shall be taken away, for they may not go; doeth not then dread them, for neither evil they may do, nor well. (They be forged in the likeness of a formed image, and they shall not speak; borne they shall be taken away, for they cannot walk; then doeth not dread them, for they may neither do evil, nor good.)]

10:6 Lord, none is like thee; thou *art* great, and thy name *is* great in strength. [There is not like of thee, Lord; great art thou, and great is thy name in strength.]

10:7 A! thou King of folks, who shall not dread thee? for why honour is thine among all wise men of heathen men,

10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

10:5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

10:6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of

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and in all the realms of them none is like thee. [Who shall not dread thee, O! thou king of Gentiles? thine is forsooth worship among all the wise men of Gentiles (forsooth worship is thine among all the wise men of the Gentiles), and in all the realms of them none is like to thee.]

10:8 They shall be proved unwise and fools (al)together; the teaching of their vanity *is* a (piece of) wood*. (They shall be proved altogether unwise and fools; their vain teaching *is* from a piece of wood.) [(Al)Together unwise men and fools (they) shall be proved, the doctrine of the vanity of them a tree is, with silver enwrapped. (They shall be proved altogether unwise men and fools, the vain doctrine of them is a piece of wood.)]

10:9 Silver wrapped is brought from Tarshish (Silver beaten into plates is brought from Tarshish), and gold from Uphaz; *it is* the work of a craftsman, and of the hand of a worker in metal; jacinth and purple *be* the clothing of them; all these things *be* the work of workmen. [From Tarshish it is brought (Silver beaten into plates is brought from Tarshish), and the gold from Uphaz; the work of the craftsman, and (of) the hand of the metal worker; jacinth, *or as men say, violet blue silk*, and purple (*be*) the clothing of them; the work of craftsmen all these things.]

10:10 Forsooth the Lord is very God; he is God living, and a king everlasting; the earth shall be moved (al)together of his indignation, and heathen men shall not (be able to) suffer the menacing of him. (Forsooth the Lord is very God; he is the living God, and an everlasting

the nations, and in all their kingdoms, there is none like unto thee.

10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

10:9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10:10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

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king; the earth shall be altogether moved at his indignation, and heathen men shall not be able to suffer the threatening of him.) [The Lord forsooth is very God; he is God living, and king evermore lasting; of his indignation shall be moved the earth, and suffer shall not Gentiles his threatening. (Forsooth the Lord is very God; he is the living God and evermore lasting king; the earth shall be moved at his indignation, and the Gentiles shall not be able to suffer his threatening.)]

10:11 Therefore thus ye shall say to them, (The) Gods that made not heaven and earth, perish from the earth, and from these things that be under heaven. (Therefore thus ye shall say to them, The gods that made not the heavens and the earth, perish from the earth, and from the things that be under these heavens.) [Thus then ye shall say to them (Then thus ye shall say to them), The gods that made not heaven and earth, perish they from the earth, and from these things that be under heaven.]

10:12 *He is God*, that maketh the earth in his strength, *that* maketh ready the world in his wisdom, and stretcheth forth (the) heavens by his prudence. [That maketh the earth in his strength, maketh ready before the world in his wisdom, and in his prudence stretcheth out heavens. (That maketh the earth in his strength, before maketh ready the world in his wisdom, and stretcheth out the heavens by his prudence.)]

10:13 At his voice he giveth the multitude of waters in (the) heaven(s), and he raiseth [up] mists from the ends of (the) earth; he maketh lightnings into

10:11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh

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rain, and leadeth out wind of his treasures (and leadeth forth the wind out of his treasures). [At his voice he giveth multitude of waters in heaven, and reareth up little clouds from the uttermosts of earth; lightnings into rain he maketh, and bringeth out wind of his treasures (he maketh lightnings into rain, and bringeth forth the wind out of his treasures).]

lightnings with rain, and bringeth forth the wind out of his treasures.

10:14 Each man is made a fool of [his] knowing, each craftsman is shamed in a graven image; for why that that he welled together is false, and no spirit is in them. (Each man is made a fool in his knowing, each craftsman is shamed by a graven image; for why that that he welled together is false, and no breath is in them.) [Fool made is each man of his knowing, confounded is each craftsman in his graven thing; for false is that (that) he melted out, and there is not spirit in them. (Each man is made a fool in his knowing, each craftsman is confounded by his graven thing; for that that he melted out is false, and there is no spirit in them.)]

10:14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

10:15 Those be vain, and a work worthy of scorn; those shall perish in the time of their visitation. [Vain they be, and the work worthy (of) laughing; in (the) time of their visiting they shall perish.]

10:15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

10:16 The part of Jacob is not like these, for he that formed all things is *(the) God of Jacob*, and Israel *is* the rod of his heritage; the Lord of hosts is name to him.

10:16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

10:17 Thou that dwellest in besieging, gather from the land thy shame; [Gather from the earth thy confusion, (thou) that

10:17 Gather up thy wares out of the land, O inhabitant of the fortress.

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dwellest in sieging;}

10:18 for the Lord saith these things, Lo! I shall cast away far the dwellers of the land in this while (Lo! I shall cast far away the dwellers of the land in this while); and I shall give tribulation to them, so that they be not found. {for these things saith the Lord, Lo! I far shall throw the dwellers of the land in this while (Lo! I shall throw far away the dwellers of the land in this while); and trouble them, so that they be not found.}

10:19 Woe to me on my sorrow, my wound *is* full evil; forsooth I said, Plainly this is my sickness, and I shall bear it. {Woe to me upon my treading, my worst vengeance; I forsooth said, Plainly this mine infirmity is, and I shall bear it (forsooth I said, Plainly this is mine infirmity, and I shall bear it).}

10:20 My tabernacle is destroyed, all my ropes be broken; my sons went out from me, and be not; none is that shall stretch forth (any) more my tent, and shall raise {up} my skins (there is none that shall stretch forth my tent any more, and shall raise up my skins). {My tabernacle is wasted, all my little cords be broken; my sons went out from me, and stood not still; there is not that stretch out (any) more my tent, and rear up my skins (there is not that shall stretch out my tent any more, and rear up my skins).}

10:21 For the shepherds did follily, and sought not the Lord; therefore they understood not, and all the flock of them is scattered.

10:18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

10:19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

10:20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

10:21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

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10:22 Lo! the voice of hearing cometh, and a great moving together from the land of the north, that it set the cities of Judah into wilderness, and a dwelling place of dragons. [Voice of hearing lo! is come (Lo! the voice of hearing is come), and great stirring from the land of the north, that they set the cities of Judah into wilderness, and a dwelling place of dragons.]

10:22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

10:23 Lord, I know, that the way of a man is not of him(self), neither it is of a man that he go, and direct* his steps. [I know, Lord, for of man is not his way, nor of man is that he go, and right rule his goings.]

10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

10:24 Lord, chastise thou me; nevertheless in doom and not in thy strong vengeance, lest peradventure thou drive me to nought. [Chastise me, Lord; neverthelater in doom and not in thy strong vengeance, lest peradventure to nought thou bring me (lest peradventure thou bring me to nought).]

10:24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

10:25 Pour out thine indignation on heathen men that knew not thee, and on provinces that called not thy name to help (and on the provinces that called not on thy name for help); for they ate Jacob, and devoured him, and wasted him, and destroyed the honour of him. [Pour out thine indignation upon Gentiles that knew not thee, and upon provinces that thy name inwardly called not; for they ate Jacob, and devoured him, and wasted him, and his worship destroyed. (Pour out thine indignation upon the Gentiles that knew thee not, and upon the provinces that inwardly called not thy name; for they ate Jacob, and devoured him, and wasted him, and destroyed his worship.)]

10:25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

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Chapter 11

Chapter 11

11:1 The word that was made of the Lord to Jeremy, and said, (The word of the Lord that was made to Jeremy, and said,) [The word that is done to Jeremy of the Lord, saying, (The word of the Lord that was made to Jeremy, saying,)]

11:1 The word that came to Jeremiah from the LORD, saying,

11:2 Hear ye the words of this covenant, and speak ye to the men of Judah, and to the dwellers of Jerusalem;

11:2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

11:3 and thou shalt say to them, The Lord God of Israel saith these things, Cursed *be* the man that heareth not the words of this covenant, [and thou shalt say to them, These things saith the Lord God of Israel, Cursed the man that shall not hear the words of this covenant,]

11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant,

11:4 which I commanded to your fathers, in the day in which I led them out of the land of Egypt, from the iron furnace; and I said, Hear ye my voice, and do ye all things which I commanded to you, and ye shall be into a people to me, and I shall be into God to you; [that I commanded to your fathers, in the day that I led them out of the land of Egypt, from the iron furnace; saying, Heareth my voice, and doeth all things that I command to you, and ye shall be to me into a people, and I shall be to you into a God (and I shall be to you into God);]

11:4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

11:5 that I raise the oath which I swore to your fathers, that I should give to them a land flowing with milk and honey, as this day is (as it is this day). And I answered, and said, Amen, Lord.

11:5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.

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{that I rear the oath that I swore to your fathers, me to give to them a land flowing milk and honey, as (it) is this day. And I answered, and said, Amen, Lord.}

11:6 And the Lord said to me, Cry thou {out} all these words in the cities of Judah, and without{forth} Jerusalem, and say thou, Hear ye the words of this covenant, and do ye them; {And the Lord said to me, Cry out all these words in the cities of Judah, and withoutforth Jerusalem, saying, Heareth the words of this covenant, and doeth them.}

11:7 for I witnessing have witnessed to your fathers, in the day in which I led them out of the land of Egypt, unto this day; I rose early, and witnessed, and said, Hear ye my voice. {for witnessing I witnessed (to) your fathers, in the day that I led them out from the land of Egypt, unto this day; early rising I witnessed, and said, Heareth my voice (rising early I witnessed, and said, Heareth my voice).}

11:8 And they heard not, neither bowed down their ear, but they went forth each man in the depravity* of his evil heart; and I brought in on them all the words of this covenant, which I commanded that they should do, and they did not. {And they heard not, nor bowed in their ear, but went away each into the shrewdness of their evil heart; and I brought in upon them all the words of this covenant, that I commanded that they should do, and they did not.}

11:9 And the Lord said to me, Swearing together is found in the men of Judah, and in the dwellers of Jerusalem; {And the Lord said to me, There is found conjuration

11:6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

11:7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

11:8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

11:9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

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in the men of Judah, and in the dwellers of Jerusalem;}]

11:10 they turned again to the former wickednesses of their fathers, that would not hear my words; and therefore these men went after alien gods, for to serve them; the house of Israel and the house of Judah made void my covenant, which I made with the fathers of them.

11:11 Wherefore the Lord saith these things, Lo! I shall bring in on them evils, of which they shall not be able to go out (from) (from which they shall not be able to escape); and they shall cry to me, and I shall not hear them. [Wherefore these things saith the Lord, Lo! I shall bring in upon them evils, of which (to) go out (from) they shall not be able to (from which they shall not be able to go out from); and they shall cry to me, and I shall not hear them.]

11:12 And the cities of Judah and the dwellers of Jerusalem shall go, and shall cry to them, to which they offer sacrifices; and they shall not save them in the time of their torment (but they shall not save them in the time of their torment). [And go shall the cities of Judah and the dwellers of Jerusalem (And the cities of Judah and the dwellers of Jerusalem shall go), and cry to them, to whom they offer (sacrifices); and they shall not save them in time of their tormenting.]

11:13 For thou, Judah, thy gods were by the number of thy cities, and thou settedest altars of shame, by the number of the ways of Jerusalem, altars to offer sacrifices to Baalim (altars to offer

11:10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11:11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

11:12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

11:13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn

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sacrifices to Baal). [After the number forsooth of thy cities were thy gods, Judah (Forsooth after the number of thy cities were thy gods, Judah), and after the number of thy ways, Jerusalem, thou settedest altars of confusion, altars to offer to Baalim.]

11:14 Therefore do not thou pray for this people, and take thou not praising and prayer for them (and give thou not praising and prayer for them); for I shall not hear (them) in the time of the cry of them to me, in the time of the torment of them. [Thou then, do thou not pray for this people, and not take thou to for them praising and orison (Then thou, do not thou pray for this people, and give not thou praising and prayer for them); for I shall not hear (them) in the time of their cry to me, in (the) time of their torment.]

11:15 What is it, that my darling doeth many great trespasses in mine house? whether holy flesh shall do away from thee thy malice, in which thou hast glory? [What is (it), that my (be)loved in mine house doeth many hideous guilts? whether holy flesh shall do away from thee thy malices, in which thou gloriest? (What is it, that my beloved doeth many hideous guilts in mine house? whether holy flesh shall do away thy malices from thee, in which thou gloriest?)]

11:16 The Lord called thy name an olive tree, fair, full of fruit, (and) shapely; at the voice of a great speech fire burnt on high therein, and the bushes thereof be burnt. [An olive plenteous, fair, fructuous, (and) seemly, called the Lord thy name; at the voice of the great speech (he) burned out fire in it, and burned be all his bushy places. (The

incense unto Baal.

11:14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

11:15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

11:16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

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Lord called thy name a plenteous olive, fair, fructuous, and seemly; at the voice of the great speech he burned out fire in it, and all his bushy places be burned.}]

11:17 And the Lord of hosts that planted thee, spake evil on thee, for the evils of the house of Israel, and of the house of Judah, which they did to themselves, and offered to Baalim, to stir me to wrath. (And the Lord of hosts that planted thee, spake evil against thee, for the evils of the house of Israel, and of the house of Judah, which they did to themselves, and offered to Baal, to stir me to wrath.)

11:18 Forsooth, Lord, thou showedest to me, and I knew (it); thou showedest to me the studies of them. [Thou forsooth, Lord (Forsooth thou, Lord), hast showed to me, and I knew (it); thou hast showed to me the studies of them.]

11:19 And I *am* as a mild lamb, which is borne to slain sacrifice; and I knew not, that they thought counsels on me, and said, Send we a tree into the bread of him, and raze we him away from the land of livers, and his name be no more had in mind. (And I *am* as a mild lamb, which is borne to slain sacrifice; and I knew not, that they thought counsels against me, and said, Destroy we a tree with the fruit of it, and raze we him away from the land of the living, and his name be no more had in mind.) [And I as a meek lamb, that is borne to slain sacrifice; and I knew not, for they thought upon me counsel(s) (for they thought counsels upon me), saying, Send we a tree into his bread, and shave we him out from the land of livers, and

11:17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

11:18 And the LORD hath given me knowledge of it, and I know it: then thou showedst me their doings.

11:19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

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his name be no more remembered.]

11:20 But thou, Lord of hosts, that deemest justly, and provest reins and hearts, see I thy vengeance of them; for to thee (have) I showed my cause. (But thou, Lord of hosts, that deemest justly, and provest reins and hearts, let me see thy vengeance on them; for I have showed my cause to thee.) [Thou forsooth, Lord of Sabbath, that deemest rightwisely, and provest reins and hearts, see I thy vengeance of them; to thee forsooth I showed my cause. (Forsooth thou, Lord of Sabbath, that deemest rightwisely, and provest reins and hearts, let me see thy vengeance on them; forsooth I have showed my cause to thee.)]

11:21 Therefore the Lord saith these things to the men of Anathoth, that seek thy life, and say, Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands. (Therefore the Lord saith these things to the men of Anathoth, that seek thy life, and say, Prophesy thou not any more in the name of the Lord, and thou shalt not die by our hands.) [Therefore these things saith the Lord to the men of Anathoth, that seek my soul, and say, Thou shalt not prophesy (any more) in the name of the Lord, and thou shalt not die in our hands. (Therefore these things saith the Lord to the men of Anathoth, that seek thy soul, and say, Prophesy not any more in the name of the Lord, and thou shalt not die by our hands.)]

11:22 Therefore the Lord of hosts saith these things, Lo! I shall visit on them; the young men of them shall die by sword, the sons of them, and the daughters of them, shall die for hunger;

11:20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

11:21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

11:22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

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(Therefore the Lord of hosts saith these things, Lo! I shall visit against them; the young men of them shall die by the sword, the sons of them, and the daughters of them, shall die by hunger;) [Therefore these things saith the Lord of hosts, Lo! I shall visit upon them; (the) young men shall die in sword, the sons of them and the daughters of them shall die in hunger;]

11:23 and no remnants, *either children left*, shall be of them; for I shall bring in evil on the men of Anathoth, the year of the visitation of them. [and relics shall not be of them; I shall lead in forsooth evil upon the men of Anathoth, a year of the visiting of them (forsooth I shall lead in evil upon the men of Anathoth, a year of the visiting of them).]

Chapter 12

12:1 Forsooth, Lord, thou art just; if I dispute with thee, nevertheless I shall speak (about) just things to thee. Why hath the way of wicked men prosperity? It is well to all men that break the law, and do wickedly? (Forsooth, Lord, thou art just; if I dispute with thee, nevertheless I shall speak about just things with thee. Why hath the way of wicked men prosperity? It is well with all men that break the law, and do wickedly?) [Rightwise forsooth thou art, Lord; if I dispute with thee, neverthelater right things I shall speak to thee. Why the way of unpius man is made wellsome? Well is to all that the law break, and wickedly do? (Forsooth thou art rightwise, Lord; if I dispute with thee, neverthelater I shall speak about right things with thee. Why is the way of unpius men made wellsome? It is well with all that break the law, and do wickedly?)]

11:23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

Chapter 12

12:1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

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12:2 Thou hast planted them, and they sent root; they increase, and make fruit; thou art nigh to the mouth of them, and far from the reins of them.

12:2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

12:3 And thou, Lord, hast known me, thou hast seen me, and hast proved mine heart with thee. Gather thou them together as a flock to slain sacrifice, and hallow thou them in the day of slaying. [And, thou, Lord, hast known me, seen me, and proved mine heart with thee. Gather them as a flock to slain sacrifice, and hallow them in the day of slaughter.]

12:3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

12:4 How long shall the earth mourn, and each herb of the field shall be dried, for the malice of them that dwell therein? A beast is wasted, and a bird, for they said, *The Lord* shall not see our last things. [How long wail shall the earth (How long shall the earth wail), and the herb of all region shall be dried, for the malice of men dwelling in it? Wasted is the beast, and (the) fowl, for they said, He shall not see our last (things).]

12:4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

12:5 If thou travailest running with footmen, how shalt thou be able to strive with horses? but when thou art secure in the land of peace, what shalt thou do in the pride of Jordan?

12:5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

12:6 For why both thy brethren and the house of thy father, yea, they fought against thee, and cried with full voice after thee; believe thou not to them, when they speak goods to thee. [For why and thy brethren and the house of thy father, also they fought against thee, and cried after

12:6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

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thee with plain voice; not believe thou them, when they shall speak to thee good things. (For why and thy brethren and the house of thy father, they also fought against thee, and cried after thee with plain voice; believe not thou them, when they shall speak good things to thee.)]

12:7 I have left mine house, I have forsaken mine heritage; I gave my beloved soul into the hands of (the) enemies thereof (I gave the beloved of my soul into the hands of the enemies thereof). [I have forsaken mine house, I left mine heritage; I gave my (be)loved soul into the hands of his enemies (I gave the beloved of my soul into the hands of his enemies).]

12:8 Mine heritage is made as a lion in the wood to me; it gave voice against me, therefore I hated it.

12:9 Whether mine heritage is (as) a bird of diverse colours to me? whether *it is* a bird dyed throughout? All beasts of the field, come ye, be ye gathered together; haste ye for to devour. [Whether a bird of diverse colours (is) mine heritage to me? (Whether mine heritage is as a bird of diverse colours to me?) whether a bird dyed throughout? Cometh, be ye gathered, all ye beasts of the earth; haste ye to devour.]

12:10 Many shepherds destroyed my vinery, defouled my part, gave my desirable portion into (a) desert of wilderness; [Many shepherds wasted my vineyard, treaded my part, gave my desirable portion into desert of wilderness;]

12:11 they setted it into scattering, and it mourned on me; all the land is

12:7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

12:8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

12:9 Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

12:10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

12:11 They have made it desolate, and being desolate it mourneth unto me; the

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desolate by desolation, for none is that again-thinketh (on it) in heart. [(they) put it into wasting, and it wailed upon me; with desolation desolate is all the land (desolate is all the land with desolation), for no man is that again-think (on it) in heart.]

12:12 All destroyers of the land came on all the ways of (the) desert, for the sword of the Lord shall devour from the last part of the land till to the last part thereof; no peace is to all flesh (no flesh shall have peace). [Upon all the ways of desert came all the wasters of the land, for the sword of the Lord shall devour from the uttermosts of the earth unto the uttermost of it; there is not peace to all flesh (there is not peace for any flesh).]

12:13 They sowed wheat, and reaped thorns; they took heritage, and it shall not profit to them. Ye shall be shamed of your fruits (Ye shall be shamed by your fruits), for the wrath of the strong vengeance of the Lord. [They sowed wheat, and reaped thorns; the heritage they took, and to them it shall not profit (they took the heritage, and it shall not profit to them). Ye shall be confounded of your fruits, for the wrath of the strong vengeance of the Lord.]

12:14 The Lord saith these things against all my worst neighbours, that touch the heritage which I parted to my people Israel, Lo! I shall draw them out of their land, and I shall draw the house of Judah out of the midst of them. [These things saith the Lord against all my worst neighbours, that touch the heritage that I dealed to my people Israel, Lo! I shall pull up them from their land, and the house of Judah I shall pull up from the midst of them (Lo! I

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whole land is made desolate, because no man layeth it to heart.

12:12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

12:13 They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

12:14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

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shall pull them up from their land, and I shall pull up the house of Judah from the midst of them).]

12:15 And when I shall draw out those *Jews*, I shall turn again*, and have mercy on them; and I shall lead them again, a man to his heritage, and a man into his land. [And when I shall pull up them (And when I shall pull them up), I shall be turned (again), and have mercy upon them; and I shall bring them again, a man to his heritage, and a man to his land.]

12:16 And it shall be, if they *that be* taught learn the ways of my people, that they swear in my name, The Lord liveth, as they taught my people to swear in Baal (as they taught my people to swear by Baal), they shall be builded in the midst of my people. [And it shall be, if taught men learned the ways of my people, that they swear in my name, Liveth the Lord, as they taught my people to swear in Baal, they shall be built up in the middle of my people.]

12:17 That if they hear not (But if they hear not), I shall draw out that folk by drawing out and perdition, saith the Lord. [That if they shall not hear, I shall pull away that folk with pulling away and perdition, saith the Lord.]

Chapter 13

13:1 The Lord saith these things to me, Go, and take in possession to thee a linen breech-girdle; and thou shalt put it on thy loins, and thou shalt not bear it into water. [These things saith the Lord to me, Go, and have to thee a linen breech-girdle;

12:15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

12:16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

12:17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Chapter 13

13:1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

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and put it upon thy loins, and into water thou shalt not put it in (and thou shalt not put it into water.)]

13:2 And I took in possession a breech-girdle, by the word of the Lord; and I putted about my loins. [And I had the breech-girdle, after the word of the Lord; and I put it about my loins.]

13:3 And the word of the Lord was made to me in the second time, and said [saying],

13:4 Take the breech-girdle, which thou haddest in possession, which is about thy loins; and rise thou, and go to Euphrates, and hide thou it there, in the hole of a stone. [Take the breech-girdle that thou haddest, that is about thy loins; and rising go to Euphrates, and hide it there, in the hole of a stone.]

13:5 And I went, and hid it in Euphrates, as the Lord commanded to me. (And I went, and hid it by Euphrates, as the Lord commanded to me.)

13:6 And it was done after full many days, the Lord said to me, Rise thou, and go to Euphrates, and take from thence the breech-girdle, which I commanded to thee, that thou shouldest hide it there. [And done is after many days, said the Lord to me (And it was done after many days, the Lord said to me), Rise, and go to Euphrates, and take (from) thence the breech-girdle, that I commanded to thee, that thou shouldest hide it there.]

13:7 And I went to Euphrates, and

13:2 So I got a girdle according to the word of the LORD, and put it on my loins.

13:3 And the word of the LORD came unto me the second time, saying,

13:4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

13:5 So I went, and hid it by Euphrates, as the LORD commanded me.

13:6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

13:7 Then I went to Euphrates, and

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digged out, and I took the breech-girdle from the place, where I had hid it; and lo! the breech-girdle was rotten, so that it was not able to any use (so that it was not good for any use). [And I went to Euphrates, and delved out, and took the breech-girdle from the place where I had hid it; and lo! rotted had the breech-girdle, so that to none use it was able (and lo! the breech-girdle had rotted, so that it was not able for any use).]

13:8 And the word of the Lord was made to me, and said [saying],

13:9 The Lord saith these things, So I shall make rotten the pride of Judah, and the much pride of Jerusalem, [These things saith the Lord, Thus to rot I shall make the pride of Judah (Thus I shall make to rot the pride of Judah), and the much pride of Jerusalem,]

13:10 and this worst people, that will not hear my words, and (that) go in the depravity* of their heart; and they went after alien gods, to serve them, and to worship them; and they shall be as this breech-girdle, which is not able to any use (which is not good for any use). [and this worst people, that desire not (to) hear my words, and go in the shrewdness of their heart; and they went after alien gods, that they serve to them, and honour them; and they shall be as this breech-girdle, that to none use (it) is able (that it is not able for any use).]

13:11 For as a breech-girdle cleaveth to the loins of a man, so I joined fast to me all the house of Israel, and all the house of Judah, saith the Lord, that they should be to me into a people, and into

digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

13:8 Then the word of the LORD came unto me, saying,

13:9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

13:10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

13:11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for

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(a) name, and into praising, and into glory; and they heard not.

a people, and for a name, and for a praise, and for a glory: but they would not hear.

13:12 Therefore thou shalt say to them this word, The Lord God of Israel saith these things, Each pottle shall be filled of wine. And they shall say to thee, Whether we know not, that each pottle shall be filled of wine? (Therefore thou shalt say to them this word, The Lord God of Israel saith these things, Each bottle shall be filled with wine. And they shall say to thee, Whether we know not, that each bottle shall be filled with wine?) [Thou shalt say therefore to them this word, These things saith the Lord God of Israel, Each little wine vessel shall be full-filled with wine. And they shall say to thee, Whether we know not, that each little wine vessel shall be full-filled with wine?]

13:12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13:13 And thou shalt say to them, The Lord saith these things, Lo! I shall fill with drunkenness all the dwellers of this land, and the kings of the generation of David, that sit on his throne, and the priests, and prophets, and all the dwellers of Jerusalem. [And thou shalt say to them, These things saith the Lord, Lo! I shall full-fill all the dwellers of this land, and kings that sit of the stock of David upon his throne (and kings of the stock of David that sit upon his throne), and the priests, and prophets, and all the dwellers of Jerusalem, with drunkenness.]

13:13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

13:14 And I shall scatter them, a man from his brother, and the fathers and sons together, saith the Lord; I shall not spare, and I shall not grant, neither I shall do mercy, that I lose not them

13:14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

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(that I lose them not).

13:15 Hear ye, and perceive with ears; do not ye be raised [up], for the Lord spake.

13:15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

13:16 Give ye glory to your Lord God, before that it wax dark, and before that your feet hurt at [the] dark hills (and before that your feet stumble upon the dark hills); ye shall abide light, and he shall set it into the shadow of death, and into darkness. [Giveth to the Lord your God glory, ere it wax dark, and ere offend your feet at the dark hills (Giveth glory to the Lord your God, ere it wax dark, and ere your feet stumble upon the dark hills); ye shall abide light, and he shall put it into the shadow of death, and into mistiness.]

13:16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

13:17 That if ye hear not this (But if ye hear not this), my soul shall weep in hid place for the face of pride; it weeping shall weep, and mine eye shall cast out a tear, for the flock of the Lord is taken. [That if this ye shall not hear, in hid (place) shall weep my soul from the face of pride; weeping it shall weep, and lead out shall mine eye tear(s), for taken is the flock of the Lord. (But if ye shall not hear this, my soul shall weep in hid place from the face of pride; weeping it shall weep, and mine eye shall lead out tears, for the flock of the Lord is taken.)]

13:17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

13:18 Say thou to the king, and to the lady, Be ye meeked, sit ye, for the crown of your glory shall go down from (off) your head. [Say to the king, and to the lordshipping woman, Be ye meeked, sitteth, for from your head shall go down the crown of your glory (for the crown of your glory shall go down from off your head).]

13:18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

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13:19 The cities of the south be enclosed, and none is that openeth (them); all Judah is translated by perfect passing over, *either going out of their land* (all Judah hath been carried away captive). [The cities of the south be (en)closed, and there is not that open; translated is all Judah with perfect transmigration (all Judah is carried away captive).]

13:20 Raise ye (up) your eyes, and see ye, what men come from the north; where is the flock which is given to thee, thy noble sheep? [Rearerth your eyes, and seeth, (them) that come from the north; where is the flock that is given to thee, thy noble field beast?]

13:21 What shalt thou say, when he shall visit thee? (when he shall punish thee?) for thou hast taught them against thee, and thou hast taught against thine (own) head. Whether sorrows have not taken thee, as a woman travailing of child? [What shalt thou say, when he shall visit thee? thou forsooth hast taught them against thee, and learned against thine (own) head. Whether not sorrows caught thee, as a woman bearing child? (What shalt thou say, when he shall visit thee? forsooth thou hast taught them against thee, and learned against thine own head. Whether sorrows caught thee not, as a woman bearing child?)]

13:22 That if thou sayest in thine heart (And if thou sayest in thine heart), Why came these things to me? for the multitude of thy wickedness thy shamefuller things be showed, (and) thy feet be defouled. [That if thou shalt say in thine heart, Why came to me these things? for the multitude of thy wickedness opened be thy

13:19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

13:20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

13:21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

13:22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

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more shamefast things, defouled be thy foot soles. (And if thou shalt say in thine heart, Why came these things to me? for the multitude of thy wickedness be opened thy more shamefast things, and thy foot soles be defouled.)}]

13:23 If a man of Ethiopia may change his skin, either a leopard *may change* his diversities, and ye may do well, when ye have learned evil (then ye may yet do good, even though ye have learned evil). [If change may an Ethiopian his skin, or a pard his diversities, and ye shall be able to do well, when ye have learned evil. (If an Ethiopian may change his skin, or a leopard his diversities, then ye shall be able to do good, even when ye have learned evil.)}]

13:24 And (so) I shall sow them abroad, as stubble which is ravished, *or taken away*, of the wind in desert. (And so I shall sow them abroad, as stubble which is ravished, *or taken away*, by the wind in the desert.) [And I shall sow them abroad, as stubble that with the wind is ravished in desert. (And so I shall sow them abroad, as stubble that is ravished by the wind in the desert.)}]

13:25 This *is* thy lot, and the part of thy measure of me (and the portion of thy measures from me), saith the Lord; for thou forgettedest me, and trustedest in a lie*. [This thy lot, and the part of thy measure of me, saith the Lord; for thou forgot me, and trustedest in leasing.]

13:26 Wherefore and I made naked thine hips against thy face, and thy shame appeared,

13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

13:24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

13:25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

13:26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

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13:27 thine adulteries, and thine neighing[s], and the felony of thy fornication on (the) little hills in the field; I saw thine abominations. Jerusalem, woe to thee, (if) thou shalt not be cleansed after me, till yet (when shall it be?). {thine adulteries, and thy neighings, the hideous guilt of thy fornication upon hills; in the field I saw thine abominations. Woe to thee, Jerusalem, (if) thou shalt not be cleansed after me; how long yet? (when shall it be?)}

Chapter 14

14:1 The word of the Lord, that was made to Jeremy, of the words of (the) dryness. (The word of the Lord, that was made to Jeremy, of the words concerning the drought.) {That done is the word of the Lord to Jeremy, of the words of drought. (The word of the Lord, that was made to Jeremy, of the words about the drought.)}

14:2 Judah wailed, and the gates thereof fell down, and be made dark in [the] earth, and the cry of Jerusalem went up. {Wailed Jewry (Jewry wailed), and his gates fell down, and be darkened in the earth, and the cry of Jerusalem went up.}

14:3 Greater men sent their less men to (the) water; they came to draw *water*, and they found no water, (and) they brought again their vessels void; they were shamed and tormented, and they covered their heads, {The more sent their less to water; they came to draw, and they found no water, (and) they bare again their vessels void; they be confounded and tormented, and they covered their heads,}

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13:27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

Chapter 14

14:1 The word of the LORD that came to Jeremiah concerning the dearth.

14:2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

14:3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

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14:4 for [the] destroying of the land, for rain came not in the land. Earth-tillers were shamed, they covered their heads. [for the wasting of the land, for there came not rain on earth. Confounded be the earth-tillers (The earth-tillers be confounded), they covered their heads.]

14:4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

14:5 For why and an hind calved in the field, and left her calves, for none herb was (for there was no herb); [For why and the hind in the field bare (For why also the hind bare in the field), and left her fruits, for there was not herb;]

14:5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

14:6 and [the] wild asses stood in (the high) rocks, and drew (up the) wind as dragons; their eyes failed, for none herb was (for there was no herb). [and the field asses stood in rocks, and drew (up the) wind as dragons; their eyes failed, for there was not herb.]

14:6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

14:7 If our wickednesses answer to us, Lord (If our wickednesses testify against us, Lord), do thou (it) for thy name('s) (sake), for our turnings away be many; we have sinned against thee. [If our wickednesses answer to us, Lord, do (it) for thy name, for many be our turnings away; to thee we have sinned. (If our wickednesses testify against us, Lord, do it for thy name, for our turnings away be many; we have sinned against thee.)]

14:7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

14:8 Thou abiding of Israel, the saviour thereof in the time of tribulation, why shalt thou be as a comeling in the land, and as a waygoer bowing [down] to dwell?

14:8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

14:9 why shalt thou be as a man of

14:9 Why shouldest thou be as a man

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unstable dwelling, as a strong man that may not save? Forsooth, Lord, thou art in us, and thine holy name is called to help on us; forsake thou not us (Forsooth Lord, thou art in the midst of us, and thine holy name is called upon to help us;/and we are called by thy name; forsake thou us not). {why art thou to come as a man vagrant, as a strong man that may not save? Thou, forsooth, in us art, Lord, and thine holy name is inwardly called upon us; not forsake thou us. (why art thou come as a vagrant man, as a strong man that may not save? Forsooth thou art in the middle of us, Lord, and thine holy name is inwardly called upon us; forsake thou us not.)}

14:10 The Lord saith these things to this people, that loved to stir his feet, and rested not, and pleased not the Lord; now he shall have mind on the wickednesses of them, and he shall visit the sins of them. {These things saith the Lord to this people, that loved to move their feet, and rested not, and to the Lord pleased not; now record he shall (the) wickednesses of them, and visit (the) sins of them. (These things saith the Lord to this people, that loved to move their feet, and rested not, and pleased not to the Lord; now he shall remember the wickednesses of them, and visit the sins of them).}

14:11 And the Lord said to me, Do not thou pray for this people into good. (And the Lord said to me, Do not thou pray for this people for their good.)

14:12 When they shall fast, I shall not hear the prayers of them; and if they offer burnt sacrifices and slain sacrifices, I shall not receive them, for I shall waste

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astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

14:10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

14:11 Then said the LORD unto me, Pray not for this people for their good.

14:12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them

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them by sword and (by) hunger and (by) pestilence. [When they shall fast, I shall not hear their prayers; and if they offer burnt sacrifices and slain sacrifices, I shall not take them, for with sword and hunger and pestilence I shall waste them (for I shall waste them with sword and hunger and pestilence).]

by the sword, and by the famine, and by the pestilence.

14:13 And I said, A! A! A! Lord God, [the] prophets say to them, Ye shall not see sword, and hunger shall not be in you, but he shall give to you very peace in this place.

14:13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14:14 And the Lord said to me, The prophets prophesy falsely in my name; I sent not them, and I commanded not to them, neither I spake to them (I sent them not, and I commanded them not, neither I spake to them); they prophesy to you a false revelation, and a guileful divining, and the deceiving of their heart. [And the Lord said to me, Falsely the prophets prophesied in my name; I sent them not, and commanded not to them, nor spake to them; a lying vision, and a guileful divining, and the deceit of their heart they prophesy to you. (And the Lord said to me, The prophets prophesied falsely in my name; I sent them not, and commanded them not, nor spake to them; they prophesy to you a lying vision, and a guileful divining, and the deceit of their heart.)]

14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

14:15 Therefore the Lord saith these things of the prophets that prophesy in my name, which I sent not, and say, Sword and hunger shall not be in this land; Those prophets shall be wasted by sword and hunger. [Therefore these things saith the Lord of the prophets that prophesy in my name, whom I sent not, saying, Sword and

14:15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

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hunger shall not be in this land; In sword and hunger shall be wasted those prophets (Those prophets shall be wasted in sword and hunger).]

14:16 And the peoples, to which they prophesied, shall be cast forth in the ways of Jerusalem, for hunger and sword, and none there shall be, that shall bury them; they and the wives of them, the sons and the daughters of them; and I shall shed out on them their evil. (And the peoples, to which they prophesied, shall be cast forth in the ways of Jerusalem, for hunger and sword, and there shall be none, that shall bury them; they and the wives of them, the sons and the daughters of them; and I shall pour out their evil upon them.) [And peoples, to whom they prophesied, shall be thrown afar in the ways of Jerusalem, for hunger and sword, and there shall not be (any one), that (shall) bury them; they and the wives of them, (the) sons and daughters of them; and I shall pour out upon them their evil (and I shall pour out their evil upon them).]

14:17 And thou shalt say to them this word, Mine eyes lead down a tear by night and day, and be *it* not still; for the virgin, the daughter of my people, is defouled by great defouling, with the worst wound greatly (for the virgin daughter of my people is defouled by great defouling, greatly with the worst wound). [And thou shalt say to them this word, Lead down mine eyes tear(s) by night and day, and be they not still, for with great treading treaded is the maiden daughter of my people, hugely with the worst vengeance. (And thou shalt say to them this word, Mine eyes

14:16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

14:17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

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lead down tears by night and day, and be they not still, for with great treading the maiden daughter of my people is treaded, hugely with the worst vengeance.)}]

14:18 If I go out to [the] fields, lo! men *be* slain with sword; and if I enter into the city, lo! men *be* made lean for hunger; also a prophet and a priest went into the land which they knew not. [If I shall go out to the fields, lo! the slain with sword; and if I shall go into the city, lo! the wasted with hunger; the prophet forsooth and (the) priest went into the land that they knew not (forsooth the prophet and the priest went into the land that they knew not).]

14:19 Whether thou casting away hast cast away Judah, either thy soul hath loathed Zion? why therefore hast thou smitten us, so that no health there is? We abided peace, and no good is; and *we abided* time of healing, and lo! troubling *is*. (Whether thou casting away hast cast away Judah, either thy soul hath loathed Zion? why therefore hast thou smitten us, so that there is no health? We abided peace, and there is no good; and *we abided* time of healing, and lo! there is troubling.) [Whether thou throwing afar, thou threw away Judah, or thy soul loathed Zion? why then hast thou smitten us, so that there is none health? We have abided peace, and there is not good; and time of curing, and lo! disturbing.]

14:20 Lord, we have known our unfaithfulness, and the wickednesses of our fathers, for we have sinned to thee (for we have sinned against thee). [We have known, Lord, our unpiousnesses, and the wickednesses of our fathers, for we have sinned

14:18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

14:19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

14:20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

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to thee.]

14:21 Give thou not us into shame (Give thou us not into shame), for thy name('s) (sake), neither do thou despite to us; have thou mind on the seat of thy glory, make thou not void thy bond of peace with us. [Not give thou us into reproof, for thy name, nor do thou to us reproof; of the see of thy glory record, nor all-void make thou thy peace covenant with us. (Give thou us not into reproof, for thy name, nor do thou reproof to us; remember the see of thy glory, nor make thou all-void thy peace covenant with us.)]

14:22 Whether in graven images of heathen men be they that (can make) rain, either (the) heavens may give rains? (or can the heavens give rains?) whether thou art not our Lord God, whom we abided? For thou madest all these things. [Whether be in graven images of Gentiles (they) that (make) rain, or heavens may give rains? whether not thou art Lord our God, whom we have abided? Thou forsooth didest all these things. (Whether in the graven images of the Gentiles be they that make rain, or can the heavens give rains? whether thou art not the Lord our God, whom we have abided? Forsooth thou didest all these things.)]

Chapter 15

15:1 And the Lord said to me, Though Moses and Samuel stood before me, (yet) my soul is not to(ward) this people; cast thou them out from my face, and go they out.

15:2 That if they say to thee (And if they say to thee), Whither shall we go

14:21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

14:22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? Therefore we will wait upon thee: for thou hast made all these things.

Chapter 15

15:1 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

15:2 And it shall come to pass, if they say unto thee, Whither shall we go

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out? thou shalt say to them, The Lord saith these things, They that to death, to death, and they that to sword, to sword, and they that to hunger, to hunger, and they that to captivity, to captivity. [That if they say to thee, Whither shall we go out? thou shalt say to them, These things saith the Lord, Who to death, to death, and who to sword, to sword, and who to hunger, to hunger, and who to captivity, to captivity.]

15:3 I shall visit on them (by) four species, saith the Lord (I shall visit against them with four kinds, saith the Lord); a sword to slaying, and dogs for to rend, and volatiles of the air, and beasts of the earth, to devour and to destroy. [And I shall visit upon them four species, saith the Lord; sword to slaughter, and hounds to tear, and fowls of heaven, and beasts of earth, to devour and waste.]

15:4 And I shall give them into fervor to all (the) realms of (the) earth, for Manasseh, the son of Hezekiah, king of Judah, on all things which he did in Jerusalem (for all the things which he did in Jerusalem). [And I shall give them into great heat to all realms of earth, for Manasseh, the son of Hezekiah, king of Judah, upon all things that he did in Jerusalem.]

15:5 For why who shall have mercy on thee, Jerusalem, either who shall be sorry for thee, either who shall go to pray for thy peace? [Who forsooth shall have mercy of thee, Jerusalem (Forsooth who shall have mercy on thee, Jerusalem), or who shall sorrow for thee, or who shall go to pray for thy peace?]

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forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

15:3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

15:4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

15:5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

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15:6 Thou hast forsaken me, saith the Lord, thou hast gone aback; and I shall stretch forth mine hand on thee (and I shall stretch forth mine hand against thee), and I shall slay thee; I (am) travailed (with) praying (thee). [Thou hast forsaken me, saith the Lord, backward thou wentest away (thou wentest away backward); and I shall stretch out mine hand upon thee, and slay thee; I (am) travailed (with) praying (thee).]

15:7 And I shall scatter them with a winnowing instrument in the gates of [the] earth; I killed, and lost my people, and nevertheless they turned not again from their ways. [And I shall scatter them with a fan in the gates of the land; I slew, and lost my people, and neverthelater from their ways they be not turned again (and neverthelater they be not turned again from their ways).]

15:8 The widows thereof be multiplied to me above the gravel of the sea; and I brought into them a destroyer in midday on the mother of a young man, I sent dread suddenly on [the] cities. (The widows thereof be multiplied to me above the gravel of the sea; and I have brought upon them a destroyer in midday against the mother of the young men, I sent dread suddenly upon the cities.) [Multiplied be to me his widows upon the gravel of the sea; and I brought into them upon the mother of the young waxen a waster in midday, I sent upon the cities suddenly fear. (Their widows be multiplied to me above the gravel of the sea; and I brought into them a waster in midday upon the mother of the young waxen, I sent fear suddenly upon the cities.)]

15:6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

15:7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

15:8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

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15:9 She was sick that childed seven, her soul failed; the sun went down to her, when day was yet (She that childed seven was sick, her soul failed; the sun went down from her while it was yet day). She was shamed, and was ashamed; and I shall give the residue thereof into sword in the sight of their enemies, saith the Lord. [Feebled is she that bare seven, failed her soul; fell down to her the sun, when yet to her was day. Confounded she is, and full out shamed; and her remnants into sword I shall give in the sight of their enemies, saith the Lord. (She that bare seven was feebled, her soul failed; the sun fell down from her while it was yet day. She was confounded, and full out shamed; and I shall give her remnants into the sword in the sight of their enemies, saith the Lord.)]

15:10 My mother, woe to me; why engenderedest thou me a man of chiding, a man of discord in all the land? I lent not, neither any man lent to me; all men curse me(.), [Woe to me, my mother; why begat thou me, a man of strife, a man of discord in each land? I usured not, nor to me usured any man; all curse to me (I usured not, nor any man usured to me; all curse to me.)]

15:11 the Lord saith. *No man believe to me*, if thy remnants *be* not into good, if I run not to thee in the time of torment, and in the time of tribulation and of anguish, against the enemy. (The Lord saith, *No man believe to me*, if thy remnants *be* not into good, if I run not to thee against the enemy, in the time of torment, and in the time of tribulation and of anguish.) [saith the Lord. If not thy relics into good, if I against-

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15:9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

15:10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

15:11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

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came not to thee in time of affliction, and in time of tribulation and of anguish, against the enemy. (The Lord saith, If thy relics *be* not into good, if I met not thee in time of affliction, and in time of tribulation and of anguish, against the enemy.)]

15:12 Whether iron and metal shall be joined by peace to iron from the north? [Whether shall be bound iron to iron from the north, and brass? (Whether iron shall be bound to iron and brass from the north?)]

15:13 And I shall give freely thy riches and thy treasures into ravishing, for all thy sins, and in all thine ends. (And I shall freely give thy riches and thy treasures into ravishing, for all thy sins, and in all thine ends.) [Thy riches and thy treasures into taking away I shall give freely, in all thy sins, and in all thy terms. (I shall freely give thy riches and thy treasures into taking away, for all thy sins, and in all thy terms.)]

15:14 And I shall bring thine enemies from the land which thou knowest not; for fire is kindled in my strong vengeance, and it shall burn [up]on you.

15:15 Lord, thou knowest, have thou mind on me, and visit me, and deliver me from them that pursue me; do not thou take me (away) in thy patience, know thou, that I suffered shame for thee. [Thou knowest, Lord, record thou of me, and visit me, and deliver me from them that pursue me; do thou not in thy patience take me (away), know thou, for thee I suffered reproof. (Thou knowest, Lord, remember thou me, and visit me, and deliver me from those who pursue me; do not thou take me away in thy patience, know thou, I suffered reproof for

15:12 Shall iron break the northern iron and the steel?

15:13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

15:14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15:15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

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thee.)}

15:16 Thy words be found, and I ate those; and thy word was made to me into joy, and into gladness of mine heart; for thy name, Lord God of hosts, is called to help on me (for thy name is called upon for help for me,/for I am called by thy name, Lord God of hosts). [Found be thy words, and I ate them; and done is to me thy word into joy, and into gladness of mine heart; for inwardly called is thy name upon me, Lord God of hosts. (Thy words be found, and I ate them; and thy word was done to me into joy, and into gladness of mine heart; for thy name, Lord God of hosts, is inwardly called upon me.)]

15:17 I sat not in the council of players, and I had glory for the face of thine hand; I sat alone, for thou filledest me with bitterness. (I sat not in the company of players, nor I had any glory; for the face of thine hand I sat alone, for thou filledest me with bitterness.) [I sat not in council of players, and gloried from the face of thine hand; alone I sat, for of bitterness thou hast full-filled me. (I sat not in the company of players, nor I gloried; for the face of thine hand I sat alone, for thou hast filled me full with bitterness.)]

15:18 Why is my sorrow made everlasting, and my wound despaired, [it] forsook to be cured? it is made to me, as a lie* of (the) unfaithful waters. [Why made is my sorrow perpetual, and my wound despairable, it forsook to be cured? Made she is to me, as leasing of unfaithful waters. (Why is my sorrow made perpetual, and my wound despairable, it forsook to be cured? she is made to me, as a lie of the

15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

15:17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

15:18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

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unfaithful waters.}]

15:19 For this thing the Lord saith these things, If thou turnest (again), (then) I shall turn thee (again), and thou shalt stand before my face; and if thou separatest precious thing from vile thing, thou shalt be as my mouth; and they shall be turned (again) to thee, and thou shalt not be turned (again) to them. (For this thing the Lord saith these things, If thou turnest again, then I shall take thee back, and thou shalt stand before my face; and if thou separatest precious thing from vile thing, thou shalt be as my mouth; and they shall be turned again to thee, but thou shalt not be turned again to them.) [For this these things saith the Lord, If thou art converted, I shall convert thee, and before my face thou shalt stand; and if thou sever precious thing from foul, as my mouth thou shalt be; they shall be converted to thee, and thou shalt not be turned to them. (For this these things saith the Lord, If thou art turned again, I shall take thee back, and thou shalt stand before my face; and if thou sever precious thing from foul, thou shalt be as my mouth; they shall be turned again to thee, and thou shalt not be turned again to them.)]

15:20 And I shall give thee into a brazen wall and strong to this people (And I shall make thee into a strong brazen wall to this people), and they shall fight against thee, and *they* shall not have the victory; for I am with thee, to save thee, and to deliver thee, saith the Lord. [And I shall give thee to this people into a strong brazen wall (And I shall make thee into a strong brazen wall to this people), and they shall fight against thee, and they shall not have

15:19 Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

15:20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

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the mastery; for I am with thee, that I save thee, and deliver thee, saith the Lord.}]

15:21 And I shall deliver thee from the hand of the worst men, and I shall again-buy thee from the hand of strong men (and I shall buy thee back from the hand of strong men).

15:21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Chapter 16

Chapter 16

16:1 And the word of the Lord was made to me, and said [saying],

16:1 The word of the LORD came also unto me, saying,

16:2 Thou shalt not take a wife, and sons and daughters shall not be to thee in this place. [Thou shalt not take a wife, and there shall not be to thee sons and daughters in this place. (Thou shalt not take a wife, and there shall not be sons and daughters to thee in this place.)]

16:2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

16:3 For the Lord saith these things on sons and daughters, that be engendered in this place, and on the mothers of them, that engendered them, and on the fathers of them, of whose generation they be born in this land. [For these things saith the Lord upon sons and daughters, that be begotten in this place, and upon the mothers of them, that begat them, and upon the fathers of them, of whose stock they be born in this land.]

16:3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

16:4 They shall die by deaths of sicknesses, they shall not be bewailed, and they shall not be buried; they shall be into a dunghill on the face of [the] earth (they shall be as a dunghill upon the face of the earth), and they shall be wasted by sword and (by) hunger; and the carrion of them shall be into meat to

16:4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

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the volatiles of (the) heaven(s), and to {the} beasts of the earth. [With deaths of sickenings they shall die, they shall not be (be)wailed, nor be buried; into a dunghill upon the face of the earth they shall be, and with sword and hunger they shall be wasted; and be shall the carrion of them into meat to the fowls of heaven, and to the beasts of the earth. (They shall die with deaths of sickenings, they shall not be bewailed, nor be buried; they shall be as a dunghill upon the face of the earth, and they shall be wasted with sword and hunger; and the carrion of them shall be into meat to the fowls of the heavens, and to the beasts of the earth.)]

16:5 For the Lord saith these things, Enter thou not into an house of feast, neither go thou to bewail, neither comfort thou them; for I have taken away my peace from this people, saith the Lord, and (my) mercy and merciful doings. [For these things saith the Lord, Thou shalt not go into the house of the feast, nor go to wail, nor comfort thou them; for I have taken away my peace from this people, saith the Lord, (and my) mercy and mercy doings.]

16:6 And great and small shall die in this land; they shall not be buried, neither shall be bewailed; and they shall not cut themselves, neither baldness shall be made for them. [And die shall the great and the little in this land (And the great and the little shall die in this land); they shall not be buried, nor be (be)wailed; nor (men shall) cut themselves, nor baldness shall be done for them.]

16:7 And they shall not break bread among them(selves) to him that

16:5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.

16:6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

16:7 Neither shall men tear themselves for them in mourning, to comfort them

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mourneth, to comfort on a dead man, and they shall not give to them drink of a cup, to comfort on their father and mother. (And they shall not break bread among themselves to him that mourneth, to give comfort for a dead man, and they shall not give to them drink of a cup, to give comfort for their father and mother.) [And they shall not break among them(selves) bread to the wailing (And they shall not break bread among themselves to the wailing), to (give) comfort upon the dead, and they shall not give to them drink of the chalice, to (give) comfort upon their father and mother.]

16:8 And thou shalt not enter into the house of feast, that thou sit with them, and eat, and drink. [And (to) the house of feast thou shalt not go in (And thou shalt not go in to the house of feast), that thou sit with them, and eat, and drink.]

16:9 For why the Lord of hosts, God of Israel, saith these things, Lo! I shall take away from this place, before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the spouse, and the voice of spousess. [For these things saith the Lord of hosts, God of Israel, Lo! I shall do away from this place, in your eyes, and in your days, voice of joy, and voice of gladness, and voice of man spouse, and voice of woman spouse.]

16:10 And when thou shalt tell all these words to this people, and they shall say to thee, Why spake the Lord all this great evil on us? what *is* our wickedness, either what *is* our sin which we sinned to our Lord God? (And when thou shalt tell all these words to this people, and

for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

16:8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

16:9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

16:10 And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our

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they shall say to thee, Why spake the Lord all this great evil against us? what *is* our wickedness, or what *is* our sin which we sinned against our Lord God?) [And when thou hast told to this people all these words, and they say to thee, Why spake the Lord upon us all this great evil? what our wickedness, and what our sin that we have sinned to the Lord our God?]

16:11 thou shalt say to them, For your fathers forsook me, saith the Lord, and went after alien gods, and served them, and worshipped them, and they forsook me, and kept not my law.

16:12 But also ye wrought worse than your fathers; for lo! each man goeth after the depravity* of his evil heart, that he hear not me (that he hear me not).

16:13 And I shall cast you out of this land, into the land which ye and your fathers know not; and ye shall serve there to alien gods day and night, which shall not give rest to you. [And I shall cast you out from this land, into the land that ye and your fathers know not; and ye shall serve there to alien gods day and night, that shall not give to you rest (that shall not give rest to you).]

16:14 Therefore lo! days come, saith the Lord, and it shall no more be said, The Lord liveth, that led the sons of Israel out of the land of Egypt; [Therefore lo! days come, saith the Lord, and it shall be no more said, Liveth the Lord, that led out the sons of Israel from the land of Egypt; (Therefore lo! days come, saith the Lord, and it

God?

16:11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

16:12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

16:13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

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shall no more be said, The Lord liveth, that led out the sons of Israel from the land of Egypt;)]

16:15 but, The Lord liveth, that led [out] the sons of Israel from the land of the north, and from all lands to which I casted them out; and I shall lead them again into their land which I gave to the fathers of them. [but liveth the Lord (but, The Lord liveth), that led out the sons of Israel from the land of the north, and from all lands to which I cast them out; and I shall bring them again into their land that I gave to the fathers of them.]

16:16 Lo! I shall send many fishers to them, saith the Lord, and they shall fish them; and after these things I shall send many hunters to them, and they shall hunt them from each mountain, and from each little hill, and from the caves of stones. [Lo! I shall send many fishers (to them), saith the Lord, and they shall fish them; and after these things I shall send to them many hunters, and they shall hunt them from each mountain, and from each hill, and from the caves of stones.]

16:17 For mine eyes *be* on all the ways of them; those *ways* be not hid from my face, and the wickedness of them was not privy from mine eyes. [For mine eyes upon all the ways of them; they be not hid from my face, and hid was not the wickedness of them from mine eyes (and the wickedness of them was not hid from mine eyes).]

16:18 And I shall yield first the double wickednesses and [the] sins of them, for they defouled my land in the slain beasts of their idols, and filled mine heritage with their abominations. (And

16:15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16:16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable

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first I shall yield double for the wickednesses and the sins of them, for they defouled my land with the slain beasts of their idols, and filled mine heritage with their abominations.)

things.

16:19 Lord, my strength, and my stalworthness, and my refuge in the day of tribulation, heathen men shall come to thee from the farthest places of (the) earth, and shall say, Verily our fathers held a lie* in possession, vanity that profited not to them. [Lord, my strength, and my stalworthness, and my refuge in the day of tribulation, to thee Gentiles shall come from the uttermosts of earth, and say, Verily leasing wielded our fathers, vanity that to them profited not. (Lord, my strength, and my stalworthness, and my refuge in the day of tribulation, the Gentiles shall come to thee from the uttermosts of the earth, and say, Verily our fathers wielded lies, vanity that profited not to them.)]

16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

16:20 Whether a man shall make gods to himself? and those be no gods. [Whether a man shall make to him(self) gods? and they be not gods.]

16:20 Shall a man make gods unto himself, and they are no gods?

16:21 Therefore lo! I shall show to them by this while, I shall show to them mine hand, and my strength*; and they shall know, that the name to me is [the] Lord (and they shall know, that the name of me is the Lord). [Therefore lo! I shall show to them by this while, I shall show to them mine hand, and my virtue; and they shall know, for name to me is the Lord.]

16:21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

Chapter 17

Chapter 17

17:1 The sin of Judah is written with an

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iron stylus, in a nail of [an] adamant; *it is* written on the breadth of the heart of them, and in the horns of the altars of them. (The sin of Judah is written with an iron stylus, with a nail of an adamant; *it is* written upon the breadth of the heart of them, and upon the horns of the altars of them.) [The sin of Judah written is with an iron pointel, in an adamantine nail; graven out upon the breadth of their heart, and in the horns of their altars. (The sin of Judah is written with an iron stylus, with an adamantine nail; engraved upon the breadth of their heart, and upon the horns of their altars.)]

17:2 When the sons of them bethink on their altars, and woods, and on the trees full of boughs, (When the sons of them bethink on their altars, and woods, and on the trees full of boughs in the high mountains,) [When record shall the sons of them of their altars (When their sons shall remember their altars), and of their maumet woods, and of their branching trees in high mountains,]

17:3 making sacrifice in the field in (the) high mountains, I shall give thy strength and all thy treasures into ravishing, (and) thine high things for sins in all thine ends. (making sacrifice in the field, I shall give thy strength and all thy treasures into ravishing, and thine high places for sins, in all thy terms.) [sacrificing in the field, thy strength and all thy treasures into taking away I shall give, thine high things for the sins in all thy coasts. (sacrificing in the field, I shall give thy strength and all thy treasures into taking away, and thine high places for the sins, in all thy coasts.)]

pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;

17:2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

17:3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

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17:4 And thou shalt be left alone from thine heritage which I gave to thee; and I shall make thee to serve thine enemies, in the land which thou knowest not; for thou hast kindled fire in my strong vengeance, it shall burn till into without end.

17:4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

17:5 The Lord saith these things, Cursed *is* the man that trusteth in man, and setteth flesh his arm, and his heart goeth away from the Lord. [These things saith the Lord, Cursed is the man that trusteth in man, and putteth flesh his arm, and from the Lord his heart goeth away (and his heart goeth away from the Lord).]

17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

17:6 For he shall be as brooms in desert, and he shall not see, when good shall come; but he shall dwell in dryness in desert, in the land of saltness, and uninhabitable. [Forsooth it shall be as gentian trees, *or brooms*, in desert, and he shall not see, when shall come good (Forsooth he shall be as gentian trees, *or brooms*, in the desert, and he shall not see, when good shall come); but he shall dwell in drought in desert, in the land of brine, and uninhabitable.]

17:6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

17:7 Blessed *is* the man that trusteth in the Lord, and the Lord shall be his trust.

17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

17:8 And he shall be as a tree, which is planted over waters, which sendeth his roots to moisture (And he shall be as a tree, which is planted by the waters, which sendeth his roots to moisture); and it shall not dread, when heat shall come; and the leaf thereof shall be green, and it shall not be moved in the time of dryness, neither any time it shall

17:8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

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fail to make fruit. [And he shall be as a tree, that is over-planted upon waters, that at the humour sendeth (out)/putteth out his roots; and he shall not dread, when shall come great heat; and his leaf shall be green, and in time of drought shall not be busy, nor any time shall cease to make fruit. (And he shall be as a tree, that is planted by the waters, that at the humour sendeth out/putteth out his roots; and he shall not dread, when great heat shall come; and his leaf shall be green, and shall not be busy in time of drought, nor any time shall cease to make fruit.)]

17:9 The heart of man is depraved*, and unsearchable; who shall know it?

17:10 I *am* the Lord seeking the heart, and proving the reins, *either kidneys*, and I give to each man after his way, and after the fruit of his findings. [I the Lord searching heart, and proving reins, that give to each man after his way, and after the fruit of his findings.]

17:11 (As) A partridge nourished those things which she breded not; (so) he made riches, and not in doom (As a partridge nourished those things which she brooded not; so he made riches, and not by doom); in the midst of his days he shall forsake them, and in his last time he shall be unwise. [The partridge hatcheth that (that) she bare not; (she) made riches, and not in doom; in the middle of their days she shall forsake them, and in her last she shall be unwise.]

17:12 The seat of glory of highness *was* at the beginning the place of our hallowing, the abiding of Israel. (The

17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

17:11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

17:12 A glorious high throne from the beginning is the place of our sanctuary.

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high seat of glory at the beginning is the place of our saintuary, the abiding of Israel.) [The dignity see of glory of height, from the beginning, (*is* the) place of our hallowing, (the) abiding of Israel.]

17:13 Lord, all they that forsake thee, shall be shamed; they that go away from thee, shall be written in [the] earth, for they have forsaken the Lord, a vein of quick waters. [Lord, all that thee forsake, shall be confounded; (they) going away from thee, in the earth shall be written, for they forsook the vein of living waters, the Lord. (Lord, all that forsake thee, shall be confounded; they going away from thee, shall be written in the earth, for they forsook the Lord, the vein of living waters.)]

17:14 Lord, heal me, and I shall be healed; make thou me safe, and I shall be safe; for thou art my praising. [Heal me, Lord, and I shall be healed; safe make me, and I shall be safe; for my praising thou art. (Heal me, Lord, and I shall be healed; make me safe, and I shall be safe; for thou art my praising.)]

17:15 Lo! they say to me, Where is the word of the Lord? come it.

17:16 And I am not troubled, following thee shepherd, and I desired not the day of man, thou knowest. That that went out of my lips was rightful in thy sight. [And I am not disturbed, thee shepherd following, and the day of man I desired not, thou knowest (And I am not disturbed, following thee shepherd, and I desired not the day of man, thou knowest). That that is gone out from my lips (was) right in thy sight.]

17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

17:14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

17:15 Behold, they say unto me, Where is the word of the LORD? let it come now.

17:16 As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

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17:17 Be thou not to dread to me (Be thou not a dread to me); thou *art* mine hope in the day of torment. [Be thou not to me to (be) feared; mine hope thou (*art*) in the day of tormenting (thou *art* mine hope in the day of tormenting).]

17:17 Be not a terror unto me: thou art my hope in the day of evil.

17:18 Be they shamed, that pursue me, and be I not shamed (and be not I shamed); dread they, and dread not I; bring in on them a day of torment, and defoul thou them by double defouling. [Be they confounded, that me pursue, and confounded be not I; inwardly dread they, and inwardly dread not I; bring in upon them day of tormenting, and with double treading tread them. (Be they confounded, that pursue me, and be not I confounded; inwardly dread they, and inwardly dread not I; bring in upon them a day of tormenting, and tread them with double treading.)]

17:18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

17:19 The Lord saith these things to me, Go thou, and stand in the gate of the sons of the people, by which the kings of Judah enter [in], and go out, and in all the gates of Jerusalem. [These things saith the Lord God to me, Go, and stand in the gate of the sons of the people, by which go in the kings of Judah and go out (by which the kings of Judah go in, and go out), and in all the gates of Jerusalem.]

17:19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

17:20 And thou shall say to them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the dwellers of Jerusalem, that enter [in] by these gates.

17:20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

17:21 The Lord God saith these things, Keep ye your souls, and do not ye bear burdens in the day of sabbath, neither

17:21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the

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bring (them) in by the gates of Jerusalem. [These things saith the Lord God, Keepeth your souls, and doeth not burdens bear in the day of sabbath (and doeth not bear burdens on the day of sabbath), nor bring ye (them) in by the gates of Jerusalem.]

gates of Jerusalem;

17:22 And do not ye cast burdens out of your houses in the day of sabbath, and ye shall not do any work; hallow ye the day of sabbath, as I commanded to your fathers. [And doeth not cast out burdens from your houses in the day of sabbath, and each work ye shall not do; halloweth the day of sabbath, as I commanded to your fathers.]

17:22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

17:23 And they heard not, neither bowed down their ear, but they made hard their noll, that they should not hear me, and that they should not take chastising. [And they heard not, nor bowed in their ear, but inwardly harded their noll, lest they heard me, and lest they took discipline.]

17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

17:24 And it shall be, if ye hear me, saith the Lord, that ye bear not in burdens by the gates of this city in the day of sabbath, and if ye hallow the day of sabbath, that ye do not work therein, (And it shall be, if ye hear me, saith the Lord, that ye not bear in burdens by the gates of this city on the day of sabbath, and if ye hallow the day of sabbath, that ye do no work therein,) [And it shall be, if ye hear me, saith the Lord, that ye bring not in burdens by the gates of this city in the day of sabbath, and if ye hallow the day of sabbath, that ye do not in it all work (that ye do no work in it),/and if ye hallow the day of sabbath, ye shall not do in it (any) work (ye shall not do any work in it),]

17:24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

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17:25 kings and princes sitting on the seat of David shall enter by the gates of this city, and ascending in chariots and (on) horses; they, and the princes of them, the men of Judah, and the dwellers of Jerusalem; and this city shall be inhabited without end. [go in shall by the gates of this city kings and princes sitting upon the see of David, and going up in chariots and horses; they, and the princes of them, men of Judah, and the dwellers of Jerusalem; and dwelled (in), *or inhabited*, shall be this city, into evermore. (then kings and princes sitting upon the see of David shall go in by the gates of this city, and going up in chariots and on horses; they, and the princes of them, men of Judah, and the dwellers of Jerusalem; and this city shall be dwelled in, *or inhabited*, into evermore.)]

17:26 And they shall come from the cities of Judah, and from the compass of Jerusalem, and from the land of Benjamin, and from [the] field places, and from [the] hilly places, and from the south, bearing burnt sacrifice, and slain sacrifice, and incense; and they shall bring offering(s) into the house of the Lord. [And come shall from the cities of Judah (And they shall come from the cities of Judah), and from the compass of Jerusalem, and from the land of Benjamin, and from the wild fields, and from the mountainous places, and from the south, bearing burnt sacrifice, and slain offering, and sacrifice, and incense; and bring in offering(s) into the house of the Lord.]

17:27 Forsooth if ye hear not me, that ye hallow the day of sabbath, and that ye bear not a burden (and that ye not bear a burden), and that ye bring (it) not in

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17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

17:26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day;

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by the gates of Jerusalem in the day of sabbath, I shall kindle fire in the gates thereof; and it shall devour the houses of Jerusalem, and it shall not be quenched. [If forsooth ye shall not hear me (Forsooth if ye shall not hear me), that ye hallow the day of sabbath, and that ye bear no burden, and not bring in by the gates of Jerusalem in the day of sabbath, I shall tend up fire in his gates; and it shall devour the houses of Jerusalem, and shall not be quenched.]

then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Chapter 18

Chapter 18

18:1 The word that was made of the Lord to Jeremy, and said, (The word that was made to Jeremy from the Lord, who said,) [The word that done is to Jeremy from the Lord, saying, (The word that was made to Jeremy from the Lord, saying,)]

18:1 The word which came to Jeremiah from the LORD, saying,

18:2 Rise thou, and go down into the house of a potter, and there thou shalt hear my words. [Rise, and come down into the house of the crocker, and there thou shalt hear my words.]

18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

18:3 And I went down into the house of a potter, and lo! he made a work on a wheel. [And I came down into the house of the crocker, and lo! he made a work upon a wheel.]

18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

18:4 And the vessel was destroyed, which he made of clay with his hands; and he turned it, and made it (into) another vessel, as it pleased in his eyes to make (it). [And scattered is the vessel (And the vessel was scattered), that he made of clay with his hands; and turned, he made that vessel (into) (an)other, as it pleased his eyes that he should make (it).]

18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

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18:5 And the word of the Lord was made to me, and he said [saying],

18:5 Then the word of the LORD came to me, saying,

18:6 Whether as this potter doeth, I may not do to you, the house of Israel? saith the Lord (Whether as this potter doeth, may I not do to you, the house of Israel? saith the Lord). Lo! as clay *is* in the hand of a potter, so ye, the house of Israel, *be* in mine hand. [Whether as maketh this crocker, shall not I be able to make to you, house of Israel? saith the Lord (Whether as this crocker doeth, shall I not be able to do to you, house of Israel? saith the Lord). Lo! as the clay into the hand of the crocker, so ye in mine hand, the house of Israel.]

18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

18:7 Suddenly I shall speak against a folk, and against a realm, that I draw (it) out, and destroy (it), and lose it. [Suddenly I shall speak against folk, and against realm, that I draw up by the root, and destroy, and scatter it.]

18:7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

18:8 If that folk doeth penance of his evil, which I spake against it, also I shall do penance on the evil, which I thought to do to it. (If that folk doeth penance for his evil, which I spake against it, then I shall do penance for the evil, which I thought to do to it.) [If penance shall do that folk of his evil, for which I spake against it, do shall and I repenting upon the evil, that I thought that I should do to it. (If that folk shall do penance for his evil, for which I spake against it, then I shall do repenting upon the evil, that I thought that I should do to it.)]

18:8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

18:9 And I shall speak suddenly of a folk, and of a realm, that I build, and

18:9 And at what instant I shall speak concerning a nation, and concerning a

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plant it. (And suddenly I shall speak of a folk, and of a realm, that I build, and plant it.) [And suddenly I shall speak of the folk, and of the realm, that I build up, and plant in it.]

kingdom, to build and to plant it;

18:10 (But) If it doeth evil before mine eyes, that it hear not my voice, I shall do penance on the good which I spake, that I should do to it.

18:10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

18:11 Now therefore say thou to a man of Judah, and to the dweller of Jerusalem, and say, The Lord saith these things, Lo! I make evil against you, and I think a thought against you; each man turn again from his evil way, and direct* ye your ways and your studies. [Now then say to the man of Jewry, and to the dweller of Jerusalem, saying, These things saith the Lord, Lo! I make against you evil, and think against you thinking; be turned again each from his evil way, and right ruleth your ways and your studies. (Now then say to the man of Jewry, and to the dweller of Jerusalem, saying, These things saith the Lord, Lo! I make evil against you, and think thinking against you; each be turned again from his evil way, and right ruleth your ways and your studies.)]

18:11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

18:12 Which said, We have despaired, for we shall go after our thoughts, and we shall do each man the shrewdness of his evil heart (and we each man shall do the depravity of his evil heart).

18:12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

18:13 Therefore the Lord saith these things, Ask ye heathen men, who (hath) heard such horrible things, (as that) which the virgin of Israel hath done greatly? (as that which the virgin of Israel hath greatly done?) [Therefore these

18:13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

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things saith the Lord, Asketh folk of kind, who heard such horrible things, the which too much did the maiden (of) Israel? (the which the maiden of Israel hath done so much?)]

18:14 Whether [the] snow of the Lebanon shall fail from the stone of the field? either cold waters breaking out, and floating down, may be taken away? (or may cold waters breaking out, and flowing down, be taken away?) [Whether of the stone of the field shall fail the snow of Lebanon? or be pulled away may waters breaking out, cold and full much flowing? (Whether the snow of Lebanon shall fail from the stone of the field? or may waters breaking out, cold and full much flowing, be pulled away?)]

18:15 For my people hath forgotten me, and *they* offered sacrifices in vain, and stumbled in their ways, and in the paths of the world, that they went by those in a way not trodden; [For forgot me my people, in vain offering liquors, and stumbling in their ways, and in the paths of the world, that they go by them in a way not bared; (For my people forgot me, offering liquor in vain, and stumbling in their ways, and in the paths of the world, that they go by them in a way not made bare;)]

18:16 that the land of them should be into desolation, and into an hissing everlasting (and into an everlasting hissing); for why each that passeth by it, shall be astonished, and shall move his head. [that be made the land of them into desolation, and into whistling ever (en)during; each forsooth that passeth by it, shall become astonished, and move his head. (that the land of them be made into desolation, and into an

18:14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

18:16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

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ever enduring whistling; forsooth each that passeth by it, shall become astonished, and move his head.}]

18:17 As a burning wind I shall scatter them before the enemy; I shall show to them the back and not the face, in the day of the perdition of them.

18:18 And they said, Come ye, and think we thoughts against Jeremy; for why the law shall not perish from a priest, neither counsel *shall perish* from a wise man, neither word *shall perish* from a prophet; come ye, and smite we him with (the) tongue, and take we none heed to all the words of him. [And they said, Cometh, and think we against Jeremy thoughts; forsooth perish shall not the law from the priest, nor counsel from the wise man, nor sermon from the prophet (And they said, Cometh, and think we thoughts against Jeremy; forsooth the law shall not perish from the priest, nor counsel from the wise man, nor sermon from the prophet); cometh, and smite we him with tongue, and take we not heed to all the sermons of him.]

18:19 Lord, give thou attention to me, and hear thou the voice of mine adversaries. [Take heed, Lord, to me (Take heed to me, Lord), and hear the voice of mine adversaries.]

18:20 Whether evil is yielded for good, for they have digged a pit to my soul (for they have dug a pit for my soul); have thou mind, that I stood in thy sight, to speak good for them, and to turn away thine indignation from them. [Whether yielded is for good evil, for they delved a ditch to my soul; record, that I stood

18:17 I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.

18:18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

18:19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

18:20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

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in thy sight, that I should speak for them good, and turn away thine indignation from them. (Whether evil is yielded for good, for they delved a ditch for my soul; remember, that I stood in thy sight, that I should speak good for them, and turn away thine indignation from them.)]

18:21 Therefore give thou the sons of them into hunger, and lead forth them into the hands of [the] sword; the wives of them be made without children, and *be made* widows, and the husbands of them be slain by death; the young men of them be pierced (al)together by sword in battle. (Therefore give thou the sons of them into hunger, and lead them forth into the hands of the sword; the wives of them be made without children, and *be made* widows, and the husbands of them be slain by death; the young men of them be altogether pierced by the sword in battle.) [Therefore give the sons of them into hunger, and bring down them into the hands of the sword; made be the wives of them without free children, and (*be made*) widows, and the men of them be slain with death; the young of them be they sticked with sword in battle. (Therefore give the sons of them into hunger, and bring them down into the hands of the sword; the wives of them be made without free children, and *be made* widows, and the men of them be slain with death; the young of them be they sticked through with the sword in battle.)]

18:22 (A) Cry be heard of the houses of them, for thou shalt bring suddenly a thief on them; for they digged a pit to take me, and hid snares to my feet. (A cry be heard from the houses of them,

18:21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

18:22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

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for thou shalt bring a thief suddenly upon them; for they dug a pit to take me, and hid snares for my feet.) [Heard be the cry from the houses of them, thou shalt bring to forsooth upon them a thief suddenly; for they delved a ditch that they take me, and snares they hid to my feet. (The cry be heard from the houses of them, forsooth thou shalt bring a thief suddenly upon them; for they delved a ditch that they take me, and they hid snares for my feet.)]

18:23 But thou, Lord, knowest all the counsel of them against me into death; do thou not mercy to the wickedness of them, and the sin of them be not done away from thy face; be they made falling down in thy sight, in the time of thy strong vengeance; use thou them to (an)other thing than (that to which) they were ordained (use thou them for another thing than that for which they were ordained).

18:23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Chapter 19

Chapter 19

19:1 The Lord saith these things, Go thou, and take an earthen pottle of a potter, [and] of the elder men of the people, and of the elder men of the priests. [These things saith the Lord, Go, and take the earthen little wine vessel of the crocker (Go, and take the little earthen wine vessel from the crocker), and from the elders of the people, and from the elders of the priests.]

19:1 Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

19:2 And go thou out to the valley of the sons of Hinnom, which is beside the entering of the earthen gate; and there thou shalt preach the words which I shall speak to thee; [And go out to the valley of the sons of Hinnom, that is beside the

19:2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

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entry of the brittle gate; and thou shalt preach there the words that I shall speak to thee;]

19:3 and thou shalt say, Kings of Judah, and the dwellers of Jerusalem, hear ye the word of the Lord. The Lord of hosts, God of Israel, saith these things, Lo! I shall bring in torment on this place, so that each man that heareth it, his ears tingle. [and say, Heareth the word of the Lord, ye kings of Judah, and dwellers of Jerusalem. These things saith the Lord of hosts, God of Israel, Lo! I shall bring in tormenting upon this place, so that each that shall hear it, tinkle his ears (his ears tinkle).]

19:4 For they have forsaken me, and made alien this place, and offered sacrifices to alien gods therein, which they, and the fathers of them, and the kings of Judah, knew not; and they filled this place with the blood of innocents,

19:5 and builded (the) high things to Baalim, to burn their sons in fire, into burnt sacrifice to Baalim (and builded the high places of Baal, to burn their sons in the fire, for burnt sacrifice to Baal); which things I commanded not, neither spake, neither those (things) ascended into mine heart. [and built up the high things of Baalim, to be burnt their sons with fire, into burnt sacrifice to Baalim; which things I commanded not, nor spake, nor went up into mine heart.]

19:6 Therefore the Lord saith, Lo! days shall come, and this place shall no more be called Tophet, and the valley of the son of Hinnom, but the valley of slaying. [Therefore saith the Lord, Lo! days

19:3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

19:4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

19:5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

19:6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

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come, and called shall no more be this place Tophet (and this place shall no more be called Tophet), and the valley of the sons of Hinnom, but the valley of slaughter.]

19:7 And I shall destroy the counsel of Judah and of Jerusalem in this place, and I shall destroy them by sword, in the sight of their enemies, and in the hand of men seeking the lives of them; and I shall give their dead bodies *to be* meat to the birds of the air, and to [the] beasts of (the) earth. [And I shall scatter the counsel of Judah and of Jerusalem in this place, and I shall turn them upside-down with sword, in the sight of their enemies, and in the hand of men seeking their lives; and I shall give the carrions of them (*to be*) meat to the fowls of heaven, and to the beasts of earth.]

19:8 And I shall set this city into wondering, and into hissing; each that passeth by it, shall wonder, and hiss on all the vengeance thereof (and hiss at all the vengeance thereof). [And I shall set this city into astonishing, and into whistling; and each that shall pass by it, shall astonish, and whistle upon all the vengeance of it.]

19:9 And I shall feed them with the flesh of their sons, and with the flesh of their daughters; and each man shall eat the flesh of his friend in the besieging and anguish, in which the enemies of them, and they that seek the lives of them, shall (en)close them (al)together (shall altogether enclose them). [And I shall feed them with the flesh of their sons, and with the flesh of their daughters; and each the flesh of his friend shall eat in sieging and in anguish, in which (en)close them shall their enemies, and they

19:7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

19:8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

19:9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

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that seek their lives (and each shall eat the flesh of his friend in besieging and in anguish, in which their enemies shall enclose them, and they that seek their lives).]

19:10 And thou shalt all-break the pottle before the eyes of the men, that shall go with thee. [And thou shalt bruise the little wine vessel in the eyes of the men, that shall go with thee.]

19:11 And thou shalt say to them, The Lord of hosts saith these things, So I shall all-break this people, and this city, as the vessel of a potter is all-broken, which may no more be restored; and they shall be buried in Tophet, for none other place is to bury (for there is no other place left for burying). [And thou shalt say to them, These things saith the Lord of hosts, Thus I shall bruise this people, and this city, as is bruised the vessel of the crocker, that may no more be restored; and in Tophet they shall be buried (and they shall be buried in Tophet), for there is not other place to bury in.]

19:12 So I shall do to this place, saith the Lord, and to (the) dwellers thereof, that I set this city as Tophet.

19:13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place of Tophet; all the unclean houses, in whose roofs they sacrificed to all the chivalry of heaven, and offered moist sacrifices to alien gods (all the unclean houses, upon whose roofs they sacrificed to all the host of heaven, and offered sacrifices of wine to alien gods). [And be shall the houses of

19:10 Then shalt thou break the bottle in the sight of the men that go with thee.

19:11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

19:12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

19:13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

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Jerusalem, and the houses of the kings of Judah, as the place of Tophet; unclean (be) all the houses, in whose roofs they sacrificed to all the knighthood of heaven, and offered sacrifices of liquors to alien gods. (And the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place of Tophet; all the houses be unclean, upon whose roofs they sacrificed to all the host of heaven, and offered sacrifices of liquor to alien gods.)]

19:14 Forsooth Jeremy came from Tophet, whither the Lord had sent him for to prophesy; and he stood in the porch of the house of the Lord, and said to all the people (and he stood in the foreyard of the house of the Lord, and said to all the people),

19:15 The Lord of hosts, God of Israel, saith these things, Lo! I shall bring in on this city, and on all the cities thereof, all the evils which I spake against it; for they made hard their noll, that they heard not my words. [These things saith the Lord of hosts, God of Israel, Lo! I shall bring in upon this city, and upon all his chief cities, all the evils that I spake against it; for they inwardly harded their nolls, and heard not my sermons.]

Chapter 20

20:1 And Pashur, the son of Immer, the priest, that was ordained prince in the house of the Lord, heard Jeremy prophesying these words.

20:2 And Pashur smote Jeremy, the prophet, and sent him into the stocks, that were in the higher gate of Benjamin, in the house of the Lord.

19:14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house; and said to all the people,

19:15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Chapter 20

20:1 Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

20:2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

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[And Pashur smote Jeremy, prophet, and put him into the stocks, that was in the over gate of Benjamin, in the house of the Lord.]

20:3 And when it was clear in the morrow, Pashur led Jeremy out of the stocks. And Jeremy said to him, The Lord called not Pashur thy name, but Dread on each side (And Jeremy said to him, The Lord called not thy name Pashur, but Magormissabib). [And when it had lighted in the morrow, Pashur led out Jeremy out of the stocks. And Jeremy said to him, Not Pashur called the Lord thy name (The Lord called not thy name Pashur), but Inwardly fear on each side.]

20:4 For the Lord saith these things, Lo! I shall give thee and all thy friends into dread, and they shall fall down by the sword of their enemies; and thine eyes shall see (it); and I shall give all Judah in(to) the hand of the king of Babylon, and he shall lead them over into Babylon, and he shall smite them with sword. [For these things saith the Lord, Lo! I shall give thee into inward fear, thee and all thy friends, and together they shall fall with the sword of their enemies; and thine eyes shall see; and all Judah I shall give in(to) the hand of the king of Babylon, and he shall over-lead them into Babylon, and smite them with sword. (For these things saith the Lord, Lo! I shall give thee into inward fear, thee and all thy friends, and they shall altogether fall by the sword of their enemies; and thine eyes shall see it; and I shall give all Judah into the hand of the king of Babylon, and he shall lead them over into Babylon, and smite them with the sword.)]

20:5 And I shall give all the chattel of

20:3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.

20:4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

20:5 Moreover I will deliver all the

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this city, and all the travail thereof, and all the price; and I shall give all the treasures of the kings of Judah in(to) the hand of their enemies; and they shall ravish them, and shall take (them), and lead [them] forth into Babylon. [And I shall give all the substance of this city, and all his travail, and all the price; and all the treasures of the king(s) of Judah I shall give in(to) the hand of the enemies of them; and they shall raven them, and take (them), and bring them into Babylon.]

20:6 Forsooth thou, Pashur, and all the dwellers of thine house, shall go into captivity; and thou shalt come into Babylon, and thou shalt die there; and thou shalt be buried there, thou and all thy friends, to which thou prophesiedest a lie*. [Thou forsooth, Pashur, and all the dwellers of thine house, shall go into captivity; and into Babylon thou shalt come, and there thou shalt die; and there thou shalt be buried, and all thy friends, to which thou prophesiedest leasing. (Forsooth thou, Pashur, and all the dwellers of thine house, shall go into captivity; and thou shalt come into Babylon, and thou shalt die there; and thou shalt be buried there, and all thy friends, to which thou prophesiedest lies.)]

20:7 Lord, thou deceivedest me, and I am deceived; thou were stronger than I, and thou haddest the mastery; I am made into scorn all day. All men bemoock me,

20:8 for now a while ago I spake, crying [out] wickedness, and I cried (out) destroying. And the word of the Lord is made to me into shame, and into scorn all day. [for now yore I spake, crying out the

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strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

20:6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

20:7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

20:8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

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wickedness, and the wasting I oft cried. And done is the sermon of the Lord to me into reproof, and into scorning all day. (for now yore I spake, crying out the wickedness, and oft I cried out the wasting. And the sermon of the Lord was made to me into reproof, and into scorning all day.)]

20:9 And I said, I shall not have mind on him, and I shall no more speak in his name (and I shall speak no more in his name). And *the word of the Lord* was made, as fire swelling in mine heart, and enclosed in my bones; and I failed, not suffering to bear (it). [And I said, I shall not record of it, nor speak more in the name of him. And made it is in mine heart, as fire greatly heating, and (en)closed in my bones; and I failed, to bear not sustaining. (And I said, I shall not remember it, nor speak more in his name. And it was made in my heart, like fire greatly heating, and enclosed in my bones; and I failed, not sustaining, *or able*, to bear it.)]

20:10 For I heard despisings of many men, and dread in compass, (saying,) Pursue ye, and pursue we him, of all men that were peaceable to me, and keeping my side; if in any manner he be deceived, and we have the mastery against him, and get vengeance of him (and take vengeance on him). [I heard forsooth the wrong blamings of many (Forsooth I heard the wrong blamings of many), and the fear in environ, (saying,) Pursueth, and pursue we him, of all men that were my peaceable(s), and keeping my side; if (in) any manner he be beguiled, and we have the mastery against him, and we get vengeance of him.]

20:9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

20:10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

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20:11 Forsooth the Lord as a strong warrior is with me, therefore they that pursue me shall fall, and they shall be feeble; and they shall be shamed greatly (and they shall be greatly shamed), for they understood not everlasting shame, that shall never be done away. [The Lord forsooth is with me as a strong fighter, therefore they that pursue me shall fall, and feeble shall be; and they shall be shamed hugely, for they understood not the ever (en)during reproof, that never shall be done away. (Forsooth the Lord is with me as a strong fighter, therefore they that pursue me shall fall, and shall be feeble; and they shall be hugely shamed, for they understood not the ever enduring reproof, that shall never be done away.)]

20:11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

20:12 And thou, Lord of hosts, the prover of a just man, which seest the reins and [the] heart, I beseech (thee), see I thy vengeance of them (see I thy vengeance on them); for I have showed my cause to thee. [And thou, Lord of hosts, prover of the rightwise, that seest the reins and the heart, see I, I beseech, thy vengeance of them; to thee forsooth I showed my cause (forsooth I showed my cause to thee).]

20:12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

20:13 Sing ye to the Lord, praise ye the Lord, for he delivered the soul of a poor man from the hand of evil men. [Singeth to the Lord, praiseth the Lord, for he hath delivered the soul of the poor from the hand of evils.]

20:13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

20:14 Cursed *be* the day wherein I was born, (let) the day wherein my mother childed me, be not blessed. [Cursed the day in which I am born, the day in which bare me my mother, be not blessed (let the day in

20:14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

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which my mother bare me be not blessed).]

20:15 Cursed *be* the man, that told to my father, and said, A knave child is born to thee, and made him glad as with joy.

20:15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

20:16 That man be as the cities be, which the Lord destroyed, and it repented not him (and he repented not); [Be that man as be the cities, that the Lord turned upside-down, and it repented him not; hear he (the) cry early, and yelling in midday time,]

20:16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

20:17 he that killed not me from the womb (he that killed me not from the womb), hear (the) cry early, and yelling in the time of midday; that my mother were [made] a sepulchre to me, and her womb *were* an everlasting conceiving. [that me (he) slew not from the privy womb; that made were to me my mother a sepulchre, and her privy womb conceiving everlasting. (that he slew me not from the privy womb; that my mother were made to me a sepulchre, and her privy womb an everlasting conceiving.)]

20:17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

20:18 Why went I out of the womb, that I should see travail and sorrow, and that my days shall be wasted in shame?

20:18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Chapter 21

Chapter 21

21:1 The word which was made of the Lord to Jeremy (The word of the Lord, which was made to Jeremy), when king Zedekiah sent to him Pashur, the son of Melchiah, and Zephaniah, the priest, the son of Maaseiah, and said, [The word that done is to Jeremy, from the Lord, when

21:1 The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

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sent to him king Zedekiah Pashur, the son of Melchiah, and Zephaniah, the son of Maaseiah, the priest, saying, (The word from the Lord, that was made to Jeremy, when king Zedekiah sent to him Pashur, the son of Melchiah, and Zephaniah, the son of Maaseiah, the priest, saying,.)]

21:2 Ask thou the Lord for us, for Nebuchadnezzar, the king of Babylon, fighteth against us; if in hap the Lord do with us by all his marvels, and he go away from us. [Ask for us the Lord, for Nebuchadnezzar, king of Babylon, fighteth against us; if peradventure the Lord do with us after all his marvels, and he go away from us.]

21:3 And Jeremy said to them, Thus ye shall say to Zedekiah,

21:4 The Lord God of Israel saith these things, Lo! I shall turn (back) the instruments of battle that be in your hands, and with which ye fight against the king of Babylon, and *against* (the) Chaldees, that besiege you in the compass of [the] walls; and I shall gather those together in the midst of this city. [These things saith the Lord God (of Israel), Lo! I shall turn the vessels of the battle that in your hands be, and with whom ye fight against the king of Babylon, and (the) Chaldees, that besiege you in compass of the walls; and I shall gather them in the midst of this city. (These things saith the Lord God of Israel, Lo! I shall turn back the vessels of the battle that be in your hands, and with which ye fight against the king of Babylon, and the Chaldees, that besiege you in compass of the walls; and I shall gather them in the midst of this city.)]

21:2 Inquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

21:3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

21:4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

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21:5 And I shall overcome you in [a] hand stretched forth, and in [a] strong arm, and in strong vengeance, and in indignation, and in great wrath; (And I shall overcome you with a hand stretched forth, and with a strong arm, and in strong vengeance, and in indignation, and in great wrath;) [And I shall overcome you in a straight out hand, and in a strong arm, and in strong vengeance, and in indignation, and in great wrath;]

21:6 and I shall smite the dwellers of this city, men and beasts shall die by great pestilence.

21:7 And after these things, saith the Lord, I shall give Zedekiah, king of Judah, and his servants, and his people, and (those) that be left in this city from (the) pestilence, and (the) sword, and (the) hunger, in(to) the hand of Nebuchadnezzar, king of Babylon, and in(to) the hand of their enemies, and in(to) the hand of men seeking the life of them; and he shall smite them by the sharpness of sword; and he shall not be bowed, neither shall spare, neither shall have mercy. [And after these things, saith the Lord, I shall give Zedekiah, king of Judah, and his servants, and his people, and that be left in this city of (the) pestilence, and sword, and hunger, in(to) the hand of Nebuchadnezzar, king of Babylon, and in(to) the hand of their enemies, and in(to) the hand of men seeking their life; and he shall smite them in the mouth of sword; and he shall not be bowed, nor spare, nor have ruth.]

21:8 And thou shalt say to this people, The Lord God saith these things, Lo! I give before you the way of life, and the

21:5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

21:6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

21:7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

21:8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way

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way of death. [And to this people thou shalt say, These things saith the Lord God, Lo! I give before you way of life, and way of death.]

of death.

21:9 He that dwelleth in this city, shall die by sword, and (by) hunger, and (by) pestilence; but he that goeth out, and fleeth over to [the] Chaldees that besiege you, shall live, and his life shall be as a prey to him. [Who dwelleth in this city, shall die with sword, and hunger, and pestilence; who forsooth shall go out, and flee to the Chaldees that besiege you, shall live, and be shall to him his soul as spoil (forsooth who shall go out, and flee to the Chaldees that besiege you, shall live, and his soul shall be to him as a spoil).]

21:9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

21:10 For I have set my face on this city into evil, and not into good, saith the Lord (For I have set my face against this city for evil, and not for good, saith the Lord); it shall be given in(to) the hand of the king of Babylon, and he shall burn it with fire.

21:10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

21:11 And *thou shall say* to the house of the king of Judah, the house of David, Hear ye the word of the Lord. (And *thou shall say* to the house of the king of Judah, Hear ye the word of the Lord, ye house of David.)

21:11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

21:12 The Lord saith these things, Deem ye early doom (Deem ye doom early), and deliver ye him that is oppressed by violence from the hand of the false challenger; lest peradventure mine indignation go out as fire, and be kindled, and none be that quench (it), for the malice of your studies. [These things saith the Lord, Deemeth early doom,

21:12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

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and delivereth out the oppressed with force from the hand of the wrong challenger; lest peradventure go out as fire mine indignation, and be tended up, and be not that quench, for the malice of your studies. (These things saith the Lord, Deemeth doom early, and delivereth out the oppressed with force from the hand of the wrong challenger; lest peradventure mine indignation go out as fire, and be tended up, and none be that quench it, for the malice of your studies.)}]

21:13 Lo! I *do* to thee (Lo! I am against thee), dwelleress of the firm valley, and (the rock of the) plain, saith the Lord, which say, Who shall smite us, and who shall enter into our houses? [Lo! I to thee, dwelleress of the firm valley, and (the rock of the) wild field, saith the Lord, ye that say, Who shall smite us, and who shall go into our houses?}]

21:14 And I shall visit on you by the fruit of your studies, saith the Lord (And I shall visit against you by the fruit of your studies, saith the Lord); and I shall kindle fire in the forest thereof, and it shall devour all things in the compass thereof. [And I shall visit upon you after the fruit of your studies, saith the Lord; and I shall tend up fire in his wild wood, and devour it shall all things in his compass (and it shall devour all things in his compass).}]

Chapter 22

22:1 The Lord saith these things, Go thou down into the house of the king of Judah, and thou shalt speak there this word, [These things saith the Lord, Come thou down into the house of the king of Judah, and thou shalt speak there this word,]

21:13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

21:14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Chapter 22

22:1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

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22:2 and shalt say, Hear thou the word of the Lord, thou king of Judah, that sittest on the seat of David, thou, and thy servants, and thy people, that enter [in] by these gates. [and say, Hear thou the word of the Lord, thou king of Judah, that sittest upon the see of David, thou, and thy servants, and thy people, that go in by these gates.]

22:3 The Lord saith these things, Do ye doom, and rightfulness, and deliver ye him that is oppressed by violence from the hand of the false challenger; and do not ye make sorry, neither oppress ye wickedly a comeling, and a fatherless child, and a widow, and shed ye not out innocent blood in this place (and do not ye make sorry, neither wickedly oppress ye, a comeling, or a fatherless child, or a widow, and shed ye not out innocent blood in this place). [These things saith the Lord, Doeth doom, and rightwiseness, and delivereth the oppressed by force from the hand of the wrong challenger; and the comeling, and the fatherless child, and the widow doeth not (make to have) sorrow, nor oppresseth wickedly, and the innocent blood not sheddeth out in this place (and doeth not make to have sorrow, nor wickedly oppresseth, the comeling, or the fatherless child, or the widow, and sheddeth not out the innocent blood in this place).]

22:4 For if ye doing do this word (For if ye doing do this thing), (then) kings of the kin of David sitting on his throne shall enter [in] by the gates of this house, and shall ascend on chariots and horses (and shall ascend in chariots and on horses), they, and the servants, and the people of them. [If forsooth doing ye

22:2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

22:3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

22:4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

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shall do this word, go in shall by the gates of this house kings sitting of the kindred of David upon his throne, and the riding men upon chariots and horses, they, and servants, and the people of them. (Forsooth if ye doing shall do this thing, then kings of the kindred of David sitting upon his throne shall go in by the gates of this house, and the men riding in chariots and upon horses, they, and the servants, and the people of them.)]

22:5 That if ye hear not these words (But if ye hear not these words), I swore in myself, saith the Lord, that this house shall be into (a) wilderness.

22:6 For the Lord saith these things on the house of the king of Judah; Gilead, thou *art* to me the head of the Lebanon; *credence be not given to me*, if I set not thee (into) a wilderness, (and) cities (which are) uninhabitable. (For the Lord saith these things to the house of the king of Judah; Gilead, thou *art* to me the head of Lebanon; *credence be not given to me*, if I make thee not into a wilderness, and cities which are uninhabitable.) [For these things saith the Lord upon the see of the king of Judah; Gilead, thou (*art*) to me (the) head of Lebanon; if I shall not set forth thee (into a) wilderness, (and) chief cities uninhabitable (if I shall not set thee forth into a wilderness, and thy chief cities to be uninhabitable).]

22:7 And I shall hallow on thee a man slaying, and his arms (And I shall ordain against thee men to slay thee with their weapons); and they shall cut down thy chosen cedars, and shall cast (them) down into (the) fire. [And I shall hallow upon thee the slaying man, and his arms; and they shall cut down thy chosen cedars, and

22:5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

22:6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

22:7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

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throw down into fire.]

22:8 And many folks shall pass by this city, and each man shall say to his neighbour, Why did the Lord thus to this great city? [And pass shall many Gentiles through this city (And many Gentiles shall pass through this city), and say shall to his neighbour, Why did the Lord thus to this great city?]

22:9 And they shall answer, For they forsook the covenant of their Lord God, and worshipped alien gods, and served them. [And they shall answer, For-ty that they forsook the covenant of the Lord their God, and honoured alien gods, and served to them.]

22:10 Do not ye bewep (for) him that is dead, neither wail ye on him by weeping (neither wail ye for him with weeping); (but) bewail ye (for) him that goeth out, for he shall no more turn again, neither he shall see the land of his birth. [Doeth not weep (for) the dead, nor wail upon him with weeping; (but be)wailleth (for) him that goeth out, for he shall not more be turned again, nor see he shall the land of his birth (for he shall no more be turned again, nor he shall see the land of his birth).]

22:11 For the Lord saith these things to Shallum, the son of Josiah, the king of Judah, that reigned for Josiah, his father, He that went out of this place, shall no more turn again hither; [For these things saith the Lord to Shallum, son of Josiah, king of Judah, that reigned for Josiah, his father, (He) That is gone out from this place, shall not turn again hithermore;]

22:8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

22:9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

22:10 Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

22:11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

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22:12 but in the place to which I have translated him, there he shall die, and he shall no more see this land. (but in the place to which I have carried him away captive, there he shall die, and he shall no more see this land.)

22:12 But he shall die in the place whither they have led him captive, and shall see this land no more.

22:13 *Woe to him* that buildeth his house in unrightfulness, and his solars not in doom; he shall oppress his friend in vain, and he shall not yield his hire to him. [*Woe that buildeth up his house in unrightwiseness, and his supping places not in doom; his friend he shall oppress in vain, and his meed he shall not yield to him (he shall oppress his friend in vain, and he shall not yield his meed to him).*]

22:13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

22:14 Which saith, I shall build to me a large house, and wide solars; which openeth (out) windows to himself, and maketh couples of cedar, and painteth with red colour. (Which saith, I shall build for myself a large house, and wide solars; which openeth out windows for itself, and maketh couplings of cedar, and painteth it with red colour.) [*The which saith, I shall build up to me a large house, and spacious supping places; that openeth to him windows (that openeth out windows for itself), and maketh cedar couples, and painteth (it) with cinnabar.*]

22:14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

22:15 Whether thou shalt reign, for thou comparisonest thee to a cedar? whether thy father ate not, and drank, and did doom and rightfulness then, when it was well to him? (whether thy father ate not, and drank, and did doom and rightfulness, and then it was well with him?) [*Whether shalt thou reign, for thou likenest thee to a cedar? thy father, whether he*

22:15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

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ate not, and drank, and did doom and rightwiseness then, when well it was to him? (thy father, whether he ate not, and drank, and did doom and rightwiseness, and then it was well with him?)]

22:16 He deemed the cause of a poor man, and needy, into his good; whether not therefore for he knew me? saith the Lord (whether not for-thy that he knew me? saith the Lord). [He deemed the cause of the poor, and of the helpless, into his good; whether not therefore for he knew me? saith the Lord.]

22:17 Forsooth thine eyes and heart *be* to avarice, and to shed innocent blood, and to false challenge, and to the performing of evil work. [Thine forsooth eyes and heart to avarice, and to innocent blood to be shed, and to wrong challenge, and to the ending of evil work. (Forsooth thine eyes and heart to avarice, and to shed innocent blood, and to wrong challenge, and to the performing of evil work.)]

22:18 Therefore the Lord saith these things to Jehoiakim, the son of Josiah, the king of Judah, They shall not bewail him, (and say,) Woe brother! and woe sister! they shall not sound together to him (they shall not sound together for him), (and say,) Woe lord! and woe noble man! [Therefore these things saith the Lord to Jehoiakim, son of Josiah, the king of Judah, They shall not (be)wail him, (saying,) Woe brother! and woe sister! they shall not together trump to him (they shall not trump together for him), (saying,) Woe lord! and woe glorious!]

22:19 He shall be buried (as) with the

22:16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

22:17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

22:18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

22:19 He shall be buried with the burial

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burying of an ass, *he shall be* rotten, and cast forth without the gates of Jerusalem. [(As) In the burying of an ass he shall be buried, rotten, and thrown afar out of the gates of Jerusalem. (He shall be buried as in the burying of an ass, rotten, and thrown afar out of the gates of Jerusalem.)]

of an ass, drawn and cast forth beyond the gates of Jerusalem.

22:20 Ascend thou on the Lebanon (Ascend thou to Lebanon), and cry thou, and give thy voice in Bashan, and cry to them that pass forth, for all thy lovers be all-broken. [Go thou up (to) Lebanon, and cry, and into Bashan give thy voice, and cry to the passers(-by), for trodden be all thy lovers. (Go thou up to Lebanon, and cry, and give thy voice into Bashan, and cry to the passers-by, for all thy lovers be trodden.)]

22:20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

22:21 I spake to thee in thy plenty, and thou saidest, I shall not hear; this is thy way from thy youth, for thou heardest not my voice. [I spake to thee in thy plenteousness, and thou saidest, I shall not hear; this is thy way from thy waxing youth, for thou heardest not my voice.]

22:21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.

22:22 Wind shall feed all thy shepherds, and thy lovers shall go into captivity; (The wind shall carry away all thy shepherds, and thy lovers shall go into captivity; and then thou shalt be shamed, and ashamed for all thy malice,) [All thy shepherds wind shall feed, and thy lovers into captivity shall go (Wind shall feed all thy shepherds, and thy lovers shall go into captivity); and then thou shalt be confounded, and shamed of all thy malice,]

22:22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

22:23 and then thou that sittest in the Lebanon, and makest (thy) nest in cedars, shalt be shamed, and ashamed of

22:23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come

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all thy malice. How wailedest thou, when sorrows were come to thee, as the sorrow of a woman travailing of child? (thou that sittest in Lebanon, and makest thy nest in cedars. How wailedest thou, when sorrows were come to thee, as the sorrow of a woman travailing of child!) [that sittest in Lebanon, and nestlest in cedars. How (al)together wailedest thou, when come had to thee sorrows, as sorrows of the (woman) travailing with child? (that sittest in Lebanon, and nestlest in cedars. How altogether wailedest thou, when sorrows had come to thee, as the sorrows of the woman travailing with child!)]

22:24 (As) I live, saith the Lord, for thou Jeconiah*, the son of Jehoiakim, king of Judah, were a ring in my right hand, from thence I shall draw away him. (As I live, saith the Lord, for though thou Jeconiah, the son of Jehoiakim, king of Judah, were a ring upon my right hand, yet I shall draw thee away from thence.) [I live, saith the Lord, for if shall be Jeconiah, the son of Jehoiakim, king of Judah, a ring in my right hand, (from) thence I shall pull him away. (As I live, saith the Lord, for though Jeconiah, the son of Jehoiakim, king of Judah, shall be a ring in my right hand, yet I shall pull him away from thence.)]

* Also known as Coniah and Jehoiachin.

22:25 And I shall give thee in(to) the hand of them that seek thy life, and in(to) the hand of them whose face thou darest, and in(to) the hand of Nebuchadnezzar, king of Babylon, and in(to) the hand of (the) Chaldees.

22:26 And I shall send thee, and thy

upon thee, the pain as of a woman in travail!

22:24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

22:25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.

22:26 And I will cast thee out, and thy

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mother that engendered thee, into an alien land, in which ye were not born, and there ye shall die; [And I shall send thee, and thy mother that begat thee, into an alien land, in which ye be not born, and there ye shall die;]

22:27 and they shall not turn again into the land, to which they raise (up) their soul, that they turn again thither. (but they shall not turn again into the land, to which they raise up their soul, that they turn again thither.) [and into the land to which they rear (up) their soul, that they turn again thither, and they turn again shall not. (but to the land to which they rear up their soul that they turn again, they shall not turn again thither.)]

22:28 Whether this man Jeconiah *is* an earthen vessel, and all-broken? whether a vessel without all-liking? (whether a vessel all-despised?) Why be he and his seed cast away, and cast forth into a land which they knew not? [Whether a brittle vessel and a bruised (one *is*) this man Jeconiah? whether a vessel without all voluptuousity? Why thrown away be he and his seed, and cast afar into the land that they knew not? (Whether this man Jeconiah *is* a brittle vessel and a bruised one? whether a vessel without all voluptuousity? Why be he and his seed thrown away, and cast afar into the land that they knew not?)]

22:29 Earth, earth, earth, hear thou the word of the Lord.

22:30 The Lord saith these things, Write thou this man barren, a man that shall not have prosperity in his days; for of his seed shall be no man (for no man shall

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mother that bare thee, into another country, where ye were not born; and there shall ye die.

22:27 But to the land whereunto they desire to return, thither shall they not return.

22:28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

22:29 O earth, earth, earth, hear the word of the LORD.

22:30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the

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be of his seed), that shall sit on the seat of David, and have power further in Judah. [These things saith the Lord, Write this man a barren man, that in his days shall not be wellsome; not forsooth be shall of his seed a man, that sit upon the see of David, and power have (any) more in Judah. (These things saith the Lord, Write this man a barren man, that shall not be wellsome in his days; forsooth a man shall not be of his seed, that shall sit upon the see of David, and have power any more in Judah.)]

Chapter 23

23:1 Woe to the shepherds, that scatter and draw the flock of my pasture, saith the Lord. [Woe to the shepherds, that scatter and tear the flock of my pasture, saith the Lord.]

23:2 Therefore the Lord God of Israel saith these things to the shepherds, that feed my people, Ye have scattered my flock, and have cast them out, and have not visited them; lo! I shall visit on you the malice of your studies, saith the Lord (lo! I shall punish you for the malice of your studies, saith the Lord). [Therefore these things saith the Lord God of Israel to the shepherds, that feed my people, Ye scattered my flock, and threw them out, and have not visited them; lo! I shall visit upon you the malice of your studies, saith the Lord.]

23:3 And I shall gather together the remnants of my flock from all lands, to which I shall cast them out thither; and I shall turn them (again) to their fields, and they shall increase, and shall be multiplied. [And I shall gather the remnants of my flock from all lands, to which I shall cast

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throne of David, and ruling any more in Judah.

Chapter 23

23:1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

23:2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

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them out thither; and I shall turn them (again) to their wild fields, and they shall grow, and be multiplied.}]

23:4 And I shall raise up shepherds on them, and they shall feed them; they shall no more dread (they shall dread no more), and shall not be afeared; and none shall be sought of the number (of them), saith the Lord. [And I shall rear upon them shepherds (And I shall rear up shepherds on them), and they shall feed them; and they shall no more be afeared, nor inwardly dread; and no man shall be sought of the number (of them), saith the Lord.}]

23:5 Lo! days come, saith the Lord, and I shall raise a just burgeoning, *either seed*, to David; and he shall reign a king, and he shall be wise, and he shall make doom and rightfulness in (the) earth. [Lo! days come, saith the Lord, and I shall rear (to) David a rightwise burgeoning; and reign he shall king, and wise he shall be, and do he shall doom and rightwiseness in earth (and he shall reign a king, and he shall be wise, and he shall do doom and rightwiseness in the earth).}]

23:6 In those days Judah shall be saved, and Israel shall dwell trustily; and this is the name which they shall call him, The Lord our rightful. [In those days saved shall be Judah (In those days Judah shall be saved), and Israel shall dwell trustily; and this is the name that they shall call him, Our rightwise Lord.}]

23:7 For this thing lo! days come, saith the Lord, and they shall no more say, The Lord liveth, that led the sons of Israel out of the land of Egypt;

23:4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

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23:8 but, The Lord liveth, that led out, and brought (back) the seed of the house of Israel from the land of the north, and from all lands to which I had cast them out thither; and they shall dwell in their [own] land. [but, The Lord liveth, that led out, and brought to the seed of the house of Israel from the land of the north, and from all lands to which I had cast them out thither; and they shall dwell in their own land.]

23:9 To the prophets; Mine heart is contrite, *either all-broken for sorrow*, in the midst of me, all my bones trembled (al)together; I am made as a man drunken (I am made as a drunken man), and as a man wet of wine, (because) of the face of the Lord, and (because) of the face of the holy words of him; [To the prophets; Bruised is my heart in the middle of me, all trembled my bones (My heart is bruised in the middle of me, all my bones trembled); I am made as a drunk man, and as a man drunken of wine, from the face of the Lord, and from the face of his holy words;]

23:10 for the land is filled with adulterers. For the earth mourned of the face of cursing; the fields of desert be made dry, the course of them is made evil, and their strength *is* unlike. (for the land is filled with adulterers. For the face of cursing the earth mourned; the fields of the desert be made dry, the course of them is made evil, and their strength *is* not rightly used.) [for of adulterers full-filled is the land. For from the face of cursing wailed the land; dried be the wild fields of desert, made is the course of them evil, and the strength of them unlike. (for the land is filled full of adulterers. For

23:8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

23:9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

23:10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

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from the face of cursing the land wailed; the wild field of the desert be dried, and the course of them is made evil, and the strength of them is not rightly used.}]

23:11 For why the prophet and the priest be defouled; and in mine house, saith the Lord, I found the evil of them. (For why the prophet and the priest be defouled; and in mine house I found the evil of them, saith the Lord.) [The prophet forsooth and the priest be defouled (Forsooth the prophet and the priest be defouled); and in mine house I found the evil of them, saith the Lord.]

23:12 Therefore the way of them shall be as slidery thing(s) in (the) darkneses, for they shall be hurtled, *either shoved*, and shall fall down therein; for I shall bring on them evils (for I shall bring evil upon them), the year of [the] visitation of them, saith the Lord. [Therefore the way of them shall be as slidery (things) in darkness, they shall be put down, and fall together in it; for I shall bring to upon them evils, a year of the visiting of them, saith the Lord. (Therefore the way of them shall be as slippery things in the darkness, they shall be put down, and altogether fall in it; for I shall bring evil upon them, a year of the visiting of them, saith the Lord.)]

23:13 And in the prophets of Samaria I saw fondness, and they prophesied in Baal, and deceived my people Israel. [And in the prophets of Samaria I saw folly, and they prophesied in Baal, and deceived my people Israel.]

23:14 And in the prophets of Jerusalem I saw (in) likeness, adultery, and the way

23:11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

23:12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

23:13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

23:14 I have seen also in the prophets of Jerusalem an horrible thing: they

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of lying*; and they strengthened* the hands of the worst men, (so) that each man should not convert from his malice (so that each man would not turn back from his malice); all they be made as Sodom to me, and all the dwellers thereof *be made* as Gomorrah (they all be made as Sodom to me, and all the dwellers thereof *be made* as Gomorrah). [And in the prophets of Jerusalem I saw (in) likeness, adulterers, and way of leasing; and they comforted the hands of (the) worst men, that converted were not (each) from his malice; all they be made to me (as) Sodom, and all his dwellers as Gomorrah. (And in the prophets of Jerusalem I saw in likeness, adulterers, and the way of lying; and they strengthened the hands of the worst men, so that each was not turned back from his malice; they all be made as Sodom to me, and all his dwellers as Gomorrah.)]

23:15 Therefore the Lord of hosts saith these things to the prophets, Lo! I shall feed them with wormwood, and I shall give drink to them with gall (and I shall give them gall to drink); for why defouling is gone out of the prophets of Jerusalem on all the land. [Therefore these things saith the Lord of hosts to the prophets, Lo! I shall feed them with wormwood, and drunken them with gall; from the prophets forsooth of Jerusalem is gone out defouling upon all earth (Therefore these things saith the Lord of hosts to the prophets, Lo! I shall feed them with wormwood, and make them drunk with gall; forsooth from the prophets of Jerusalem is gone out defouling upon all the earth.)]

23:16 The Lord of hosts saith these things, Do not ye hear the words of

commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

23:15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

23:16 Thus saith the LORD of hosts, Harken not unto the words of the

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{the} prophets, that prophesy to you, and deceive you; they speak the vision of their heart, not of the mouth of the Lord. [These things saith the Lord of hosts, Doeth not hear the words of the prophets, that prophesy to you, and deceive you; the vision of their heart they speak (they speak the vision of their heart), not of the mouth of the Lord.]

23:17 They say to them that blaspheme me, The Lord spake, Peace shall be to you; and they said to each man that goeth in the depravity* of his heart, Evil shall not come [up]on you.

23:18 For why who is present in the counsel of the Lord,/For why who is present in the council of the Lord, and saw, and heard his word? who beheld, and heard the word of him? [Who forsooth was nigh in the counsel of the Lord, and saw, and heard the sermon of him? who beheld his word, and heard? (Forsooth who was nigh in the counsel of the Lord, and saw, and heard the sermon of him? who beheld, and heard his word?)]

23:19 Lo! the whirlwind of the Lord's indignation shall go out, and tempest breaking [out] shall come on the head of wicked men. [Lo! the whirlwind of the Lord's indignation shall go out, and tempest breaking out upon the head of unpius men shall come (and tempest breaking out shall come upon the head of unpius men).]

23:20 The strong vengeance of the Lord shall not turn again, till that he do, and till that he [ful]fill the thought of his heart. In the last days ye shall understand the counsel of him. [The

prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

23:17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

23:18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

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strong vengeance of the Lord shall not turn again, unto the time that he do, and unto the time that he fulfill the thinking of his heart. In his last days ye shall understand his counsel.}]

23:21 I sent not the prophets, and they ran; I spake not to them, and they prophesied.

23:22 If they had stood in my counsel,/If they had stood in my council, and had made known my words to my people, forsooth I had turned them away from their evil way, and from their worst thoughts. [If they had stood in my counsel, and known had made my words to my people, I should have turned away them forsooth from their evil way, and from their worst thinkings. (If they had stood in my counsel, and had made known my words to my people, forsooth I should have turned them away from their evil way, and from their worst thinkings.)]

23:23 Guessest thou, whether I am God of nigh, saith the Lord, and not (also) God (of) afar (off)? [Weenest thou, whether a Lord from anigh I am (Weenest thou, whether I am Lord from anigh), saith the Lord, and not (also) God from afar?]

23:24 A man shall not be privy in hid places, and I shall not see him, saith the Lord (Shall a man be privy in hid places, and I shall not see him? saith the Lord). Whether I fill not heaven and (the) earth? saith the Lord. [If hid shall be a man in hid things, and I shall not see him? saith the Lord. Whether not heaven and earth I full-fill? saith the Lord. (If a man shall be hid in hid things, shall I not see him? saith the Lord. Whether I fill not heaven and the earth full? saith the Lord.)]

23:21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

23:22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23:23 Am I a God at hand, saith the LORD, and not a God afar off?

23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

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23:25 I heard what things the prophets said, prophesying a lie* in my name, and (them) saying, I dreamed dreams. [I heard what things said prophets, prophesying in my name leasing, and saying, Swevens I swevened. (I heard what things the prophets said, prophesying a lie in my name, and saying, Dreams I dreamed.)]

23:25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

23:26 How long is this thing in the heart of prophets, prophesying a lie*, and prophesying the deceit of their (own) heart? [How long this is in the heart of prophets (How long is this in the heart of prophets), prophesying leasing, and prophesying the beguiling of their heart?]

23:26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

23:27 Which will make (Which desire to make), that my people forget my name for the dreams of them, which each man telleth to his neighbour, as the fathers of them forgat my name for Baal. [The which desire to make, that the people forget my name for their swevens, which telleth each to his neighbour, as forgot their fathers of my name for Baal (which each telleth to his neighbour, as their fathers forgot my name for Baal).]

23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

23:28 A prophet that hath a dream, tell a dream; and he that hath my word, speak verily my word (speak my word verily). What is with [the] chaffs to the wheat? saith the Lord. [The prophet that hath a sweven, tell a sweven; and he that hath my sermon, speak he my sermon verily. What to the chaff at the wheat? saith the Lord.]

23:28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

23:29 Whether my words be not as fire burning (Whether my words be not as a burning fire), saith the Lord, and as an hammer all-breaking a stone? [Whether

23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

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not my words be as fire burning (Whether my words be not as a burning fire), saith the Lord, and as an hammer breaking the stone?]

23:30 Therefore lo! I *am ready* to the prophets, saith the Lord, that steal my words, each man from his neighbour. (Therefore lo! I am against the prophets, saith the Lord, that steal my words, each man from his neighbour.) [Therefore lo! I to the prophets, saith the Lord, that steal my words, each from his neighbour.]

23:31 Lo! I to the prophets, saith the Lord, that take their tongues, and say, The Lord saith. (Lo! I am against the prophets, saith the Lord, that use their tongues, and say, The Lord saith.)

23:32 Lo! I to the prophets, dreaming a lie*, saith the Lord; which told them (out), and deceived my people in their lies*, and in their miracles, when I had not sent them, neither had commanded to them; which profited nothing to this people, saith the Lord. (Lo! I am against the prophets, that dream a lie, saith the Lord; which told them out, and deceived my people with their lies, and with their miracles, when I had not sent them, neither had commanded to them; which profited nothing to this people, saith the Lord.) [Lo! I to the prophets, swevening leasing, saith the Lord; that told them (out), and beguiled my people in their leasing, and in their miracles, when I had not sent them, nor bade them; the which nothing profited to this people, saith the Lord (the which profited nothing to this people, saith the Lord).]

23:33 Therefore if this people, either (a)

23:30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

23:31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

23:32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

23:33 And when this people, or the

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prophet, either (a) priest, asketh thee, and saith, What is the burden of the Lord? thou shalt say to them, Ye be the burden, for I shall cast you away, saith the Lord; [If therefore shall ask thee this people, or prophet, or priest, saying, What is the charge of the Lord? (If therefore this people, or a prophet, or a priest, shall ask thee, saying, What is the charge of the Lord?) thou shalt say to them, Ye be the charge, forsooth I shall throw you afar, saith the Lord;]

23:34 and (as for) a prophet, and a priest, and the people, that saith, The burden of the Lord, I shall visit on that man, and on his house (I shall visit against that man, and his house).

23:35 Ye shall say these things, each man to his neighbour, and to his brother, What answered the Lord? and, What spake the Lord? [These things ye shall say, each to his neighbour, and to his brother, What shall answer the Lord? (What shall the Lord answer?) and what spake the Lord?]

23:36 For the burden of the Lord shall no more be remembered, and the word of each man shall be (the) burden to him (and the word of each man shall be his burden); and ye have perverted the words of [the] living God, of the Lord of hosts, your God. [For the charge of the Lord no more shall abide, and charge shall be to each man his word (For the charge of the Lord shall abide no more, and the word of each man shall be his charge); and ye have mis-turned the words of the living God, Lord of hosts, our God.]

23:37 Thou shalt say these things to the

prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

23:34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

23:35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

23:36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

23:37 Thus shalt thou say to the

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prophet, What answered the Lord to thee? and, What spake the Lord? [These things thou shalt say to the prophet, What answered to thee the Lord? and what spake the Lord? (These things thou shalt say to the prophet, What answered the Lord to thee? and what spake the Lord?)]

23:38 Forsooth if ye say, The burden of the Lord, for this thing the Lord saith these things, For ye said this word, The burden of the Lord, and I sent to you, and I said, Do not ye say, The burden of the Lord; [If forsooth, The charge of the Lord, ye shall say, for this these things saith the Lord (Forsooth if ye shall say, The charge of the Lord, for this these things saith the Lord), For ye said this sermon, The charge of the Lord, and I sent to you, saying, Doeth not say, The charge of the Lord;]

23:39 therefore lo! I shall take you away, and (I) shall bear [you], and I shall forsake you, and the city which I gave to you, and to your fathers, from my face. (therefore lo! I shall bear you out, and shall cast you away from my face, and I shall forsake you, and the city which I gave to you, and to your fathers.) [therefore lo! I bearing (you) shall take you (away), and forsake you, and this city that I gave to you, and to your fathers, from my face. (therefore lo! I bearing you out shall cast you away from my face, and I shall forsake you, and this city that I gave to you, and to your fathers.)]

23:40 And I shall give you into everlasting shame, and into everlasting scandal*, that shall never be done away by forgetting. [And I shall give you into evermore reproof, and into evermore shame,

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prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

23:38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

23:39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

23:40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

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that never by forgetting shall be done away
(that shall never be done away by forgetting).]

Chapter 24

24:1 The Lord showed to me, and lo!
two panniers full of figs *were* set before
the temple of the Lord, after that
Nebuchadnezzar, king of Babylon,
translated Jeconiah (had carried away
captive Jeconiah), the son of Jehoiakim,
the king of Judah, and the princes of
him, and a subtle craftsman, and a
goldsmith, from Jerusalem, and brought
them into Babylon. [The Lord showed to
me, and lo! two baskets full of figs put
before the temple of the Lord, after that
Nebuchadnezzar, king of Babylon, translated
Jeconiah, the son of Jehoiakim, king of Judah,
and his princes, and his smith, and his jeweler,
from Jerusalem, and brought them into
Babylon.]

24:2 And one pannier had full good
figs, as figs of the first time be wont to
be; and one pannier had full evil figs,
that might not be eaten, for those were
evil *figs*. [And one frail had good figs full
much, as be wont figs to be of the first time;
and the one frail had evil figs full much,
that might not be eaten, for-thy that they were evil.
(And one basket had full much good figs, as
figs be wont to be of the first time; and one
basket had full much evil figs, that might not
be eaten, for-thy that they were evil.)]

24:3 And the Lord said to me, Jeremy,
what thing seest thou? And I said, Figs,
good figs, full good; and evil *figs*, full
evil, that may not be eaten, for those be
evil *figs*. [And the Lord said to me, What
seest thou, Jeremy? And I said, Figs, figs

Chapter 24

24:1 The LORD showed me, and,
behold, two baskets of figs were set
before the temple of the LORD, after
that Nebuchadnezzar king of Babylon
had carried away captive Jeconiah the
son of Jehoiakim king of Judah, and the
princes of Judah, with the carpenters
and smiths, from Jerusalem, and had
brought them to Babylon.

24:2 One basket had very good figs,
even like the figs that are first ripe: and
the other basket had very naughty figs,
which could not be eaten, they were so
bad.

24:3 Then said the LORD unto me,
What seest thou, Jeremiah? And I said,
Figs; the good figs, very good; and the
evil, very evil, that cannot be eaten,
they are so evil.

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good, good greatly (greatly good); and evil, evil greatly (greatly evil), that may not be eaten, for-thy that they be evil.]

24:4 And the word of the Lord was made to me, and said [saying],

24:5 The Lord God of Israel saith these things, As these figs *be* good, so I shall know the transmigration of Judah, which I sent out from this place into the land of Chaldees, into (their) good. (The Lord God of Israel saith these things, As these figs *be* good, so I shall know them of Judah that be carried away captive, which I sent out from this place into the land of Chaldees, for their own good.) [These things saith the Lord God of Israel, As these figs good (Like these good figs), so I shall know the transmigration of Judah, that I sent from this place into the land of Chaldees, into (their) good.]

24:6 And I shall set mine eyes on them to please (And I shall set mine eyes upon them for good), and I shall bring them again into this land; and I shall build them, and I shall not destroy *them*; and I shall plant them, and I shall not draw (them) up by the root. [And I shall put mine eyes upon them to please, and I shall bring them again into this land; and I shall build them up, and not destroy, and plant them, and not pull away.]

24:7 And I shall give to them an heart, that they know me, for I am the Lord; and they shall be into a people to me, and I shall be into God to them, for they shall turn again to me in all their heart (for they shall turn again to me with all their heart). [And I shall give to

24:4 Again the word of the LORD came unto me, saying,

24:5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

24:6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

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them an heart, that they know me, for I am a Lord (for I am the Lord); and they shall be to me into a people, and I shall be to them into a God (and I shall be to them into God), for they shall turn again to me in all their heart.}]

24:8 And as the worst figs *be*, that may not be eaten, for those be evil *figs*, the Lord saith these things, So I shall give Zedekiah, the king of Judah, and the princes of him, and other men of Jerusalem, that dwell in this city, and that dwell in the land of Egypt. [And as the worst figs, that may not be eaten, for-thy that they be evil, these things saith the Lord, So I shall give Zedekiah, the king of Judah, and his princes, and the remnant of Jerusalem, that abide in this city, and that dwell in the land of Egypt.]

24:9 And I shall give them into travailing and torment in all (the) realms of (the) earth, into reproof, and into parable, and into a proverb, and into cursing, in all places to which I casted them out. [And I shall give them into weary travailing and tormenting (in)to all realms of earth, into reproof, and into parable, and into proverb, and into cursing, in all places to which I cast out them (in all places to which I cast them out).]

24:10 And I shall send in them sword, and hunger, and pestilence (And I shall send in sword, and hunger, and pestilence, among them), till they be wasted from the land which I gave to them, and to the fathers of them. [And I shall send in them sword, and hunger, and pestilence (And I shall send in sword, and hunger, and pestilence, to them), to the time that they be wasted from the land that I gave

24:8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

24:9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

24:10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

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to them, and to their fathers.}]

Chapter 25

25:1 The word of the Lord, that was made to Jeremy, of all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, after that Jeconiah was translated into Babylon; that is the first year of Nebuchadnezzar, king of Babylon; (The word of the Lord, that was made to Jeremy, about all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, after that Jehoahaz was carried away captive into Egypt; that is the first year of Nebuchadnezzar, king of Babylon;) [The word (of the Lord) that is done to Jeremy, of all the people of Judah, in the fourth year of Jehoiakim, son of Josiah, king of Judah, after that Jeconiah is translated into Babylon; it is the first year of Nebuchadnezzar, king of Babylon;]

25:2 which *word* Jeremy, the prophet, spake to all the people of Judah, and to all the dwellers of Jerusalem, and said [saying],

25:3 From the thirteenth year of the realm of Josiah, the son of Amon, the king of Judah, unto this day, this is the three and twentieth year, the word of the Lord was made to me; and I spake to you, and I rose by night and spake, and ye heard not. [From the thirteenth year of the reign of Josiah, the son of Amon, king of Judah, unto this day, this is the three and twentieth year, done is the word of the Lord to me (the word of the Lord was made to me); and I spake to you, from night rising (rising at

Chapter 25

25:1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

25:2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

25:3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

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night), and speaking, and ye heard not.}]

25:4 And the Lord sent to you all his servants (the) prophets, and rose full early, and sent, and ye heard not, neither ye bowed [in] your ears, for to hear; [And the Lord sent to you all his prophets servants, rising (in) the morrowtide, and sending, and ye heard not, nor bowed in your ears, that ye should hear;]

25:5 when he said, Turn ye again, each man from his evil way, and from your worst thoughts, and ye shall dwell in the land which the Lord gave to you, and to your fathers, from the world and till into the world. [when he should say, Turneth again, each from his evil way, and from your worst thoughts, and ye shall dwell in the land that the Lord gave to you, and to your fathers, from the world and unto the world.]

25:6 And do not ye go after alien gods, that ye serve them, and worship them, neither stir ye me to wrathfulness, in the works of your hands (with the works of your hands), and I shall not torment you. [And doeth not go after alien gods, that ye serve to them, and honour them, nor me to wrath ye stir, in the works of your hands, and I torment you not (nor stir ye me to wrath, with the works of your hands, and I shall not torment you).]

25:7 And ye heard not me, saith the Lord, (so) that ye stirred me to wrathfulness in the works of your hands, into your [own] evil. (But ye heard me not, saith the Lord, and ye stirred me to wrathfulness with the works of your hands, into your own harm.) [And ye

25:4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

25:5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

25:6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

25:7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

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heard not me, saith the Lord, that me to wrath ye stirred in the works of your hands, into your own evil. (And ye heard me not, saith the Lord, so that ye stirred me to wrath with the works of your hands, into your own evil.)}]

25:8 Therefore the Lord of hosts saith these things, For that that ye heard not my words, [Therefore these things saith the Lord of hosts, For-thy that ye heard not my words,]

25:9 lo! I shall send, and take all the kindreds of the north, saith the Lord, and Nebuchadnezzar, my servant, the king of Babylon; and I shall bring them on this land, and on the dwellers thereof, and on all nations, that be in the compass thereof (lo! I shall send, and take all the kindreds of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant; and I shall bring them against this land, and against the dwellers thereof, and against all nations, that be in the compass thereof); and I shall slay them, and I shall set them into wondering, and into hissing, and into everlasting wildernesses. [lo! I shall send, and take to all the kindreds of the north, saith the Lord, and Nebuchadnezzar, king of Babylon, my servant; and I shall bring them upon this land, and upon his dwellers, and upon all his nations, that in his compass be (that be in his compass); and I shall slay them, and set them into astonishing, and into whistling, and into wilderness ever (en)during (and into an ever enduring wilderness).]

25:10 And I shall lose (out) of them the voice of joy, and the voice of gladness, the voice of (the) spouse, and the voice

25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

25:10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom,

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of (the) spouses, the voice of [the] quern/s, and the light of the lantern. [And I shall lose from them voice of joy, and voice of gladness, voice of the woman spouse, and voice of the man spouse, voice of the quern, and light of the lantern.]

and the voice of the bride, the sound of the millstones, and the light of the candle.

25:11 And all the land thereof shall be into wilderness, and into wondering; and all these folks shall serve the king of Babylon seventy years. [And be shall all this land into wilderness, and into astonishing; and serve shall all these folks to the king of Babylon seventy years. (And all this land shall be into wilderness, and into astonishing; and all these folks shall serve to the king of Babylon seventy years.)]

25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

25:12 And when seventy years be filled, I shall visit on the king of Babylon, and on that folk, (for) the wickedness of them, saith the Lord, and on the land of Chaldees, and I shall set it into everlasting wildernesses. (And when seventy years be filled, I shall visit against the king of Babylon, and that folk, saith the Lord, for the wickedness of them, and the land of the Chaldees, and I shall set it into everlasting wildernesses.) [And when shall be fulfilled seventy years, I shall visit upon the king of Babylon, and upon that folk, saith the Lord, (for) the wickedness of them, and upon the land of Chaldees, and put it into evermore wildernesses. (And when seventy years shall be fulfilled, I shall visit upon the king of Babylon, and upon that folk, saith the Lord, for the wickedness of them, and the land of the Chaldees, and put it into evermore wildernesses.)]

25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

25:13 And I shall bring on that land all

25:13 And I will bring upon that land all

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my words which I spake against it, all thing that is written in this book; whatever things Jeremy prophesied against all folks; [And I shall bring upon that land all my words that I spake against it, all that is written in this book; whatever things prophesied Jeremy against all Gentiles (whatever things Jeremy prophesied against all the Gentiles);]

my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

25:14 for they served to them, when they were many folks, and great kings; and I shall yield to them after the works of them, and after the deeds of their hands. [for they served to them, when they were many Gentiles, and great kings; and I shall yield to them after their works, and after the deeds of their hands.]

25:14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

25:15 For the Lord of hosts, God of Israel, saith thus, Take thou the cup of wine of this strong vengeance from mine hand, and thou shall pour out drink thereof to all heathen men, to which I shall send thee. [For thus saith the Lord of hosts, God of Israel, Take the chalice of wine of this strong vengeance from mine hand, and thou shalt pour (out) drink of it to all Gentiles, to which I shall send thee.]

25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

25:16 And they shall drink, and shall be troubled, and shall be mad* (and shall go mad), (because) of the face of sword, which I shall send among them. [And they shall drink, and be disturbed, and wax wood from the face of sword, that I shall send among them.]

25:16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

25:17 And I took the cup from the hand of the Lord, and I poured out drink to all folks, to which the Lord sent me; [And I took the chalice of the hand of the

25:17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

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Lord, and I poured out drink to all Gentiles, to which sent me the Lord (to which the Lord sent me);]

25:18 to Jerusalem, and to all the cities of Judah, and to the kings thereof, and to the princes thereof; that I should give them into wilderness, and into wondering, and into hissing, and into cursing, as this day is (as it is this day); [to Jerusalem, and to all the cities of Judah, and to his kings, and to his princes; that I should give them into wilderness, and into astonishing, and into whistling, and into cursing, as (it) is this day;]

25:19 to Pharaoh, the king of Egypt, and to his servants, and to his princes, and to all his people; [to Pharaoh, king of Egypt, and to his servants, and to his princes, and to all his people;]

25:20 and to all men generally, to all the kings of the land (of) Uz, and to all the kings of the land of Philistines, and to Ashkelon, and to Azzah, and to Ekron, and to the residues of Ashdod;

25:21 to Idumea, and to Moab, and to the sons of Ammon;

25:22 and to all the kings of Tyrus, and to all the kings of Sidon, and to the kings of the land of isles that be beyond the sea;

25:23 and to Dedan, and Tema, and Buz, and to all men that be clipped on the long hair; [and to Dedan, and to Tema, and to Buz, and to all that be dodded in the hair (and to all that be bobbed in the hair);]

25:18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

25:19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

25:20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

25:21 Edom, and Moab, and the children of Ammon,

25:22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

25:23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

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25:24 and to all the kings of Arabia, and to all the kings of the west, that dwell in desert;

25:24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25:25 and to all the kings of Zimri, and to all the kings of Elam, and to all the kings of Medes;

25:25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

25:26 and to all the kings of the north, of nigh and of far, to each man against his brother; and to all the realms of (the) earth, that be on the face thereof; and (the) king (of) Sheshach* shall drink after them. [and to all kings of the north, from nigh and from afar, to each against his brother; and to all realms of earth, that be on his face; and (the) king (of) Sheshach shall drink after them.]

25:26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

* Another name for Babylon.

25:27 And thou shalt say to them, The Lord of hosts, God of Israel, saith these things, Drink ye, and be ye drunken, and spew ye, and fall ye down, and do not ye rise from the face of [the] sword which I shall send among you. [And thou shalt say to them, These things saith the Lord of hosts, God of Israel, Drinketh, and be ye drunk, and vomiteth, and falleth, and doeth not rise from the face of the sword that I shall send among you.]

25:27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

25:28 And when they will not take the cup from thine hand, that they drink, thou shalt say to them, The Lord of hosts saith these things, Ye drinking shall drink; [And when they desire not to take the chalice from thine hand, that they drink, thou shalt say to them, These things saith the Lord of hosts, Drinking ye shall drink;]

25:28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

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25:29 for lo! in the city in which my name is called to help (for lo! in the city in which my name is called upon for help,/for lo! in the city which is called by my name), I (shall) begin to torment, and shall ye as innocents be without pain? ye shall not be without pain, for I (shall) call (for the) sword on all the dwellers of (the) earth, saith the Lord of hosts. {for lo! in the city in which is inwardly called my name, I (shall) begin to torment, and ye as innocents harmless shall be? ye shall not be harmless, forsooth I (shall) call (for) a sword upon all dwellers of earth, saith the Lord of hosts. (for lo! in the city in which my name is inwardly called, I shall begin to torment, and shall ye be as innocents without harm? ye shall not be without harm, forsooth I shall call for a sword upon all the dwellers of the earth, saith the Lord of hosts.)}

25:30 And thou shalt prophesy to them all these words, and thou shalt say to them, The Lord shall roar from on high, and from his holy dwelling place he shall give his voice (and he shall give his voice from his holy dwelling place); he roaring shall roar on his fairness; a merry song, as of men treading in pressers, shall be sung against all [the] dwellers of (the) earth. [And thou shalt prophesy to them all these words, and say to them, The Lord from on high shall roar, and from his holy dwelling place shall give his voice; roaring he shall roar upon his fairness; a merry faring song, as of men treading in presses, shall be sung together against all the dwellers of earth. (And thou shalt prophesy all these words to them, and say to them, The Lord shall roar from on high, and shall give his voice from his holy dwelling place; roaring he shall roar upon his fairness; a merry faring

25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

25:30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

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song, as of men treading in presses, shall be altogether sung against all the dwellers of the earth.)}]

25:31 [The] Sound is come till to the last parts of [the] earth, for why doom is to the Lord with folks, he is deemed with each flesh; the Lord saith, I have given wicked men to the sword. [The sound full came unto the uttermosts of the earth, for doom (is) to the Lord with Gentiles, he is deemed with all flesh; unpious men I took to the sword, saith the Lord (I took unpious men to the sword, saith the Lord).]

25:32 The Lord of hosts saith these things, Lo! torment shall go out from folk into folk, and a great whirlwind shall go out from the ends of [the] earth. [These things saith the Lord of hosts, Lo! tormenting shall go out from folk into folk, and a great whirlwind shall go out from the overmosts of the earth.]

25:33 And the slain men of the Lord shall be in that day from the end of the earth unto the end thereof; they shall not be bewailed, neither shall be gathered together, neither shall be buried; they shall lie into a dunghill on the face of [the] earth (they shall lie as a dunghill upon the face of the earth). [And there shall be the slain of the Lord in that day from the overmost of (the) earth unto the overmost of it; they shall not be (be)wailed, nor be gathered, nor be buried; into a dunghill upon the face of the earth they shall lie. (And the slain of the Lord shall be there in that day from the overmost of the earth unto the overmost of it; they shall not be bewailed, nor be gathered, nor be buried; they shall lie as a dunghill upon the face of the earth.)]

25:31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

25:32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

25:33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

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25:34 Yell, ye shepherds, and cry, and ye principals of the flock, besprinkle you(rselves) with ashes; for your days be [ful]filled, that ye be slain, and your scatterings *be (ful)filled*, and ye shall fall as precious vessels. [Yelleth, ye shepherds, and crieth, and sprinkleth you(rselves) with ashes, ye most worshipful of the flock; for fulfilled be your days (for your days be fulfilled), that ye be slain, and your scatterings, and ye shall fall as precious vessels.]

25:35 And fleeing shall perish from [the] shepherds, and saving *shall perish* from the principals of the flock. [And perish shall flight from the shepherds (And flight shall perish from the shepherds), and saving from the best of the flock.]

25:36 The voice of the cry of (the) shepherds, and the yelling of the principals of the flock, for the Lord hath wasted the pastures of them. [Voice of the cry of shepherds, and the yelling of the best of the flock, for the Lord wasted the pastures of them.]

25:37 And the fields of peace were still(ed), for the face of [the] wrath of the strong vengeance of the Lord. [And all-still(ed) were the wild fields of peace, from the face of the wrath of the strong vengeance of the Lord.]

25:38 He as a lion hath forsaken his tabernacle, for the land of them is made into desolation, of the face of (the) wrath of the culver, and of the face of (the) wrath of the strong vengeance of the Lord. (He hath forsaken his tabernacle as a lion, for the land of them is made into desolation, from the face of

25:34 Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

25:35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

25:36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

25:37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

25:38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

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the cruel sword, and from the face of the wrath of his strong vengeance.) [He forsook as a lion his tabernacle, for made is the land of them into desolation (He forsook his tabernacle as a lion, for the land of them is made into desolation), from the face of wrath of the culver, and from the face of wrath of the strong vengeance of the Lord.]

Chapter 26

26:1 In the beginning of the realm of Jehoiakim, the son of Josiah, king of Judah, this word was made of the Lord, and said, [In the beginning of the reign of Jehoiakim, son of Josiah, king of Judah, done is this word from the Lord, saying (this word was made from the Lord, saying),]

26:2 The Lord said these things, Stand thou in the porch of the house of the Lord, / Stand thou in the foreyard of the house of the Lord, and thou shalt speak to all the cities of Judah, from which they come for to worship in the house of the Lord, all the words which I command to thee, that thou speak to them; do not thou withdraw a word (do not thou withhold a word); [These things saith the Lord, Stand in the porch of the house of the Lord, and thou shalt speak to all the cities of Judah, which come that they (do) honour in the house of the Lord, all words that I command to thee, that thou speak to them; do thou not withdraw a word (do not thou withhold a word);]

26:3 if peradventure they hear, and be converted, each man from his evil way, and it repent me of the evil (and then I will repent of the evil), which I thought to do to them, for the malices of their

Chapter 26

26:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

26:2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

26:3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

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studies. [if peradventure they hear, and be converted, each from his evil way, and it repent me of the evil, that I thought to do to them, for the malice of their studies.]

26:4 And thou shalt say to them, The Lord saith these things, If ye hear not me, that ye go in my law which I gave to you (If ye shall not hear me, that ye go in my law which I gave to you), [And thou shalt say to them, These things saith the Lord, If ye shall not hear me, that ye go in my law that I gave to you,]

26:5 that ye hear the words of my servants, (the) prophets, which I rising (up) by night, and addressing (and directing), sent to you, and ye heard not; [that ye hear the sermons of my servants, prophets, that I sent to you, (in) the night rising (rising in the night), and right ruling, and ye heard not;]

26:6 (then) I shall give this house as Shiloh, and I shall give this city into cursing to all folks of (the) earth.

26:7 And the priests, and prophets, and all the people heard Jeremy speaking these words in the house of the Lord.

26:8 And when Jeremy had [ful]filled speaking all things, which the Lord had commanded to him, that he should speak to all the people, the priests, and (the) prophets, and all the people took him, and said, Die he by death; [And when fulfilled had Jeremy speaking all these things, that commanded had to him the Lord, that he should speak to all the people, took him the priests, and the false prophets, and all

26:4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

26:5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

26:6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

26:7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

26:8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

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the people, saying, By death die he; (And when Jeremy had fulfilled speaking all these things, that the Lord had commanded to him, that he should speak to all the people, the priests, and the false prophets, and all the people took him, saying, Die he by death;)]

26:9 why prophesied he in the name of the Lord, and said, This house shall be as Shiloh, and this city shall be desolate, for no dweller there is? (for no dweller shall be there?) And all the people was gathered together against Jeremy, in the house of the Lord. [why prophesied he in the name of the Lord, saying, As Shiloh shall be this house, and this city shall be desolate, for-thy that there is not a dweller? And gathered is all the people against Jeremy, in the house of the Lord. (why prophesied he in the name of the Lord, saying, This house shall be as Shiloh, and this city shall be desolate, for-thy that there is not a dweller? And all the people was gathered against Jeremy, in the house of the Lord.)]

26:10 And the princes of Judah heard all these words; and they ascended from the king's house into the house of the Lord, and sat in the entering of the new gate of the house of the Lord. [And heard the princes of Judah all these words (And the princes of Judah heard all these words); and they went up from the house of the king into the house of the Lord, and they sat in the entry of the new gate of the house of the Lord.]

26:11 And the priests and [the] prophets spake to the princes, and to all the people, and said, Doom of death is to this man, for he prophesied against this city, as ye [have] heard with your (own) ears. [And spake the priests and the prophets

26:9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

26:10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S house.

26:11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

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to the princes, and to all the people, saying (And the priests and the prophets spake to the princes, and to all the people, saying), Doom of death is to this man, for he prophesied against this city, as ye have heard with your ears.]

26:12 And Jeremy said to all the princes, and to all the people, saying, The Lord sent me, that I should prophesy to this house, and to this city, all the words which ye [have] heard. [And Jeremy saith to all the princes, and to all the people, saying, The Lord sent me, that I should prophesy to this house, and to this city, all the words that ye have heard.]

26:13 Now therefore make ye good your ways, and your studies, and hear ye the voice of your Lord God; and it shall repent the Lord of the evil which he spake against you. (Now therefore if ye make good your ways, and your studies, and hear ye the voice of your Lord God, then the Lord shall repent of the evil which he hath spoken against you.) [Now then good maketh your ways, and your studies (Now then maketh good your ways, and your studies), and heareth the voice of the Lord your God; and it shall repent the Lord of the evil that he spake against you.]

26:14 Lo! forsooth I am in your hands; do ye to me, as it is good and rightful before your eyes.

26:15 Nevertheless know ye, and [well] know, that if ye slay me, ye shall betray innocent blood against yourselves, and against this city, and the dwellers thereof; for in truth the Lord (hath) sent me to you, that I should speak in your ears all these words (that I should speak

26:12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

26:13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

26:14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

26:15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

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all these words in your ears).

26:16 And the princes and all the people said to the priests and (to the) prophets, Doom of death is not to this man; for he spake to us in the name of our Lord God. [And said the princes and all the people to the priests and prophets, There is not to this man doom of death; for in the name of the Lord our God he spake to us. (And the princes and all the people said to the priests and the prophets, There is not to this man the doom of death; for he spake to us in the name of the Lord our God.)]

26:17 Therefore men of the elder men of the land rose up, and said to all the company of the people, and spake, (Therefore some of the elder men of the land rose up, and spake to all the company of the people, and said,) [Rose then the men of the elders of the land, and said to all the company of the people, speaking, (Then the men of the elders of the land rose up, and spake to all the company of the people, saying,)]

26:18 Micah of Moresheth was a prophet in the days of Hezekiah, king of Judah; and he said to all the people of Judah, saying, The Lord of hosts saith these things, Zion shall be eared as a field, and Jerusalem shall be into an heap of stones, and the hill of the house of the Lord *shall be* into (the) high things of woods (and the hill of the house of the Lord *shall become* the high places of a forest). [Micah of Moresheth was a prophet in the days of Hezekiah, king of Judah; and he saith to all the people of Judah, saying, These things saith the Lord of hosts, Zion as a field shall be eared, and Jerusalem into an heap of

26:16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

26:17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

26:18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

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stones shall be, and the mount of the house of the Lord (shall be) into (the) heights of woods. (Micah of Moresheth was a prophet in the days of Hezekiah, king of Judah; and he saith to all the people of Judah, saying, These things saith the Lord of hosts, Zion shall be eared as a field, and Jerusalem shall be into an heap of stones, and the mount of the house of the Lord shall become the heights of woods.)]

26:19 Whether Hezekiah, king of Judah, and all Judah condemned him by death? Whether they dreaded not the Lord, and besought the face of the Lord? and it repented the Lord of the evil which he spake against them (Whether not they dreaded the Lord, and besought the face of the Lord? and then the Lord repented of the evil which he spake against them). Therefore do we not great evil against our (own) souls. [Whether by death condemned him Hezekiah, king of Judah, and all Judah? (Whether Hezekiah, king of Judah, and all Judah condemned him by death?) Whether not they dreaded the Lord, and lowly prayed the face of the Lord, and it repented the Lord of the evil that he had spoken against them? And so do we not great evil against our (own) souls.]

26:20 Also Urijah, the son of Shemaiah, of Kiriathjearim, was a man prophesying in the name of the Lord; and he prophesied against this city, and against this land, by all the words of Jeremy (with words similar to Jeremy's). [Also there was a man prophesying in the name of the Lord, Urijah, the son of Shemaiah, of Kiriathjearim; and he prophesied against this city, and against this land, after all the words of Jeremy.]

26:19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

26:20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

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26:21 And king Jehoiakim, and all the mighty men, and (the) princes of them, heard these words; and the king sought to slay him; and Urijah heard, and dreaded, and he fled, and entered into Egypt. [And heard king Jehoiakim, and all the mighty men, and his princes, these words (And king Jehoiakim, and all the mighty men, and his princes, heard these words); and the king sought to slay him; and Urijah heard, and flew, and went into Egypt.]

26:22 And king Jehoiakim sent men into Egypt, (namely,) Elnathan, the son of Achbor, and men with him, into Egypt;

26:23 and they led Urijah out of Egypt, and brought him to king Jehoiakim; and *the king* killed him with (the) sword, and casted forth his carrion in(to) the sepulchres of the common people unnoble (and *the king* killed him with the sword, and cast forth his carrion into the sepulchres of the common unnoble people). [and (they) brought out Urijah from Egypt, and brought him to king Jehoiakim; and he smote him with sword, and threw afar his carrion in(to) the sepulchres of the unnoble common(s).]

26:24 Therefore the hand of Ahikam, son of Shaphan, was with Jeremy, that he was not betaken into the hands of the people, and that it killed not him (and that they did not kill him). [Therefore the hand of Ahikam, son of Shaphan, was with Jeremy, that he should not be taken into the hands of the people, and it should slay him.]

26:21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

26:22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

26:23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

26:24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

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Chapter 27

Chapter 27

27:1 In the beginning of the realm of Jehoiakim, the son of Josiah, king of Judah, this word was made of the Lord to Jeremy, and said, [In the beginning of the reign of Jehoiakim, son of Josiah, king of Judah, done is this word to Jeremy from the Lord, saying (this word was made to Jeremy from the Lord, saying),]

27:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

27:2 The Lord saith these things to me, Make thou to thee bonds and chains, and thou shalt put them in thy neck (and thou shalt put them upon thy neck); [These things saith the Lord to me, Make to thee bonds and chains, and thou shalt put them in thy neck;]

27:2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

27:3 and thou shalt send those to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of [the] messengers that came to Jerusalem, and to Zedekiah, king of Judah. [and send them to the king of Edom, and to the king of Moab, and to the king of the sons of Ammon, and to the king of Tyre, and to the king of Sidon, in the hand of the messengers that came to Jerusalem, and to Zedekiah, king of Judah.]

27:3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

27:4 And thou shalt command to them, that they speak to their lords, (and say,) The Lord of hosts, God of Israel saith these things, Ye shall say these things to your lords, [And thou shalt command to them, that to their lords they speak (that they speak to their lords), (saying,) These things saith the Lord of hosts, God of Israel, These things ye shall say to your lords,]

27:4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

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27:5 I made (the) earth, and man, and beasts that be on the face of all (the) earth, in my great strength, and in mine arm holden forth (by my great strength, and by mine outstretched arm); and I gave it to him that pleased (me) before mine eyes. [I made earth, and man, and beasts that be upon the face of all earth, in my great strength, and in mine arm straight out; and I gave it to him that pleased (me) in mine eyes.]

27:6 And now therefore I gave all these lands in(to) the hand of Nebuchadnezzar, my servant, the king of Babylon; furthermore and I gave to him the beasts of the field, that they serve him. (And now therefore I gave all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant; and furthermore I gave to him the beasts of the field, that they serve him.) [And now also I gave all these lands in(to) the hand of Nebuchadnezzar, king of Babylon, my servant; furthermore and the beasts of the field I gave to him, that they serve to him (and furthermore I gave to him the beasts of the field, that they serve to him).]

27:7 And all folks shall serve him, and his son, and the son of his son, till the time of his land and of him come (till the time for his own land come); and many folks and great kings shall serve him. [And serve shall to him all folk of kind, and to his son, and to the son of his son, to the time that come the time of his land, and of him; and serve shall to him many folk of kind, and great kings. (And all folk of kind shall serve to him, and to his son, and to the son of his son, to the time that the time come for his own land; and many folk of kind, and great

27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

27:6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

27:7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

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kings, shall serve to him.)}]

27:8 Forsooth the folk and realm that serveth not Nebuchadnezzar, king of Babylon, and whoever boweth not his neck under the yoke of the king of Babylon, I shall visit on that folk in sword, and hunger, and pestilence, saith the Lord, till I waste them in his hand (I shall visit against that folk with sword, and with hunger, and with pestilence, saith the Lord, till I waste them by his hand). [Folk forsooth and realm that serve not Nebuchadnezzar, king of Babylon, and whosoever shall not bow his neck under the yoke of the king of Babylon, in sword, and hunger, and pestilence I shall visit upon that folk, saith the Lord, to the time I waste them in his hand. (Forsooth the folk and the realm that serve not Nebuchadnezzar, king of Babylon, and whosoever shall not bow his neck under the yoke of the king of Babylon, I shall visit upon that folk in sword, and hunger, and pestilence, saith the Lord, to the time I waste them by his hand.)}]

27:9 Therefore do not ye hear your prophets, and false diviners, and dreamers, and diviners by chittering and flying of birds, and witches, that say to you, Ye shall not serve the king of Babylon; [Ye forsooth doeth not hear your prophets (Forsooth doeth not hear ye your prophets), and diviners, and sweveners, and bird diviners, and devil callers, that say to you, Ye shall not serve to the king of Babylon;]

27:10 for they prophesy a lie* to you, that they make you far from your land, and cast out you (and cast you out), and ye perish. [for they prophesy to you leasing, that afar they make you from your land, and

27:8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

27:9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

27:10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

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cast you out, and ye perish. (for they prophesy a lie to you, that they make you afar from you land, and cast you out, and ye perish.)]

27:11 Certainly the folk that maketh subject their noll under the yoke of the king of Babylon, and serveth him, I shall leave, *either deliver*, it in his (own) land, saith the Lord, saith the Lord; and it shall till that *land*, and shall dwell therein. (Certainly the folk that maketh subject their noll under the yoke of the king of Babylon, and serveth him, I shall leave, *either deliver*, them in their own land, saith the Lord; and they shall till that *land*, and shall dwell therein.) [But the folk that shall underlay his noll under the yoke of the king of Babylon, and serve to him, I shall leave it in his (own) land, saith the Lord; and it shall till it, and dwell in it. (But the folk that shall lay his noll under the yoke of the king of Babylon, and serve to him, I shall leave them in their own land, saith the Lord; and they shall till it, and dwell in it.)]

27:12 And I spake by all these words to Zedekiah, king of Judah, and I said, Make ye subject your necks under the yoke of the king of Babylon, and serve ye him, and his people, and ye shall live. [And to Zedekiah, king of Judah, I spake after all these words, saying, Underlieth your necks under the yoke of the king of Babylon (Lieth your necks under the yoke of the king of Babylon), and serveth to him and to his people, and ye shall live.]

27:13 Why shall ye die, thou and thy people, by sword, and (by) hunger, and (by) pestilence, as the Lord spake to the folk, that would not serve to the king of Babylon? [Why shall ye die, thou and thy

27:11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

27:12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

27:13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

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people, with sword, and hunger, and pestilence, as spake the Lord to the folk (as the Lord spake to the folk), that will not serve to the king of Babylon?}]

27:14 Do not ye hear the words of prophets saying to you, Ye shall not serve the king of Babylon; for they speak a lie* to you, [Doeth not hear the words of prophets saying to you, Ye shall not serve to the king of Babylon; for leasing they speak to you (for they speak a lie to you),]

27:15 for I sent not them, saith the Lord; and they prophesy falsely in my name, that they cast out you, and that ye perish, both ye and the prophets that prophesy to you. (for I sent them not, saith the Lord; and they prophesy falsely in my name, and so I shall cast you out, and ye shall perish, both ye and the prophets that prophesy to you.) [for I sent them not, saith the Lord; and they prophesy in my name lyingly, that I (shall) throw you out, and ye (shall) perish, both ye and the prophets that prophesy to you. (for I sent them not, saith the Lord; and they prophesy lyingly in my name, and I shall throw you out, and ye shall perish, both ye and the prophets that prophesy to you.)]

27:16 And I spake to the priests, and to this people, and I said, The Lord God saith these things, Do not ye hear the words of your prophets, that prophesy to you, and say, Lo! the vessels of the Lord shall turn again now soon from Babylon (Do not ye hear the words of your prophets, that prophesy to you, and say, Lo! the vessels of the Lord shall soon now turn again from Babylon); for they prophesy a lie* to you. [And to the

27:14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

27:15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

27:16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

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priests, and to this people I spake, saying, These things saith the Lord God, Doeth not hear the words of your prophets, that prophesy to you, saying, Lo! the vessels of the Lord shall turn again from Babylon now soon; leasing forsooth they prophesy to you. (And to the priests, and to this people I spake, saying, These things saith the Lord God, Doeth not hear the words of your prophets, that prophesy to you, saying, Lo! the vessels of the Lord shall soon now turn again from Babylon; forsooth they prophesy a lie to you.)]

27:17 Therefore do not ye hear them, but serve ye the king of Babylon, that ye live; why is this city given into wilderness? (why should this city be given into wilderness?)

27:18 And if they be prophets, and if the word of God is in them, run they (now) to the Lord of hosts, (and plead) that the vessels, which were left in the house of the Lord, and in the house of the king of Judah, and in Jerusalem, come not into Babylon (go not to Babylon). [And if prophets they be, and the word of God is in them, against-come they to the Lord of hosts, that come not the vessels, that were left in the house of the Lord, and in the house of the king of Judah, and in Jerusalem, into Babylon. (And if they be prophets, and the word of God is in them, go they now to the Lord of hosts, and plead that the vessels, that were left in the house of the Lord, and in the house of the king of Judah, and in Jerusalem, go not into Babylon.)]

27:19 For the Lord of hosts saith these things to the pillars, and to the sea, *that is, a great washing vessel*, and to the foundations, and to the remnants of

27:17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

27:18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

27:19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels

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{the} vessels, that were left in this city,
(For the Lord of hosts saith these things
about the pillars, and the sea, *that is, a
great washing vessel*, and the bases, and
the remnants of the vessels, that were
left in this city,) {For these things saith the
Lord of hosts to the pillars, and to the sea, and
to the feet, and to the remnant of the vessels,
that (were) left in this city,}

27:20 which Nebuchadnezzar, king of
Babylon, took not, when he translated
Jeconiah (when he carried away captive
Jeconiah), the son of Jehoiakim, king of
Judah, from Jerusalem into Babylon,
and all the principal men of Judah and
of Jerusalem. {which bare not
Nebuchadnezzar, king of Babylon, when he
should translate Jeconiah, the son of
Jehoiakim, king of Judah, from Jerusalem into
Babylon, and all the best men of Judah and of
Jerusalem. (which Nebuchadnezzar, king of
Babylon, bare not, when he carried away
captive Jeconiah, the son of Jehoiakim, king of
Judah, from Jerusalem into Babylon, and all
the best men of Judah and of Jerusalem.)}

27:21 For the Lord of hosts, God of
Israel, saith these things to the vessels
that be left in the house of the Lord, and
in the house of the king of Judah, and in
Jerusalem, (For the Lord of hosts, God
of Israel, saith these things about the
vessels that be left in the house of the
Lord, and in the house of the king of
Judah, and in Jerusalem,) {For these
things saith the Lord of hosts, God of Israel, to
the vessels that be left in the house of the Lord,
and in the house of the king of Judah, and in
Jerusalem,}

27:22 They shall be translated, *either led*

that remain in this city,

27:20 Which Nebuchadnezzar king of
Babylon took not, when he carried away
captive Jeconiah the son of Jehoiakim
king of Judah from Jerusalem to
Babylon, and all the nobles of Judah
and Jerusalem;

27:21 Yea, thus saith the LORD of hosts,
the God of Israel, concerning the vessels
that remain in the house of the LORD,
and in the house of the king of Judah
and of Jerusalem;

27:22 They shall be carried to Babylon,

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over, into Babylon, and shall be there till to the day of their visitation (by me), saith the Lord; and (then) I shall make those to be brought (back), and to be restored in this place. [Into Babylon they shall be translated, and there they shall be unto the day of their visitation, saith the Lord (They shall be carried away captive into Babylon, and they shall be there unto the day of their visitation by me, saith the Lord); and (then) I shall make them to be brought (back) to (here), and to be restored to this place.]

Chapter 28

28:1 And it was done in that year, in the beginning of the realm of Zedekiah, king of Judah, in the fourth year, in the fifth month, Hananiah, the son of Azur, a prophet of Gibeon, said to me in the house of the Lord, before the priests, and all the people, saying, [And done it is in that year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, said to me Hananiah, the son of Azur, a prophet of Gibeon, in the house of the Lord, before the priests, and all the people, saying, (And it was done in that year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, Hananiah, the son of Azur, a prophet of Gibeon, said to me, in the house of the Lord, before the priests, and all the people, saying,)]

28:2 The Lord of hosts, God of Israel, saith these things, I have all-broken the yoke of the king of Babylon. [These things saith the Lord of hosts, God of Israel, I have bruised the yoke of the king of Babylon.]

28:3 Yet two years of days there *be*, and I shall make to be brought again to this

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and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

Chapter 28

28:1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

28:2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

28:3 Within two full years will I bring again into this place all the vessels of the

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place all the vessels of the Lord, which Nebuchadnezzar, king of Babylon, took from this place, and translated them into Babylon (and carried them away to Babylon). [Yet two years of days, and I shall make to be borne again to this place all the vessels of the Lord, that took Nebuchadnezzar, king Babylon, from this place, and translated them into Babylon. (Yet two years of days, and I shall make to be borne again to this place all the vessels of the Lord, that Nebuchadnezzar, king of Babylon, took from this place, and carried them away to Babylon.)]

28:4 And I shall turn (again) to this place, saith the Lord, Jeconiah, the son of Jehoiakim, the king of Judah, and all the passing over of Judah, that entered into Babylon; for I shall all-break the yoke of the king of Babylon. (And I shall bring again to this place Jeconiah, the son of Jehoiakim, the king of Judah, and all the captives of Judah, that entered into Babylon, saith the Lord; for I shall all-break the yoke of the king of Babylon.) [And Jeconiah, the son of Jehoiakim, king of Judah, and all the transmigration of Judah, that went into Babylon, I shall turn (again) to this place, saith the Lord; I shall tread forsooth the yoke of the king of Babylon (forsooth I shall tread the yoke of the king of Babylon).]

28:5 And Jeremy, the prophet, said to Hananiah, the prophet, before the eyes of (the) priests, and before the eyes of all the people that stood in the house of the Lord. [And Jeremy, the prophet, said to Hananiah, the prophet, in the eyes of (the) priests, and in the eyes of all the people that stood in the house of the Lord.]

LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

28:4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

28:5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

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28:6 And Jeremy, the prophet, said to Hananiah, Amen! so do the Lord; the Lord raise (up) thy words which thou prophesiedest, that the vessels be brought again into the house of the Lord, and all the passing over from Babylon, to this place. (And Jeremy, the prophet, said to Hananiah, Amen! the Lord do so; the Lord raise up thy words which thou prophesiedest, that the vessels be brought again into the house of the Lord, and all the captives, from Babylon into this place.) [And Jeremy, the prophet, said to Hananiah, Amen! thus do the Lord; rear the Lord thy words that thou hast prophesied, that brought again be the vessels in the house of the Lord, and all the transmigration from Babylon, to this place. (And Jeremy, the prophet, said to Hananiah, Amen! thus do the Lord; the Lord rear up thy words that thou hast prophesied, that the vessels be brought again into the house of the Lord, and all the captives, from Babylon into this place.)]

28:7 Nevertheless hear thou this word, which I speak in thine ears, and in the ears of all the people. [Neverthelater hear thou this word, that I speak in thine ears, and in the ears of all the people.]

28:8 (The) Prophets that were before me, and before thee, from the beginning, and prophesied on many lands, and on many realms (prophesied on many lands, and on many realms), of battle, and of torment, and of hunger. [(The) Prophets that were before me, and before thee, from the beginning, and prophesied upon many lands, and upon many realms (prophesied upon many lands, and upon many realms), of battle, and of tormenting,

28:6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.

28:7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

28:8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

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and of hunger.]

28:9 (But) The prophet that prophesied peace, when his word cometh, shall be known (as) the prophet whom the Lord sent in truth. [The prophet that prophesied peace, when shall come his word, shall be known (as) a prophet whom sent the Lord in truth. (But the prophet that prophesied peace, when his word shall come, shall be known as a prophet whom the Lord sent in truth.)]

28:10 And Hananiah, the prophet, took the chain from the neck of Jeremy, the prophet, and brake it.

28:11 And Hananiah, the prophet, spake in the sight of all the people, saying, The Lord saith these things, So I shall break the yoke of Nebuchadnezzar, king of Babylon, after two years of days, from the neck of all folks. And Jeremy, the prophet, went into his way (went his way). [And Hananiah, the prophet, spake in the sight of all the people, saying, These things saith the Lord, Thus I shall break the yoke of Nebuchadnezzar, king of Babylon, after two years of days, from the neck of all Gentiles. And Jeremy, the prophet, went away into his way.]

28:12 And the word of the Lord was made to Jeremy, after that Hananiah, the prophet, brake the chain from the neck of Jeremy; and *the Lord* said, [And done is the word of the Lord to Jeremy (And the word of the Lord was made to Jeremy), after that Hananiah, the prophet, brake the chain from the neck of Jeremy, saying,]

28:13 Go thou, and say to Hananiah, The Lord saith these things, Thou hast

28:9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

28:10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

28:11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

28:12 Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

28:13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast

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all-broken the chains of wood*, and thou shalt make iron chains for them (but thou shalt get iron chains for them). [Go, and say to Hananiah, These things saith the Lord, Treen chains thou hast broken, and thou shalt make for them iron chains. (Go, and say to Hananiah, These things saith the Lord, Thou hast broken the wooden chains, but thou shalt get iron chains for them.)]

28:14 For the Lord of hosts, God of Israel, saith these things, I have set an iron yoke on the neck of all these folks, that they serve Nebuchadnezzar, the king of Babylon, and they shall serve him; furthermore and I gave to him the beasts of [the] earth (and furthermore I gave to him the beasts of the earth). [For these things saith the Lord of hosts, God of Israel, An iron yoke I have set upon the neck of all these Gentiles, that they serve Nebuchadnezzar, king of Babylon, and they shall serve him; furthermore and the beasts of the earth I gave to him. (For these things saith the Lord of hosts, God of Israel, I have set an iron yoke upon the neck of all these Gentiles, that they serve Nebuchadnezzar, king of Babylon, and they shall serve him; and furthermore I gave to him the beasts of the earth.)]

28:15 And Jeremy, the prophet, said to Hananiah, the prophet, Hananiah, hear thou; the Lord sent not thee (the Lord sent thee not), and thou madest this people for to trust in a lie*. [And Jeremy, the prophet, said to Hananiah, the prophet, Hear thou, Hananiah; the Lord sent not thee (the Lord sent thee not), and thou madest this people to trust in leasing.]

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broken the yokes of wood; but thou shalt make for them yokes of iron.

28:14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

28:15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

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28:16 Therefore the Lord saith these things, Lo! I shall send thee out from the face of [the] earth; in this year thou shalt die, for thou spakest against the Lord. [Therefore these things saith the Lord, Lo! I shall throw out thee from the face of the earth; this year thou shalt die, forsooth against the Lord thou spake. (Therefore these things saith the Lord, Lo! I shall throw thee out from the face of the earth; this year thou shalt die, forsooth thou spake against the Lord.)]

28:16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

28:17 And Hananiah, the prophet, died in that year, in the seventh month.

28:17 So Hananiah the prophet died the same year in the seventh month.

Chapter 29

Chapter 29

29:1 And these be the words of the book, which Jeremy, the prophet, sent from Jerusalem to the residues of [the] elder men of [the] passing over (sent from Jerusalem to the residues of the elder men that were carried away captive), and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had led over from Jerusalem into Babylon, [And these be the words of the book, that sent Jeremy, the prophet, from Jerusalem to the remnant of the elders of the transmigration, and to the priests, and to the prophets, and to all the people, whom over-led had Nebuchadnezzar from Jerusalem into Babylon, (And these be the words of the book, that Jeremy, the prophet sent, from Jerusalem to the remnant of the elders of the transmigration, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had led over from Jerusalem into Babylon,)]

29:1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

29:2 after that Jeconiah, the king, went out, and the lady, and the honest

29:2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes

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servants and chaste (and the honest and chaste servants), and the princes of Judah *went* out of Jerusalem, and a subtle craftsman, and a goldsmith of Jerusalem, (after that Jeconiah, the king, and the queen, and the geldings, and the princes of Judah and of Jerusalem, and a subtle craftsman, and a goldsmith, went out from Jerusalem,) [after that went out Jeconiah, the king, and the lady, and the geldings, and the princes of Judah, from Jerusalem, and the smith, and the jeweler, from Jerusalem, (after that Jeconiah, the king, and his lady, and the geldings, and the princes of Judah and Jerusalem, and the smith, and the jeweler, went out from Jerusalem,)]

of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

29:3 in the hand of Elasah, (the) son of Shaphan, and of Gemariah, the son of Hilkiyah, which Zedekiah, king of Judah, sent to Nebuchadnezzar, the king of Babylon, into Babylon. And *Jeremy* said, (by the hand of Elasah, the son of Shaphan, and of Gemariah, the son of Hilkiyah, which Zedekiah, king of Judah, sent into Babylon, to Nebuchadnezzar, the king of Babylon. And *Jeremy* said,) [in the hand of Elasah, son of Shaphan, and of Gemariah, son of Hilkiyah, whom sent Zedekiah, king of Judah, to Nebuchadnezzar, king of Babylon, into Babylon, saying, (in the hand of Elasah, son of Shaphan, and of Gemariah, son of Hilkiyah, whom Zedekiah, king of Judah, sent into Babylon, to Nebuchadnezzar, king of Babylon, saying,)]

29:3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

29:4 The Lord of hosts, God of Israel, saith these things to all the passing over, which I translated from Jerusalem into Babylon, (The Lord of hosts, God of Israel, saith these things to all the

29:4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

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captives, which I carried away from Jerusalem into Babylon,) [These things saith the Lord of hosts, God of Israel, to all the transmigration, that I translated from Jerusalem into Babylon,]

29:5 Build ye houses, and inhabit (them), and plant ye orchards, and eat ye [the] fruit of them; [Buildeth up houses, and dwelleth (in them), and planteth gardens, and eateth the fruit of them;]

29:6 take ye wives, and engender ye sons and daughters, and give ye wives to your sons, and give ye your daughters to husbands, and bear they sons and daughters; and be ye multiplied there, and do not ye be few in number. [taketh wives, and begetteth sons and daughters, and giveth to your sons wives, and your daughters giveth to men, and bear they sons and daughters; and be ye multiplied there, and doeth not be few in number. (taketh wives, and begetteth sons and daughters, and giveth wives to your sons, and giveth your daughters to men, and bear they sons and daughters; and be ye multiplied there, and doeth not be few in number.)]

29:7 And seek ye [the] peace of the cities, to which I made you to pass over; and pray ye the Lord for it, for in the peace thereof shall be peace to you. (And seek ye the peace of the cities, to which I have made you to be carried away captive; and pray ye the Lord for it, for in the peace thereof shall be peace for you.) [And seeketh the peace of the city, to which I made you (to) go over; and prayeth for it the Lord, for in his peace shall be peace to you (and prayeth the Lord for it, for in its peace shall be peace for you).]

29:5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

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29:8 The Lord of hosts, God of Israel, saith these things, Your prophets, that be in the midst of you, and your diviners, deceive you not; and take ye none heed to your dreams, which ye dream; (The Lord of hosts, God of Israel, saith these things, Your prophets, and your diviners, that be in the midst of you, deceive you not; and take ye none heed to your dreams, which ye dream;) [These things saith the Lord of hosts, God of Israel, Beguile not you your prophets, that be in the middle of you, and your diviners; nor taketh heed to your swevens, that ye have swevened; (These things saith the Lord of hosts, God of Israel, Your prophets, and your diviners, that be in the middle of you, beguile you not; nor taketh heed to your dreams, that ye have dreamed;)]

29:9 for they prophesy falsely to you in my name, and I sent not them (and I sent them not), saith the Lord. [for they falsely prophesy to you in my name (for they prophesy falsely to you in my name), and I sent them not, saith the Lord.]

29:10 For the Lord saith these things, When seventy years begin to be [ful]filled in Babylon, I shall visit you, and I shall raise on you my good word, and I shall bring you again to this place. [For these things saith the Lord, When shall begin to be fulfilled in Babylon seventy years (When seventy years shall begin to be fulfilled in Babylon), I shall visit you, and rear upon you my good word, and bring you again to this place.]

29:11 For I know the thoughts which I think on you, saith the Lord, the thoughts of peace, and not of torment,

29:8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

29:9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to

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that I give to you an end and patience (that I give to you a good end). [I forsooth know the thoughts that I think upon you, saith the Lord, thoughts of peace, and not of tormenting, that I give to you (an) end and patience. (Forsooth I know the thoughts that I think upon you, saith the Lord, thoughts of peace, and not of tormenting, that I give to you a good end.)]

29:12 And ye shall call me to help (And ye shall call on me for help), and ye shall go, and shall worship me, and I shall hear you; [And ye shall inwardly call me, and go, and honour me, and I shall full out hear you;]

29:13 ye shall seek me, and *ye shall* find (me), when ye seek me in all your heart (when ye seek me with all your heart). [ye shall seek me, and find, when ye have sought me in all your heart.]

29:14 And I shall be found of you, saith the Lord, and I shall bring (you) again (from) your captivity, and I shall gather you from all folks, and from all places, to which I casted out you, saith the Lord; and I shall make you to turn again from the place, to which I made you to pass over. (And I shall be found of you, saith the Lord, and I shall bring you back from your captivity, and I shall gather you from all folks, and from all places, to which I cast you out, saith the Lord; and I shall make you to turn again from the place, to which I made you to be carried away captive.) [And I shall be found of you, saith the Lord, and I shall bring (you) again (from) your captivity, and gather you from all Gentiles, and from all places, to which I put you out, saith the Lord; and to

give you an expected end.

29:12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

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turn again I shall make you from the place, to which I made you to go over. (And I shall be found of you, saith the Lord, and I shall bring you back from your captivity, and gather you from all Gentiles, and from all places, to which I put you out, saith the Lord; and I shall make you to turn again from the place, to which I made you to be carried away captive.)]

29:15 For ye said, The Lord shall raise (up) prophets to us in Babylon. (For ye said, The Lord hath raised up prophets for us in Babylon.)

29:16 For the Lord saith these things to the king, that sitteth on the seat of David, and to all the people, dweller(s) of this city, (and) to your brethren, that went not out with you into the passing over (that went not out with you into captivity), [For these things saith the Lord to the king, that sitteth upon the see of David, and to all the people, dweller(s) of this city, (and) to your brethren, that be not gone out with you into transmigration,]

29:17 The Lord of hosts saith these things, Lo! I shall send among them sword, and hunger, and pestilence; and I shall set them as evil figs, that may not be eaten, for those be full evil. [These things saith the Lord of hosts, Lo! I shall send in(to) them sword, and hunger, and pestilence; and put them as evil figs, that may not be eaten, for-thy that they be (the) worst.]

29:18 And I shall pursue them in sword, and in hunger, and in pestilence (And I shall pursue them with sword, and with hunger, and with pestilence); and I shall give them into travailing in all realms of (the) earth, into cursing, and into

29:15 Because ye have said, The LORD hath raised us up prophets in Babylon;

29:16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

29:17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

29:18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a

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wondering, and into scorning, and into shame to all folks, to which I casted them out. [And I shall pursue them in sword, and in hunger, and in pestilence; and I shall give them into weary travailing to all realms of earth, into cursing, and into astonishing, and into whistling, and into reproof to all Gentiles, to which I cast them out.]

29:19 For they heard not my words, saith the Lord, which I sent to them by my servants, (the) prophets, and rose (up) by night, and sent, and ye heard not, saith the Lord. [For-ty that they heard not my words, saith the Lord, which I sent to them by my servants, prophets, from night rising (rising at night), and sending, and ye heard not, saith the Lord.]

29:20 Therefore all the passing over (Therefore all the captives), which I sent out from Jerusalem into Babylon, hear ye the word of the Lord. [Ye therefore heareth the word of the Lord (Therefore heareth ye the word of the Lord), all the transmigration, that I sent out from Jerusalem into Babylon.]

29:21 The Lord of hosts, God of Israel, saith these things to Ahab, the son of Kolaiah, and to Zedekiah, the son of Maaseiah, that prophesy to you a lie* in my name (that prophesy a lie to you in my name), Lo! I shall betake them into the hand of Nebuchadnezzar, king of Babylon, and he shall smite them before your eyes. [These things saith the Lord of hosts, God of Israel, to Ahab, son of Kolaiah, and to Zedekiah, son of Maaseiah, that prophesy to you in my name leasing (that prophesy a lie to you in my name), Lo! I shall

reproach, among all the nations whither I have driven them:

29:19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

29:20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

29:21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

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take them in(to) the hand of Nebuchadnezzar, king of Babylon, and he shall smite them in your eyes.}]

29:22 And cursing shall be taken of them to all the passing over of Judah, which is in Babylon (And the cursing of them shall be taken up by all the captives from Judah, which be in Babylon), of men saying, The Lord set thee as Zedekiah, and as Ahab, which the king of Babylon fried in fire, [And there shall be taken of them cursing to all the transmigration of Judah, that is in Babylon, of men saying, Put thee the Lord as Zedekiah, and as Ahab, whom fried the king of Babylon in fire, (And there shall be taken up the cursing of them by all the transmigration of Judah, that is in Babylon, of men saying, The Lord put thee as Zedekiah, and as Ahab, whom the king of Babylon fried in fire,)]

29:23 for they did folly in Israel, and did adultery on the wives of their friends (and did adultery with the wives of their friends); and they spake a word falsely in my name, which I commanded not to them; I am judge and witness, saith the Lord. [for they did folly in Israel, and did adultery into the wives of their friends; and spake word in my name lyingly (and lyingly spake a word in my name), that I commanded not to them; I am doomsman and witness, saith the Lord.]

29:24 And thou shalt say to Shemaiah (the) Nehelamite,

29:25 The Lord of hosts, God of Israel, saith these things, For that that thou sentest books in my name to all the people, which is in Jerusalem, and to

29:22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

29:23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

29:24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

29:25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to

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Zephaniah, the son of Maaseiah, the priest, and to all the priests, and saidest, [These things saith the Lord of hosts, God of Israel, For-thy that thou sentest books in my name to all the people that is in Jerusalem, and to Zephaniah, son of Maaseiah, priest, and to all the priests, saying,]

Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

29:26 The Lord gave thee priest for Jehoiada, the priest, that thou be duke in the house of the Lord on each man *that is* travailed of the fiend, and prophesying, (and) that thou send him into (the) stocks, and into prison. (The Lord made thee priest in place of Jehoiada, the priest, that thou be duke in the house of the Lord over each man *that is* travailed by the fiend, and falsely prophesying, and that thou send them all into the stocks, and into prison.) [The Lord gave thee priest for Jehoiada, priest, that thou be a duke in the house of the Lord upon each man caught (up) with madness, and (falsely) prophesying, (and) that thou send him into (the) stocks, and into prison.]

29:26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

29:27 And now why blamest thou not Jeremy of Anathoth, that prophesieth to you?

29:27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

29:28 For on this thing he sent to us into Babylon, and said, It is long (Ye shall be there long); build ye houses, and inhabit (them), and plant ye orchards, and eat ye the fruit of them. [For upon this he sent to us into Babylon, saying, Long it is (Ye shall be there long); buildeth out houses, and dwelleth (in them), and planteth gardens, and eateth the fruit of them.]

29:28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29:29 Therefore Zephaniah, the priest,

29:29 And Zephaniah the priest read this

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read this book in the ears of Jeremy, the prophet.

letter in the ears of Jeremiah the prophet.

29:30 And the word of the Lord was made to Jeremy, and said [saying],

29:30 Then came the word of the LORD unto Jeremiah, saying,

29:31 Send thou to all the passing over (Send thou to all the captives), and say, The Lord saith these things to Shemaiah (the) Nehelamite, For that that Shemaiah prophesied to you, and I sent not him (and I sent him not), and he made you to trust in a lie*; [Sendeth to all the transmigration, saying, These things saith the Lord to Shemaiah (the) Nehelamite, For-thy that prophesied to you Shemaiah (For-thy that Shemaiah prophesied to you), and I sent him not, and (he) made you to trust in leasing;]

29:31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

29:32 therefore the Lord saith these things, Lo! I shall visit on Shemaiah (the) Nehelamite, and on his seed; and no man sitting in the midst of this people shall be to him; and he shall not see the good, which I shall do to my people, saith the Lord, for he spake trespassing against the Lord. (therefore the Lord saith these things, Lo! I shall visit against Shemaiah the Nehelamite, and his seed; and no man sitting in the midst of this people shall be of him; and he shall not see the good, which I shall do for my people, saith the Lord, for he spake trespassing against the Lord.) [therefore these things saith the Lord, Lo! I shall visit upon Shemaiah (the) Nehelamite, and upon his seed; there shall not be to him a man sitting in the middle of this people; and he shall not see the good, that I shall do to my people, saith the Lord, for law breaking he spake against the Lord (for he spake law

29:32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

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breaking against the Lord).]

Chapter 30

30:1 This is the word, that was made of the Lord to Jeremy, and said, (This is the word of the Lord, that was made to Jeremy, and said,) [This is the word, that is done to Jeremy from the Lord, saying, (This is the word from the Lord, that was made to Jeremy, saying,)]

30:2 The Lord God of Israel saith these things, and speaketh, Write to thee in a book, all these words which I spake to thee. [These things saith the Lord God of Israel, saying, Write to thee all these words that I spake to thee, in the book.]

30:3 For lo! days come, saith the Lord, and I shall turn (again) the turning of my people Israel and Judah, saith the Lord (For lo! days come, saith the Lord, and I shall turn again the fortunes of my people Israel and Judah, saith the Lord); and I shall turn them (again) to the land which I gave to the fathers of them, and they shall have it in possession. [Lo! forsooth days come, saith the Lord; and I shall turn (again) the converting of my people of Israel and of Judah, saith the Lord (Lo! forsooth days come, saith the Lord; and I shall bring again the captives of my people of Israel and of Judah, saith the Lord); and I shall turn them (again) to the land that I gave to the fathers of them, and they shall wield it.]

30:4 And these *be* the words, which the Lord spake to Israel, and to Judah, [And these the words, that the Lord spake to Israel, and to Judah.]

Chapter 30

30:1 The word that came to Jeremiah from the LORD, saying,

30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

30:4 And these are the words that the LORD spake concerning Israel and concerning Judah.

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30:5 For the Lord saith these things, We heard a word of dread; inward dread *is*, and peace is not (one of inward dread, and not of peace). [For these things saith the Lord, (A) Voice of huge dread we have heard (We have heard a voice of huge dread); fear, and there is not peace.]

30:5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

30:6 Ask ye, and see, if a male beareth (a) child; why therefore saw I the hand of each man on his loins, as of a woman travailing of child, and all faces be turned into yellow colour? [Asketh, and seeth, if the male begetteth; why then saw I of each man the hand upon his loins, as of the (woman) travailing with child, and turned be all their faces into yellow? (and all their faces be turned into yellow?)]

30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

30:7 Woe! for that day *is* great, neither any is like it; and it is a time of tribulation to Jacob, and (out) of (it) him shall be saved (and it is a time of tribulation for Jacob, but he shall be saved out of it). [Woe! for great (*is*) that day, nor there is his like; and (a) time of tribulation (it) is to Jacob, and (out) of it he shall be saved (and it is a time of tribulation for Jacob, but he shall be saved out of it).]

30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

30:8 And it shall be, in that day, saith the Lord of hosts, I shall all-break the yoke of him from thy neck, and I shall break his bonds; and aliens shall no more be lords of it (and aliens shall no more be lords of him), [And it shall be, in that day, saith the Lord of hosts, I shall bruise his yoke from thy neck, and his bonds I shall break; and no more shall lordship to him aliens, (And it shall be, in that day, saith the Lord of hosts, I shall bruise his yoke from thy neck, and I shall break his bonds; and aliens

30:8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

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shall no more have lordship over him,)]

30:9 but they shall serve to their Lord God, and to David, their king, whom I shall raise (up) for them. [but they shall serve to the Lord their God, and to David, their king, whom I shall rear to them.]

30:10 Therefore, Jacob, my servant, dread thou not, saith the Lord, and Israel, dread thou not; for lo! I shall save thee from a far land, and thy seed from the land of the captivity of them. And Jacob shall turn again, and shall rest, and shall flow with all goods; and none shall be whom he shall dread. [Thou therefore not dread thou (Therefore dread thou not), my servant Jacob, saith the Lord, nor inwardly dread thou, Israel; for lo! I shall save thee from a far land, and thy seed from the land of the captivity of them. And turned again shall be Jacob, and rest, and with all goods flow (And Jacob shall be turned again, and rest, and flow with all good things); and there shall not be whom he shall dread.]

30:11 For I am with thee, saith the Lord, for to save thee. For I shall make [full] ending in all folks, in which I scattered thee; soothly I shall not make thee into [full] ending, but I shall chastise thee in doom, that thou be not seen to thee *to be* guiltless (that thou be not seen *to be* guiltless to thyself). [For I with thee am, saith the Lord, that I save thee. Forsooth I shall do full ending in all Gentiles, in which I scattered thee; thee forsooth I shall not make into full ending, but I shall chastise thee in doom, that thou be not seen to thee guiltless. (For I am with thee, saith the Lord, that I save thee. Forsooth I shall make full ending in all Gentiles, in which I scattered thee; forsooth I

30:9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

30:10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

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shall not make thee into full ending, but I shall chastise thee in doom, that thou be not seen guiltless to thyself.)]

30:12 For the Lord saith these things, Thy breaking *is* uncurable, thy wound *is* the worst. [For these things saith the Lord, Unhealable thy bruising, worst thy wound (Thy bruising unhealable, thy wound the worst).]

30:13 None is, that deemeth thy doom to bind together; the profit of healings is not to thee (healings shall not benefit thee). [There is not, that deem thy doom to bind to; of curings is not profit to thee (of curings there is not profit for thee).]

30:14 All thy lovers have forgotten thee, they shall not seek thee; for I have smitten thee with the wound of an enemy, with cruel chastising; for the multitude of thy wickedness, thy sins be made hard.

30:15 What criest thou on thy breaking? (Why criest thou for thy breaking?) thy sorrow is uncurable; for the multitude of thy wickedness, and for thine hard sins, I have done these things to thee. [What criest thou upon thy treading? unhealable is thy sorrow; for the multitude of thy wickedness, and for thine hard sins, I did these things to thee.]

30:16 Therefore all that eat thee, shall be devoured, and all thine enemies shall be led into captivity; and they that destroy thee, shall be destroyed, and I shall give all thy robbers into raven. [Therefore all that eat thee, shall be devoured, and all thine enemies into captivity shall be led; and they

30:12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

30:13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

30:14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

30:15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

30:16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

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that thee waste, shall be wasted, and all thy robbers I shall give into prey. (Therefore all that eat thee, shall be devoured, and all thine enemies shall be led into captivity; and they that waste thee, shall be wasted, and I shall give all thy robbers into prey.)}]

30:17 For I shall heal perfectly thy wound, and I shall make thee whole of thy wounds, saith the Lord (For I shall perfectly heal thy wound, and I shall make thee whole from thy wounds, saith the Lord); for thou, Zion, they called thee Cast-out; this is it that had no seeker (after them). [Forsooth I shall heal perfectly thy fell wound to thee, and of thy wounds I shall heal thee, saith the Lord; for Castaway they called thee, Zion; this is that had not (an) again-seeker. (Forsooth I shall perfectly heal thy fell wound for thee, and I shall heal thee from thy wounds, saith the Lord; for Zion, they called thee Castaway; this it is that had not a seeker after them.)}]

30:18 The Lord saith these things, Lo! I shall turn (again) the turning of the tabernacles of Jacob (Lo! I shall turn again the fortunes of the tents of Jacob), and I shall have mercy on the houses of him; and the city shall be builded [up] in his highness, and the temple shall be founded by his order. [These things saith the Lord, Lo! I shall convert the converting of the tabernacles of Jacob, and to his roofs I shall have mercy; and built up shall be the city in his height, and the temple after his order shall be founded. (These things saith the Lord, Lo! I shall bring back the captives of the tents of Jacob, and I shall have mercy on his roofs; and the city shall be built up in his height, and the temple shall be founded after his order.)}]

30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

30:18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

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30:19 And praising and the voice of players shall go out of them, and I shall multiply them, and they shall not be decreased; and I shall glorify them, and they shall not be made thin (and they shall not be diminished). [And go out shall praising of them and voice of players, and I shall multiply them, and they shall not be lessed; and I shall glorify them, and they shall not be thinned (out). (And the praising of them and the voice of players shall go out, and I shall multiply them, and they shall not be lessened; and I shall glorify them, and they shall not be thinned out.)]

30:20 And the sons thereof shall be as at the beginning, and the company thereof shall dwell before me; and I shall visit against all that do tribulation to it. [And the sons of it shall be as from the beginning, and the company of it before me shall abide still (and the company of it shall abide still before me); and I shall visit against all that trouble him.]

30:21 And the duke thereof shall be of it, and a prince shall be brought forth of the midst thereof; and I shall join him, and he shall nigh to me; for who is this, that shall join his heart, that he nigh to me? saith the Lord.

30:22 And ye shall be into a people to me, and I shall be into God to you. [And ye shall be to me into (a) people, and I shall be to you into God.]

30:23 Lo! the whirlwind of the Lord, a strong vengeance going out, a tempest falling down, shall rest in the head of wicked men (shall rest upon the head of

30:19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

30:20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

30:21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

30:22 And ye shall be my people, and I will be your God.

30:23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

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wicked men).

30:24 The Lord shall not turn away the ire of indignation, till he do, and [ful]fill the thought of his heart; in the last days ye shall understand those things. [Shall not turn away the wrath of indignation the Lord (The Lord shall not turn away the wrath of indignation), to the time he do, and fulfill the thinking of his heart; in the last of days ye shall understand those things.]

30:24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Chapter 31

Chapter 31

31:1 In that time, saith the Lord, I shall be God to all the kindreds of Israel; and they shall be into a people to me. [In that time, saith the Lord, I shall be God to all the kindreds of Israel; and they shall be to me into (a) people.]

31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

31:2 The Lord saith these things, The people that was left of (the) sword, found grace in (the) desert; Israel shall go to his rest. [These things saith the Lord, Found grace in desert the people that (be) left from sword; go shall to his rest Israel. (These things saith the Lord, The people that be left of the sword, found grace in the desert; Israel shall go to his rest.)]

31:2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

31:3 (From) Far the Lord appeared to me, and in everlasting charity I loved thee; therefore I doing mercy drew thee. (From afar the Lord appeared to me, and *said*, I loved thee with an everlasting charity; therefore I doing mercy drew thee.) [Afar the Lord appeared to me, and in everlasting charity I loved thee; therefore I ruthing drew thee. (From afar the Lord appeared to me, *saying*, I loved thee with an everlasting charity; therefore I ruthing drew

31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

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thee.)}]

31:4 And again I shall build thee, and thou, virgin (of) Israel, shalt be builded; yet thou shalt be adorned with thy tympany, and shalt go out in the choir*, *either company*, of players. [And again I shall build up thee, and built up shalt thou be, maiden (of) Israel (And again I shall build thee up, and thou shalt be built up, maiden of Israel); yet thou shalt be adorned with thy timbrels, and thou shalt go out in the dance of players.]

31:5 Yet thou shalt plant vines in the hills of Samaria; men planting shall plant, and till the time come, they shall not gather grapes. [And yet thou shalt plant vines in the mount of Samaria; plant shall planters, and for to time come, they shall not pull grapes (the planters shall plant, and till the time come, they shall not pull the grapes).]

31:6 For why a day shall be, wherein keepers shall cry in the hill of Samaria, and in the hill of Ephraim, Rise ye, and ascend we into Zion, to our Lord God. [For the day shall be, in which cry shall the keepers in the mount of Samaria (in which the keepers shall cry in the mount of Samaria), and in the mount of Ephraim, Riseth, and go we up into Zion, to the Lord our God.]

31:7 For the Lord saith these things, Jacob, make ye full out joy in gladness (For the Lord saith these things, Make ye full out joy with gladness for Jacob), and neigh ye against the head of heathen men; sound ye, sing ye, and say ye, Lord, save thy people, the residues of Israel. [For these things saith the Lord, Full

31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

31:6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

31:7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

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out joyeth in gladness of Jacob, and neigheth against the head of Gentiles; perfectly soundeth, and singeth, and saith, Save, Lord, thy people, the remnants of Israel. (For these things saith the Lord, Full out joyeth with gladness for Jacob, and neigheth against the head of Gentiles; perfectly soundeth, and singeth, and saith, Lord, save thy people, the remnants of Israel.)]

31:8 Lo! I shall bring them from the land of the north, and I shall gather them from the farthest parts of [the] earth; among which shall be a blind man, and (a) crooked (man), and a woman with child, and (a woman) travailing of child together, a great company of them that shall turn again hither. [Lo! I shall bring them from the land of the north, and gather them from the uttermosts of the earth; among whom shall be the blind, and the lame, and the woman with child, and the (woman) travailing with child together, a great company of men turning again/turned again hither.]

31:9 They shall come in weeping, and I shall bring them again in mercy (They shall come with weeping, but I shall lead them again with mercy); and I shall bring them by the strands of waters in a rightful way, they shall not spurn therein; for I am made a father to Israel, and Ephraim is my engendered son. [In weeping they shall come, and in mercy I shall bring them again; and I shall lead them by stiff streams of waters in a right way, they shall not stumble in it; for I am made to Israel a father, and Ephraim my first begotten is. (They shall come in weeping, and I shall bring them again in mercy; and I shall lead them by stiff streams of waters in a right way, they shall not stumble

31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

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in it; for I am made a father to Israel, and Ephraim is my first begotten.)]

31:10 Ye heathen men, hear the word of the Lord, and tell ye in isles that be [a]far (off), and say, He that scattered Israel, shall gather it, and shall keep it, as a shepherd *keepeth* his flock. [Heareth the word of the Lord, ye Gentiles, and telleth in isles that be afar (off), and saith, Who (that) scattered Israel, shall gather him, and keep him, as a shepherd his flock.]

31:11 For the Lord again-bought Jacob, and delivered him from the hand of the mightier. [Forsooth the Lord bought again Jacob, and delivered him from the hand of the mightier.]

31:12 And they shall come, and praise in the hill of Zion; and they shall flow together to the goods of the Lord, on wheat, wine, and oil, and on the fruit of sheep, and of neat; and the soul of them shall be as a watered garden, and they shall no more hunger. (And they shall come, and praise in the hill of Zion; and they shall flow together to the goodness of the Lord, for wheat, and wine, and oil, and for the fruit of sheep, and of neat; and the soul of them shall be as a watered garden, and they shall hunger no more.) [And they shall come, and praise in the mount of Zion; and together flow to the goods of the Lord, upon wheat, wine, and oil, and fruit of beasts, and of droves; and the soul of them shall be as a watery garden, and no more they shall hunger. (And they shall come, and praise in the mount of Zion; and flow together to the goodness of the Lord, for wheat, and wine, and oil, and for the fruit of beasts, and of droves; and the soul of them

31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

31:12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

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shall be as a watered garden, and they shall hunger no more.)}]

31:13 Then a virgin shall be glad in a company, young men and eld together; and I shall turn the mourning of them into joy, and I shall comfort them, and I shall make *them* glad of their sorrow (and I shall make *them* glad from their sorrow). [Then glad shall the maiden in the dance (Then the maiden shall glad in the dance), young men and maidens together; and I shall turn their wailing into joy, and comfort them, and gladden (*them*) from their sorrow.]

31:14 And I shall greatly fill the soul of [the] priests with fatness, and my people shall be [ful]filled with my goods, saith the Lord.

31:15 The Lord saith these things, A voice of wailing, and of weeping, and of mourning, was heard on high (was heard in Ramah); *the voice* of Rachel beweeeping her sons, and not willing to be comforted on them, for they be not. [These things saith the Lord, (A) Voice in height is heard of lamentation, and weeping, and wailing (A voice of lamentation, and weeping, and wailing, is heard in the heights), of Rachel weeping (for) her sons, and not desiring to be comforted upon them, for they be not.]

31:16 The Lord saith these things, Thy voice rest of weeping, and thine eyes *rest* of tears (Thy voice rest from weeping, and thine eyes *rest* from tears); for why meed is to thy work, saith the Lord; and they shall turn again from the land of the enemy. [These things saith the Lord, Rest thy voice from weeping, and thine eyes from

31:13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

31:14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

31:16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

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tears (Thy voice rest from weeping, and thine eyes from tears); for there is meed to thy work, saith the Lord; and they shall be turned again from the land of the enemy.}]

31:17 And hope is to thy last things, saith the Lord (And hope is in thy last things, saith the Lord); and thy sons shall turn again to their ends. [And there is hope in thy last (things), saith the Lord; and thy sons shall turn again to their terms.}]

31:18 I hearing heard Ephraim passing over; *saying*, thou chastisedest me, and I am learned as a young one untamed, *either wild*; turn thou me, and I shall be turned again*, for thou *art* my Lord God. [Hearing I heard Ephraim over-going; *saying*, thou chastisedest me, and I am learned as a youngling untamed (Hearing I heard Ephraim going over; *saying*, thou chastisedest me, and I am learned as an untamed youngling); convert me, and I shall be converted, for thou (the) Lord my God.}]

31:19 For after that thou convertedest me, I did penance; and after that thou showedest to me, I smote mine hip; I am ashamed, and I (am) shamed, for I suffered the shame of my youth. [After forsooth that thou haddest converted me (Forsooth after that thou haddest converted me), I did penance; and after that thou haddest showed to me, I smote my hip; I am confounded, and I (am) shamed, for I suffered the reproof of my young waxen age.}]

31:20 For Ephraim *is* a worshipful son to me, for *he is* a delicate child; for since I spake of him, yet I shall (still) have mind on him; therefore mine entrails be troubled on him, I doing mercy shall

31:17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him,

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have mercy on him, saith the Lord. (For Ephraim *is* a worshipful son to me, for *he is* a delicate child; for though I spake against him, yet I shall still have mind on him; therefore mine entrails be troubled for him, I doing mercy shall have mercy on him, saith the Lord.) [If a worshipful son to me (*is*) Ephraim, if a child delicate; for since I spake of him, yet I shall record of him; therefore be disturbed my bowels upon him, ruthing I shall have mercy of him, saith the Lord. (If Ephraim *is* a worshipful son to me, if a delicate child; for since I spake of him, yet I shall remember him; therefore my bowels be disturbed upon him, ruthing I shall have mercy on him, saith the Lord.)]

31:21 Ordain to thee an high lookout* place, set to thee bitternesses; (ad)dress thine heart into a straight way, in which thou went (direct thine heart toward a straight way, in which thou wentest); turn again, thou virgin of Israel, turn again to these thy cities. [Ordain to thee a touting place, set to thee bitternesses; right rule thine heart into an even way, in which thou hast gone; turn again, thou maiden (of) Israel, turn again to these thy cities.]

31:22 How long, daughter of unsteadfast dwelling, art thou made dissolute in delights? for the Lord hath made a new thing on (the) earth, a woman shall compass a man. [How long with delights shalt thou be loosed atwain, thou daughter vagrant? for shaped hath the Lord (a) new thing upon earth, the woman shall go about the man. (How long shalt thou be loosed atwain with delights, thou vagrant daughter? for the Lord hath shaped a new thing upon the earth, the woman shall go about the man.)]

saith the LORD.

31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

31:22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

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31:23 The Lord of hosts, God of Israel, saith these things, Yet they shall say this word in the land of Judah, and in the cities thereof, when I shall turn (again) the captivity of them (when I shall turn again the fortunes of them), The Lord bless thee, thou fairness of rightfulness, thou holy hill. {These things saith the Lord of hosts, God of Israel, Yet they shall say this word in the land of Judah, and in his chief cities, when I shall convert the captivity of them, Blesseth to thee the Lord (when I shall bring back the captives of them, The Lord blesseth thee), the fairness of rightwiseness, the holy mount.}

31:24 And Judah, and all the cities thereof shall dwell in it together, earth-tillers, and they that drive flocks.

31:25 For I filled greatly a faint soul, and I have {full-}filled each hungry soul. (For I greatly filled a faint soul, and I have filled full each hungry soul.) {For I have made drunk the weary soul, and each hungering soul I have full-filled (and I have filled full each hungering soul).}

31:26 Therefore I am as raised from sleep, and I saw; and my sleep was sweet to me. {Therefore as from sleep I am reared, and saw; and my sleep sweet is to me. (Therefore I am reared up as from sleep, and saw; and my sleep is sweet to me.)}

31:27 Lo! days come, saith the Lord, and I shall sow the house of Israel and the house of Judah with the seed of men, and with the seed of work beasts. {Lo! days come, saith the Lord, and I shall sow the house of Israel and the house of Judah with the

31:23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

31:24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

31:25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

31:26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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seed of men, and with the seed of beasts.]

31:28 And as I watched* on them, to draw up by the root, and to destroy, and to scatter, and to lose, and to torment; so I shall watch* on them, to build, and to plant, saith the Lord. [And as I woke upon them, that I should pull out, and destroy, and waste, and scatter, and torment; so I shall wake upon them that I build up, and plant, saith the Lord.]

31:29 In those days they shall no more say, The fathers ate a sour grape, and the teeth of [the] sons were astonished;

31:30 but each man shall die in his wickedness, each man that eateth a sour grape, his teeth shall be astonished.

31:31 Lo! days come, saith the Lord, and I shall smite a new bond of peace to the house of Israel, and to the house of Judah; (Lo! days come, saith the Lord, and I shall smite a new bond of peace with the house of Israel, and with the house of Judah;) [Lo! days come, saith the Lord, and I shall smite to the house of Israel, and to the house of Judah, (a) new peace covenant;]

31:32 not by the covenant which I made with your fathers, in the day in which I took the hand of them, to lead them out of the land of Egypt, the covenant which they made void; and I was Lord of them, saith the Lord (and I was a lord of them, saith the Lord). [not after the covenant that I covenanted with your fathers, in the day that I took the hand of them, that I should bring them out from the land of Egypt,

31:28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

31:29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

31:30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

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(the) covenant that they made void; and I lordshipped of them, saith the Lord.}]

31:33 But this shall be the covenant, which I shall smite with the house of Israel after those days, saith the Lord; I shall give my law in the entrails of them, and I shall write it in the heart(s) of them, and I shall be into God to them, and they shall be into a people to me. [But this shall be the covenant, that I shall smite with the house of Israel after those days, saith the Lord; I shall give my law in the bowels of them, and in the heart of them I shall write it (and I shall write it in the hearts of them), and I shall be to them into God, and they shall be to me into a people.}]

31:34 And a man shall no more teach his neighbour, and a man his brother, and say, Know thou the Lord; for all shall know me, from the least of them unto the most, saith the Lord; for I shall be merciful to the wickednesses of them, and I shall no more be mindful on the sin of them (and I shall be mindful of the sin of them no more). [And teach shall no more the man his neighbour, and the man his brother, saying, Know thou the Lord; all forsooth shall know me, from the least unto the most, saith the Lord; for I shall have mercy to the wickedness of them, and of the sin of them I shall no more be mindful. (And the man shall no more teach his neighbour, and the man his brother, saying, Know thou the Lord; forsooth all shall know me, from the least unto the most, saith the Lord; for I shall have mercy on the wickedness of them, and I shall be mindful of the sin of them no more.)}]

31:35 The Lord saith these things, that giveth the sun in the light of day, the

31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

31:35 Thus saith the LORD, which giveth the sun for a light by day, and

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order of the moon and of the stars in the light of the night, which troubleth the sea, and the waves thereof sound, the Lord of hosts *is* name to him. [These things saith the Lord, that giveth the sun in the light of the day, (the) order of the moon and of the stars in the light of the night, that disturbeth the sea, and his floods sound, the Lord of hosts (the) name to him.]

31:36 If these laws fail before me, saith the Lord, then and the seed of Israel shall fail (then also the seed of Israel shall fail), that it be not a folk before me in all days.

31:37 The Lord saith these things, If (the) heavens above may be measured, and the foundations of [the] earth beneath be sought out, and I shall cast away all the seed of Israel, for all things which they did, saith the Lord. (The Lord saith these things, If the heavens above could be measured, and the foundations of the earth beneath be sought out, then I would cast away all the seed of Israel, for all things which they did, saith the Lord.) [These things saith the Lord, If heavens shall be able to be measured from above, and be searched (out) the foundations of the earth beneath, and I shall cast away all the seed of Israel, for all things that they did, saith the Lord. (These things saith the Lord, If the heavens above shall be able to be measured, and the foundations of the earth beneath be searched out, then I could cast away all the seed of Israel, for all things that they did, saith the Lord.)]

31:38 Lo! days come, saith the Lord, and a city shall be builded to the Lord, from

the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

31:38 Behold, the days come, saith the LORD, that the city shall be built to the

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the tower of Hananeel unto the gate of the corner. [Lo! days come, saith the Lord, and built up shall be a city to the Lord (and a city shall be built up to the Lord), from the tower of Hananeel unto the gate of the corner.]

LORD from the tower of Hananeel unto the gate of the corner.

31:39 And it shall go out over the rule of [the] measure, in the sight thereof, on the hill Gareb, and it shall compass Goath, [And it shall go out over the rule of the measure, in his sight, upon the hill Gareb, and it shall go about Goath,]

31:39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

31:40 and all the valley of carrions, *and it shall compass* [the] ashes, and all the country of death, unto the strand of Kidron, and to the corner of the east gate of (the) horses; the holy thing of the Lord shall not be drawn out, and it shall no more be destroyed without end. [and all the valley of carrions, and the ashes, and all the region of death, unto the stiff stream of Kidron, and unto the corner of the east gate of (the) horses; the holy (thing) of the Lord shall not be pulled up, and (shall) no more be destroyed into evermore.]

31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Chapter 32

Chapter 32

32:1 The word that was made of the Lord to Jeremy (The word of the Lord, that was made to Jeremy), in the tenth year of Zedekiah, king of Judah; that is the eighteenth year of Nebuchadnezzar. [The word that is done to Jeremy from the Lord (The word from the Lord, that was made to Jeremy), in the tenth year of Zedekiah, king of Judah; it is the eighteenth year of Nebuchadnezzar.]

32:1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

32:2 Then the host of the king of

32:2 For then the king of Babylon's

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Babylon besieged Jerusalem; and Jeremy, the prophet, was enclosed in the porch of the prison, that was in the house of the king of Judah (and Jeremy, the prophet, was enclosed in the foreyard of the prison, that was in the house of the king of Judah). [Then the host of the king of Babylon besieged Jerusalem; and Jeremy, the prophet, was (en)closed in the porch of the prison, that was in the house of the king of Judah.]

army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

32:3 For why Zedekiah, the king of Judah, had enclosed him, and said, Why prophesiest thou, saying, The Lord saith these things, Lo! I shall give this city in[to] the hand of the king of Babylon, and he shall take it; [Closed had forsooth him Zedekiah, king of Judah, saying (Forsooth Zedekiah, king of Judah, had enclosed him, saying), Why prophesiest thou, saying, These things saith the Lord, Lo! I shall give this city into the hand of the king of Babylon, and he shall take it;]

32:3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

32:4 and Zedekiah, king of Judah, shall not escape from the hand of (the) Chaldees, but he shall be betaken into the hand of the king of Babylon; and his mouth shall speak with the mouth of him, and his eyes shall see the eyes of him; [and Zedekiah, king of Judah, shall not escape from the hand of Chaldees, but he shall be taken into the hand of the king of Babylon; and speak shall his mouth with the mouth of him, and his eyes the eyes of him shall see (and his mouth shall speak with the mouth of him, and his eyes shall see the eyes of him);]

32:4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

32:5 and he shall lead Zedekiah into Babylon, and he shall be there, till I visit him, saith the Lord; forsooth if ye

32:5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye

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fight against [the] Chaldees, ye shall have nothing in prosperity? (forsooth if ye fight against the Chaldeans, ye shall not prosper.) [and into Babylon he shall lead Zedekiah, and there he shall be, to the time that I visit him, saith the Lord; if forsooth ye shall fight against the Chaldees, nothing wellsome ye shall have? (and he shall lead Zedekiah into Babylon, and he shall be there, to the time that I visit him, saith the Lord; forsooth if ye shall fight against the Chaldees, ye shall have nothing wellsome.)]

32:6 And Jeremy said, The word of the Lord was made to me, and said [saying],

32:7 Lo! Hanameel, the son of Shallum, the son of thy father's brother, shall come to thee, and say, Buy thou to thee my field, which is in Anathoth (Buy thou my field, which is in Anathoth); for it befalleth to thee by nigh kindred, that thou buy it. [Lo! Hanameel, the son of Shallum, thine uncle's son, shall come to thee, saying, Buy to thee my field, that is in Anathoth; to thee forsooth falleth of nigh kindred, that thou buy it (forsooth it falleth to thee by nigh kindred, that thou buy it).]

32:8 And Hanameel, the son of my father's brother, came to me, by the word of the Lord, to the porch of the prison (to the foreyard of the prison), and said to me, Wield thou my field, which is in Anathoth, in the land of Benjamin; for why the heritage befalleth to thee, and thou art the next of blood, that thou wield *it*. Forsooth I understood, that it was the word of the Lord. [And came to me Hanameel, the son of mine uncle, after the word of the Lord, to the porch of the prison, and he saith to me, Wield

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fight with the Chaldeans, ye shall not prosper.

32:6 And Jeremiah said, The word of the LORD came unto me, saying,

32:7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

32:8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.

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my field, that is in Anathoth, in the land of Benjamin; for to thee falleth the heritage, and thou art the near kin, that thou wield (*it*). I understood, forsooth, that it was the word of the Lord. (And Hanameel, the son of mine uncle, came to me, after the word of the Lord, to the porch of the prison, and he saith to me, Wield my field, that is in Anathoth, in the land of Benjamin; for the heritage falleth to thee, and thou art the near kin, that thou wield *it*. Forsooth, I understood, that it was the word of the Lord.)]

32:9 And I bought the field, which is in Anathoth, of Hanameel, the son of my father's brother. And I paid to him silver, seven staters, and ten pieces of silver; (And I bought the field, which is in Anathoth, from Hanameel, the son of my father's brother. And I weighed out to him the silver, seven staters, and ten pieces of silver;) [And I bought the field of Hanameel, the son of mine uncle, that is in Anathoth. And I peised (out) to him silver, seven half ounces, and ten silveren pieces;]

32:10 and I wrote (it) in a book, and I sealed (it), and I gave (it to) witnesses. And I weighed (the) silver in a balance; [and wrote (it) in the book, and sealed (it), and took (it to) witnesses. And I peised (the) silver in a balance;]

32:11 and I took the book asealed of [the] possession (and I took the sealed book of the purchase), and [the] askings and [the] answerings of the seller and [the] buyer, and [the] covenants, and [the] seals withoutforth. [and I took the book of the possession sealed (and I took the sealed book of the possession), and the behests to the askings, and the (con)firmed things, and

32:9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

32:10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

32:11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

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the tokens withoutforth.}]

32:12 And I gave the book of [the] possession to Baruch, the son of Neriah, son of Maaseiah, before the eyes of Hanameel, the son of my father's brother, and before the eyes of (the) witnesses that were written in the book of [the] buying, (and) before the eyes of all (the) Jews, that sat in the porch of the prison (that sat in the foreyard of the prison). [And I gave the book of the possession to Baruch, the son of Neriah, son of Maaseiah, in the eyes of Hanameel, mine uncle's son, and in the eyes of witnesses that were written in the book of the buying, (and) in the eyes of all Jews, that set in the porch of the prison.}]

32:13 And I commanded to Baruch before them, and I said [saying],

32:14 The Lord of hosts, God of Israel, saith these things, Take thou these books, this sealed book of (the) buying, and this book which is open, and put thou those in an earthen vessel, that they may dwell many days. [These things saith the Lord of hosts, God of Israel, Take these books, this sealed book of buying, and this book that is open, and put them in a brittle vessel, that they may dwell many days.}]

32:15 For why the Lord of hosts, God of Israel, saith these things, Yet houses, and fields, and vines shall be wielded in this land. [These things forsooth saith the Lord of hosts, God of Israel, Yet wielded shall be houses, and fields, and vineyards, in this land. (Forsooth these things saith the Lord of hosts, God of Israel, Yet houses, and fields, and vineyards, shall be wielded in this land.)}]

32:12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

32:13 And I charged Baruch before them, saying,

32:14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

32:15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

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32:16 And I prayed to the Lord, after that I betook the book of (the) possession to Baruch, the son of Neriah; and I said, [And I prayed to the Lord, after that I had taken the book of possession to Baruch, the son of Neriah, saying,]

32:16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

32:17 Alas! alas! alas! Lord God, Lord, thou madest heaven and earth in thy great strength, and in thine arm stretched forth; each word shall not be hard to thee; (Alas! alas! alas! Lord God, lo! thou madest the heaven and the earth with thy great strength, and with thine arm stretched forth; each thing shall not be hard for thee;) [Alas! alas! alas! Lord God, lo! thou madest heaven and earth in thy great strength, and in thy straight out arm; and shall not be to thee hard each word (and each thing shall not be hard for thee);]

32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

32:18 which doest mercy in thousands (which doest mercy to thousands), and yieldest the wickedness of (the) fathers into the bosom of their sons after them. Thou strongest, great, (and) mighty, Lord of hosts is name to thee; [that doest mercy in thousands, and yieldest (the) wickedness of fathers into the bosom of their sons after them. O! thou most strong, great, and mighty, Lord of hosts (the) name to thee;]

32:18 Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name,

32:19 great in counsel, and uncomprehensible in thought, whose eyes be open on all the ways of the sons of Adam (whose eyes be open upon all the ways of the sons of men), that thou yield to each after his ways, and after the fruit of his findings; [great in counsel, and incomprehensible in thinking, whose eyes be open upon all the ways of the sons of Adam,

32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

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that thou yield to each after his ways, and after the fruit of his findings;]

32:20 which settedest signs and great wonders in the land of Egypt, till to/unto this day, both in Israel, and in men; and madest to thee a name, as this day is (as it is this day). [that settedest tokens and wonders in the land of Egypt, unto this day, and in Israel, and in men; and thou madest to thee a name, as (it) is this day.]

32:21 And thou leddest thy people Israel out of the land of Egypt, in signs and in great wonders, and in a strong hand, and in an arm holden forth, and in great dread; (And thou leddest thy people Israel out of the land of Egypt, with signs and with great wonders, and with a strong hand, and with an arm held forth, and with great dread;) [And thou leddest out thy people Israel from the land of Egypt, in tokens and in wonders, and in stalworthy hand, and in straight out arm, and in great fear;]

32:22 and thou gavest to them this land, which thou sworest to the fathers of them, that thou wouldest give to them, a land flowing with milk and honey. [and gave to them this land, that thou swore to their fathers, that thou shouldest give to them, the land flowing milk and honey.]

32:23 And they entered, and had it in possession; and they obeyed not to thy voice (but they obeyed not to thy voice), and they went not in thy law; all things which thou commandedest to them to do, they did not; and all these evils befell to them. [And they went in, and wielded it; and obeished not to thy voice, and

32:20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;

32:21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

32:22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

32:23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

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in thy law went not (and went not in thy law);
all things that thou commandedest to them,
that they should do, they did not; and there
came to them all these evils (and all these evils
came to them).]

32:24 Lo! strong holds be builded against
the city, that it be taken, and the city is
given into the hands of Chaldees, and
into the hands of the king of Babylon,
that fight against it, (because) of the
face of [the] sword, and of hunger, and
of pestilence; and whatever things thou
spakest, befell, as thou thyself seest. [Lo!
strong holds be made out against this city, that
it be taken, and the city is given into the hands
of Chaldees, and into the hands of the king of
Babylon, that fight against it, from the face of
the sword, and of hunger, and of pestilence;
and whatever things thou spake, they fell, as
thyself beholdest.]

32:25 And thou saidest to me, Lord God,
Buy thou a field for silver, and give thou
witnesses (and take thou witnesses),
when the city is given in(to) the hands
of Chaldees. [And thou saidest to me, Lord
God, Buy thou the field with silver, and take
witnesses, when the chief city is given in(to)
the hand of Chaldees.]

32:26 And the word of the Lord was
made to Jeremy, and said [saying],

32:27 Lo! I *am* the Lord God of all flesh.
Whether any word shall be hard to me?
(Whether any thing shall be too hard
for me?)

32:28 Therefore the Lord saith these
things, Lo! I shall betake this city into
the hands of Chaldees, and into the

32:24 Behold the mounts, they are come
unto the city to take it; and the city is
given into the hand of the Chaldeans,
that fight against it, because of the
sword, and of the famine, and of the
pestilence: and what thou hast spoken is
come to pass; and, behold, thou seest it.

32:25 And thou hast said unto me, O
Lord GOD, Buy thee the field for
money, and take witnesses; for the city
is given into the hand of the Chaldeans.

32:26 Then came the word of the LORD
unto Jeremiah, saying,

32:27 Behold, I am the LORD, the God
of all flesh: is there any thing too hard
for me?

32:28 Therefore thus saith the LORD;
Behold, I will give this city into the
hand of the Chaldeans, and into the

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hand of (Nebuchadnezzar,) the king of Babylon, and he shall take it. [Therefore these things saith the Lord, Lo! I shall take this city into the hands of Chaldees, and in(to) the hand of the king of Babylon, and they shall take it.]

32:29 And Chaldees shall come, and fight against this city, and they shall burn it with fire, and they shall burn it, and [the] houses, in whose roofs they sacrificed to Baal, and offered moist sacrifices to alien gods, to stir me to wrath. (And the Chaldeans shall come, and fight against this city, and they shall burn it with fire, and they shall burn it, and the houses, upon whose roofs they sacrificed to Baal, and offered sacrifices of wine to alien gods, to stir me to wrath.) [And come shall Chaldees (And the Chaldees shall come), fighting against this city, and they shall tend it up with fire, and burn it, and (all) the houses, in whose roofs they sacrificed to Baal, and offered to alien gods sacrifices of liquors (and offered sacrifices of liquor to alien gods), to stir me (to wrath).]

32:30 For why the sons of Israel, and the sons of Judah, did evil continually (continually did evil), from their young waxing age, before mine eyes; the sons of Israel, which till to now (hath) wrathed me by the work of their hands, saith the Lord. [Were forsooth the sons of Israel, and the sons of Judah, continually doing evil in mine eyes, from their waxing youth; the sons of Israel unto now sharpened out me in the works of their hands, saith the Lord. (Forsooth the sons of Israel, and the sons of Judah, were continually doing evil in mine eyes, from their waxing youth; into now the

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hand of Nebuchadrezzar king of Babylon, and he shall take it:

32:29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

32:30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

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sons of Israel made me sharp by the works of their hands, saith the Lord.)}]

32:31 For why this city is made to me in my strong vengeance and indignation (For why this city is made to me as stirring my strong vengeance and indignation), from the day in which they builded it, unto this day, in which it shall be taken away from my sight; [For in strong vengeance and in mine indignation made is to me this city (For this city is made to me as stirring my strong vengeance and indignation), from the day that they built it up, unto this day, that it shall be done away from my sight;]

32:32 for the malice of the sons of Israel, and of the sons of Judah, which they did, stirring me to wrathfulness, they, and the kings of them, the princes of them, and the priests, and (the) prophets of them, (and) the men of Judah, and the dwellers of Jerusalem. [for the malice of the sons of Israel, and of the sons of Judah, that they did, to wrath me stirring (stirring me to wrath), they, and their kings, their princes, and priests, and their prophets, (and) men of Judah, and dwellers of Jerusalem.]

32:33 And they turned to me the backs, and not the faces, when I taught, and informed them early (And they turned their backs to me, and not their faces, when early I taught them, and informed them); and they would not hear, that they should take teaching. [And they turned to me (their) backs, and not faces, when I should teach them (in) the morrowtide, and learn (them); and they would not hear, that they should take discipline.]

32:31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32:32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

32:33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

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32:34 And they setted their idols in the house, in which my name is called to help (in which my name is called upon for help,/which is called by my name), that they should defoul it. [And they setted their maumets in the house, in which is inwardly called my name, that they defoul it.]

32:34 But they set their abominations in the house, which is called by my name, to defile it.

32:35 And they builded (the) high things to Baal, that be in the valley of the sons of Hinnom, that they should hallow their sons and their daughters to Molech (And they builded the high places to Baal, that be in the valley of the sons of Hinnom, that they should cause their sons and their daughters to pass through the fire unto Molech), which thing I commanded not to them, neither it ascended into mine heart, that they should do this abomination, and (so) bring Judah [down] into sin. [And they built up high things of Baal, that be in the valley of the son of Hinnom, that they sacrifice their sons and their daughters to Molech, that thing I commanded not to them, nor (it) went up into mine heart, that they should do this abomination, and into sin bring down Judah (and so bring Judah down into sin).]

32:35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

32:36 And now for these things, the Lord God of Israel saith these things to this city, of which ye say, that it shall be betaken into the hands of the king of Babylon, in sword, and in hunger, and in pestilence (by sword, and by hunger, and by pestilence), [And now for these things, saith the Lord God of Israel to this city, of which ye say, that it be taken into the hands of the king of Babylon, in sword, and in hunger, and in pestilence,]

32:36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

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32:37 Lo! I shall gather them from all lands, to which I casted them out in my strong vengeance, and in my wrath, and in great indignation; and I shall bring them again to this place, and I shall make them to dwell trustily. [Lo! I shall gather them from all lands, to which I cast them out in my strong vengeance, and in my wrath, and in my great indignation; and I shall bring them again to this place, and to dwell them I shall make trustily (and I shall make them to dwell trustily).]

32:38 And they shall be into a people to me, and I shall be into God to them. [And they shall be to me into (a) people, and I shall be to them into God.]

32:39 And I shall give to them one heart, and one soul, that they dread me in all days, and that it be well to them, and to their sons after them. [And I shall give to them one heart, and one soul, that they dread me all days, and well be to them (and that it be well to them), and to their sons after them.]

32:40 And I shall smite to them a covenant everlasting, and I shall not cease to do well to them (And I shall smite an everlasting covenant with them, and I shall not cease to do good for them), and I shall give my dread in(to) the heart of them, that they go not away from me. [And I shall smite with them (a) covenant ever (en)during, and I shall not cease to well do to them, and my dread I shall give in their heart, that they go not away from me. (And I shall smite an ever enduring covenant with them, and I shall not cease to do good for them, and I shall give my dread in their heart, that they go not away from me.)]

32:37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

32:38 And they shall be my people, and I will be their God:

32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

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32:41 And I shall be glad on them, when I shall do well to them; and I shall plant them in this land in truth, in all mine heart, and in all my soul. (And I shall be glad on them, when I shall do good for them; and truthfully, with all mine heart and with all my soul, I shall plant them in this land.)

32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

32:42 For the Lord saith these things, As I brought on this people all this great evil, so I shall bring on them all the good, which I shall speak to them (which I have promised to them). [For these things saith the Lord, As I have brought into this people all this great evil, so I shall bring to upon them all the good, that I shall speak to them.]

32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

32:43 And fields shall be wiewed in this land, of which ye say, that it is desert, for no man and beast is left; and it is given into the hands of Chaldees. (And fields shall be wiewed in this land, of which ye say, It is a desert, for no man or beast is left; and it is given into the hands of the Chaldeans.)

32:43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

32:44 Fields shall be bought for money, and (it) shall be written (up) in a book, and a seal shall be (im)printed; and witnesses shall be given, in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, and in the cities in [the] hilly places, and in the cities in [the] field places, and in the cities that be at the south; for I shall turn (again) the captivity of them, saith the Lord (for I shall turn again the fortunes of them, saith the Lord). [Fields with money shall be bought, and written in (a) book, and printed-in shall be the seal; and

32:44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

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witnesses shall be taken to, in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, and in the mountainous cities, and in the field cities, and in the cities that at the south be; for I shall turn (again) the captivity of them, saith the Lord. (Fields shall be bought with money, and it shall be written up in a book, and the seal shall be imprinted; and witnesses shall be taken to, in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, and in the cities in the mountains, and in the field cities, and in the cities that be at the south; for I shall bring back the captives of them, saith the Lord.)}

Chapter 33

33:1 And the word of the Lord was made to Jeremy, in the second time, when he was enclosed yet in the porch of the prison, and said, (And the word of the Lord was made to Jeremy, the second time, when he was yet enclosed in the foreyard of the prison, and said,) [And done is the word of the Lord to Jeremy, the second time, when yet he was (en)closed in the porch of the prison, saying, (And the word of the Lord was made to Jeremy, the second time, when he was yet enclosed in the porch of the prison, saying,)]

33:2 The Lord saith these things, The Lord *is* name of him that shall do (it), and form (it), and make ready that thing; [These things saith the Lord, that is to make and to form it, and to prepare (it), (the) Lord the name of him;]

33:3 Cry thou to me, and I shall hear thee, and I shall tell to thee great things, and steadfast, which thou

Chapter 33

33:1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

33:2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

33:3 Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.

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knowest not. (Cry thou to me, and I shall hear thee, and I shall tell thee great and steadfast things, which thou knowest not.) [Cry to me, and I shall full out hear thee, and I shall tell to thee great things, and (stead)fast, that thou knowest not. (Cry to me, and I shall full out hear thee, and I shall tell to thee great and steadfast things, that thou knowest not.)]

33:4 For the Lord God of Israel saith these things to the houses of this city, and to the houses of the king of Judah, that be destroyed, and to the strong holds, and to the sword of men (For the Lord God of Israel saith these things about the houses of this city, and about the houses of the king of Judah, that be destroyed, and about the strong holds, and about the sword of men) [For these things saith the Lord God of Israel to the houses of this city, and to the houses of the king of Judah, that be destroyed, and to the strong holds, and to the sword of men]

33:5 coming to fight with [the] Chaldees, and to fill those *houses* with [the] carrions of men, which I smote in my strong vengeance, and in mine indignation; and I hid my face from this city, for all the malice of them. [coming, that they fight with the Chaldees, and full-fill them with the carrions of men, the which I smote in my strong vengeance, and in mine indignation; and I hid my face from this city, for all the malice of them.]

33:6 Lo! I shall close together to them a wound (Lo! I shall altogether close up their wound), and (give them) health, and I shall make them whole, and I shall show to them the beseeching of

33:4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

33:5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

33:6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

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peace and of truth; [Lo! I shall close again to them the wound, and (give them) health, and heal them; and I shall open to them the low praying of peace, and of truth;]

33:7 and I shall convert the conversion of Judah, and I shall convert the conversion of Jerusalem, and I shall build them [up], as at the beginning. (and I shall turn again the fortunes of Judah, and I shall turn again the fortunes of Jerusalem, and I shall build them up again, as at the beginning.) [and turn (again) the turning of Judah, and turn (again) the turning of Jerusalem, and I shall build up them, as from the beginning. (and turn again the captives of Judah, and turn again the captives of Jerusalem, and I shall build them up again, as from the beginning.)]

33:8 And I shall cleanse them from all their wickedness, in which they sinned to me, and I shall be merciful to all the wickednesses of them, in which they trespassed to me, and forsook me. (And I shall cleanse them from all their wickedness, in which they sinned against me, and I shall be merciful to all the wickednesses of them, in which they trespassed against me, and forsook me.) [And I shall cleanse out them from their wickedness, in which they sinned to me, and merciful I shall be to all the wickednesses of them, in which they trespassed to me, and despised me. (And I shall cleanse them out from their wickedness, in which they sinned against me, and I shall be merciful to all the wickednesses of them, in which they trespassed against me, and despised me.)]

33:9 And they shall be to me into a name, and into joy, and into praising,

33:7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

33:9 And it shall be to me a name of joy, a praise and an honour before all

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and into full out joying to all folks of (the) earth, that heard (of) all the goods which I shall do to them; and they shall dread, and shall be troubled in all (the) goods, and in all the peace, which I shall do to them. (And they shall be to me for a name, and for joy, and for praising, and for full out joying before all folks of the earth, that heard of all the good things which I shall do for them; and they shall dread, and shall be troubled for all the good things, and for all the peace, which I shall do for them.) [And it shall be to me into name, and into joy, and into praising, and into full out joying, to all Gentiles of earth, that heard all (the) goods that I am to do to them; and they shall inwardly dread, and be disturbed in all (the) goods, and in all (the) peace, that I shall do to them.]

33:10 The Lord saith these things, Yet (again) in this place, which ye say to be forsaken, for no man is (for there is no man), neither beast, (even) in the cities of Judah, and in the gates of Jerusalem, that be desolate, without man, and without dweller, and without beast, [These things saith the Lord, Yet (again) shall be heard in this place, whom ye say to be desert (which ye say to be desert), for-thy that there is not a man, nor beast, in the cities of Judah, and withoutforth Jerusalem, that be desolate, without man, and without dweller, and without beast,]

33:11 the voice of joy shall be heard, and the voice of gladness, the voice of (the) spouse, and the voice of (the) spouses, the voice of men, saying, Acknowledge ye to the Lord of hosts, for the Lord *is* good, for his mercy *is* without end, and

the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

33:10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

33:11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them

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of men bearing vows into the house of the Lord; for I shall bring again the conversion of the land, as at the beginning, saith the Lord. (the voice of joy shall be heard, and the voice of gladness, the voice of the spouse, and the voice of the spouses, the voice of men, saying, Acknowledge ye to the Lord of hosts, for the Lord *is* good, for his mercy *is* without end, as men bear vows into the house of the Lord; for I shall bring again the fortunes of the land, as at the beginning, saith the Lord.) [voice of joy, and voice of gladness, voice of man spouse, and voice of woman spouses, voice of men, saying, Acknowledgeth to the Lord of hosts, for good *is* the Lord, for without end his mercy, and of men bearing vows into the house of the Lord; forsooth I shall bring again the turning of the land, as at the beginning, saith the Lord. (the voice of joy, and the voice of gladness, the voice of the man spouse, and the voice of the woman spouses, the voice of men, saying, Acknowledgeth to the Lord of hosts, for the Lord *is* good, for his mercy *is* without end, as men bear vows into the house of the Lord; forsooth I shall bring back the captives of the land, as at the beginning, saith the Lord.)]

33:12 The Lord of hosts saith these things, Yet in this forsaken place, without man, and without beast, and in all (the) cities thereof, shall be a dwelling place of shepherds, (and) of flocks lying (down). (The Lord of hosts saith these things, Yet in this forsaken place, without man, and without beast, and in all the cities thereof, shall be a dwelling place for shepherds, and for flocks to lie down in.) [These things saith the Lord of hosts, Yet (there) shall be in this

that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

33:12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

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desert place, without man, and without beast, and in all his cities, a dwelling place of shepherds, (and) of lying flocks. (These things saith the Lord of hosts, Yet there shall be in this desert place, without man, and without beast, and in all his cities, a dwelling place for shepherds, and for flocks to lie down in.)]

33:13 And in the cities in [the] hilly places, and in the cities in [the] field places, and in the cities that be at the south, and in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, yet flocks shall pass, at the hand of the numberer, saith the Lord (flocks shall pass once again under the hand of the numberer, saith the Lord). [And in the mountainous cities,/And in the mountains' cities, and in the field cities, and in the cities that at the south be, and in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, yet shall pass flocks, at the hand of the numberer, saith the Lord. (And in the cities in the mountains, and in the field cities, and in the cities that be at the south, and in the land of Benjamin, and in the compass of Jerusalem, and in the cities of Judah, flocks shall pass once again under the hand of the numberer, saith the Lord.)]

33:14 Lo! days come, saith the Lord, and I shall raise (up) the good word, which I spake to the house of Israel, and to the house of Judah. [Lo! days come, saith the Lord, and I shall rear a good word, that I spake to the house of Israel, and to the house of Judah.]

33:15 In those days, and in that time, I shall make the seed of rightfulness to burgeon (un)to David, and he shall make doom and rightfulness in [the]

33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

33:14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in

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earth. [In those days, and in that time, to burgeon I shall make (to) David a burgeoning of rightwiseness (In those days, I shall make a burgeoning of rightwiseness to burgeon unto David); and he shall do doom and rightwiseness in the land.]

33:16 In those days Judah shall be saved, and Israel shall dwell trustily; and this is the name which they shall call him, Our rightful Lord. [In those days shall be saved Judah (In those days Judah shall be saved), and Israel shall dwell trustily; and this is the name that they shall call him, The Lord our rightwise(ness).]

33:17 For the Lord saith these things, A man of David shall not perish, that shall sit on the throne of the house of Israel; (For the Lord saith these things, There shall always be a man of David that shall sit upon the throne of the house of Israel;) [For these things saith the Lord, Die shall not of David a man, that (shall) sit upon the throne of the house of Israel; (For these things saith the Lord, There shall always be a man of David, that shall sit upon the throne of the house of Israel;)]

33:18 and of [the] priests and deacons, a man shall not perish from (before) my face, that shall offer burnt sacrifices, and burn sacrifices, and slay sacrifice(s), in all days. (and of the priests the Levites, there shall always be a man before my face that shall offer burnt sacrifices, and that shall burn sacrifices, and that shall slay sacrifices, in all days.) [and of the priests and Levites, shall not die a man from (before) my face, that offereth burnt sacrifices, and burn sacrifices, and slay victory sacrifice(s) all days. (and of the priests the Levites, there

the land.

33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

33:17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

33:18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

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shall always be a man before my face that offereth burnt sacrifices, and that shall burn sacrifices, and that shall slay victory sacrifices in all days.}]

33:19 And the word of the Lord was made to Jeremy, and said [saying],

33:20 The Lord saith these things, If my covenant with the day, and my covenant with the night, may be made void (could ever be made void), that the day and the night be not in his time; [These things saith the Lord, If void may be made my covenant with day, and my covenant with (the) night (If my covenant with the day, and my covenant with the night, could ever be made void), that there be not day and night in his time;]

33:21 and my covenant with David, my servant, may be voided, that of him be no son, that shall reign in his throne, and *no* deacons, and priests, my ministers; (only then could my covenant with David, my servant, be voided, that there be no son of him, that shall reign upon his throne, and *also my covenant* with the deacons, and priests, my ministers;) [and my covenant voided shall be able to be with David, my servant, that there be not of him a son, that reign in his throne, and (with the) Levites, and priests, my servants; (only then could my covenant with David, my servant, be able to be voided, that there be not a son of him, that reign upon his throne, and *also my covenant* with the Levites, and priests, my servants;)]

33:22 as the stars of (the) heaven(s) may not be numbered (as the host of heaven may not be numbered), and the gravel

33:19 And the word of the LORD came unto Jeremiah, saying,

33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of

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of the sea *may not* be meted, so I shall multiply the seed of David, my servant, and (the) deacons, my ministers. {as numbered out may not be the stars of heaven, and measured the gravel of the sea (as the stars of heaven may not be numbered out, nor the gravel of the sea measured), so I shall multiply the seed of David, my servant, and (the) Levites, my servants.}

David my servant, and the Levites that minister unto me.

33:23 And the word of the Lord was made to Jeremy, and said {saying},

33:23 Moreover the word of the LORD came to Jeremiah, saying,

33:24 Whether thou hast not seen, that (that) this people spake, saying, Two kindreds which the Lord chose, be cast away, and they despised my people, for it is no more a folk before them. {Whether thou hast not seen, that (that) this people spake, saying, Two kindreds that the Lord had chosen, be cast away, and my people they despised (and they despised my people), for-thy that there is no more a folk of kind before them.}

33:24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

33:25 The Lord saith these things, If I setted not my covenant betwixt day and night, and *if I setted not* laws to heaven and earth; {These things saith the Lord, If my covenant between day and night, and laws to heaven and earth I set not; (These things saith the Lord, If I set not my covenant with day and night, and the laws of heaven and earth;)}

33:25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

33:26 (then) soothly and I shall cast away the seed of Jacob, and of David, my servant, that I take not (any) of the seed of him (to be) princes of the seed of Abraham, of Isaac, and of Jacob; for I shall bring again the conversion of them, and I shall have mercy on them.

33:26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

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(then soothly I shall cast away the seed of Jacob, and of David, my servant, that I take not any of the seed of him to be princes over the seed of Abraham, of Isaac, and of Jacob; for I shall bring back the fortunes of them, and I shall have mercy on them.) {forsooth and the seed of Jacob, and of David, my servant, I shall throw afar, that I take not (any) of his seed (to be) princes, of the seed of Abraham, (of) Isaac, and of Jacob; I shall bring forsooth again the turning of them, and have mercy to them. (forsooth then I shall throw afar the seed of Jacob, and of David, my servant, that I take not any of his seed to be princes over the seed of Abraham, of Isaac, and of Jacob; forsooth I shall bring back the captives of them, and have mercy on them.)}

Chapter 34

34:1 The word that was made of the Lord to Jeremy (The word of the Lord that was made to Jeremy), when Nebuchadnezzar, king of Babylon, and all his host, and all the realms of [the] earth, that were under the power of his hand, and all (the) peoples fought against Jerusalem, and against all (the) cities thereof; and he said, [The word that is done to Jeremy of the Lord (The word of the Lord that was made to Jeremy), when Nebuchadnezzar, king of Babylon, and all his host, and all realms of the earth, that were under the power of the hand of him, and all peoples fought against Jerusalem, and against all his cities, saying,]

34:2 The Lord God of Israel saith these things, Go thou, and speak to Zedekiah, king of Judah; and thou shalt say to him, The Lord saith these things, Lo! I

Chapter 34

34:1 The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

34:2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into

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shall betake this city into the hand of the king of Babylon, and he shall burn it by fire. [These things saith the Lord God of Israel, Go, and speak to Zedekiah, king of Judah; and thou shalt say to him, These things saith the Lord, Lo! I shall take this city in(to) the hand of the king of Babylon, and he shall burn it up with fire.]

the hand of the king of Babylon, and he shall burn it with fire:

34:3 And thou shalt not escape from his hand, but thou shalt be taken by taking, and thou shalt be betaken into his hand; and thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt enter into Babylon. [And thou shalt not escape from his hand, but with taking thou shalt be taken, and into his hand thou shalt be taken; and thine eyes the eyes of the king of Babylon shall see, and his mouth with thy mouth shall speak, and Babylon thou shalt go in. (And thou shalt not escape from his hand, but thou shalt be taken with taking, and thou shalt be taken into his hand; and thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go into Babylon.)]

34:3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

34:4 Nevertheless Zedekiah, the king of Judah, hear thou the word of the Lord; the Lord saith these things to thee, Thou shalt not die by sword, [Neverthelater hear the word of the Lord, thou Zedekiah, king of Judah (Neverthelater thou Zedekiah, king of Judah, hear the word of the Lord); These things saith the Lord to thee, Thou shalt not die in sword,]

34:4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

34:5 but thou shalt die in peace; and by the burnings of thy fathers (and with the burnings of thy fathers), the former kings that were before thee, so they

34:5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and

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shall burn thee, and they shall bewail thee, (and say,) Woe! lord; for I spake a word, saith the Lord.

they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

34:6 And Jeremy, the prophet, spake to Zedekiah, king of Judah, all these words in Jerusalem.

34:6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

34:7 And the host of the king of Babylon fought against Jerusalem, and against all the cities of Judah, that were left; against Lachish, and against Azekah; for why these strong cities were left of the cities of Judah.

34:7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

34:8 The word that was made of the Lord to Jeremy (The word of the Lord that was made to Jeremy), after that king Zedekiah smote (a) bond of peace with all the people in Jerusalem, and preached, [The word that is done to Jeremy from the Lord (The word from the Lord that was made to Jeremy), after that king Zedekiah smote (a) peace covenant with all the people in Jerusalem, preaching,]

34:8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

34:9 that each man should deliver his servant, and each man his handmaid, an Hebrew man and an Hebrew woman, (set) free, and that they should not be lords of them, that is, in a Jew, and their brother. (that each man should let his servant, and each man his handmaid, an Hebrew man and an Hebrew woman, go free, and that they should not be lords of them, that is, of a Jew, their brother.) [that each should let go his thrall, and each his thrallwoman, (an) Hebrew man and Hebrew woman, free, and not lordship to them, that is, in Jew, and in his brother. (that each should let his thrall, and each his thrallwoman, an Hebrew man and

34:9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

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Hebrew woman, go free, and not lordship to them, that is, of a Jew, his brother.))]

34:10 Therefore all the princes and all the people heard, which made (the) covenant, that they should deliver each man his servant, and each man his handmaid, (set) free, and should no more be lords of them; therefore they heard, and delivered (them); (Therefore all the princes and all the people heard, which made the covenant, that they each man should let his servant, and each man his handmaid, go free, and should no more be lords of them; therefore they heard, and delivered them;) [Heard therefore all the princes and all the people, that went in covenant, that they should let go each his thrall, and each his thrallwoman, free, and no more they should lordship to them; heard then they and let go; (Therefore all the princes and all the people heard, that went in covenant, that they each should let his thrall, and each his thrallwoman, go free, and they should lordship no more to them; then they heard and let them go;)]

34:11 and they were turned afterward (but afterward they turned), and drew again their servants, and handmaids, which they had let go free, and they made *them* subject (again) into servants, and into servantesses. [and be turned thereafter, and drew again thralls, and their thrallesses, that they had let go free, and under-yoked (them again) into servants, and into womenservants.]

34:12 And the word of the Lord was made of the Lord to Jeremy, and said, (And the word of the Lord was made to Jeremy from the Lord, and said,) [And

34:10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

34:11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

34:12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

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done is the word of the Lord to Jeremy from the Lord, saying, (And the word of the Lord was made to Jeremy from the Lord, saying,)]

34:13 The Lord God of Israel saith these things, I smote a bond of peace with your fathers, in the day in which I led them out of the land of Egypt, out of the house of servage; and I said, [These things saith the Lord God of Israel, I smote (a) peace covenant with your fathers, in the day that I led them out from the land of Egypt, from the house of thralldom, saying,]

34:14 When seven years be [ful]filled, each man deliver his brother, an Hebrew man, which is sold to him, and he shall serve thee six years, and thou shalt deliver him from thee; and your fathers heard not me, neither bowed [in] their ear. (When seven years be fulfilled, each man let go free his brother, an Hebrew man, which was sold to him, and after that he hath served thee six years, thou shalt let him go free from thee; and your fathers heard me not, neither bowed in their ear.) [When shall be fulfilled seven years, let go each his Hebrew brother, that is sold to him, and he shall serve to him six years, and thou shalt let go him from thee free; and heard not your fathers me, nor bowed in their ear. (When seven years shall be fulfilled, each let his Hebrew brother go free, that was sold to him, for he shall serve to him six years, and then thou shalt let him go free from thee; and your fathers heard me not, nor bowed in their ear.)]

34:15 And ye be converted to day, and ye did that, that is rightful before mine eyes, that ye preached each man freedom to his friend, and ye made (a)

34:13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

34:14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

34:15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in

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covenant in my sight, in the house wherein my name is called to help on that *freedom*. (And ye be converted to day, and ye did that, that is rightful before mine eyes, that ye preached freedom each man to his friend, and ye made a covenant in my sight, in the house wherein my name is called on for help for that *freedom*./in the house which is called by my name.) [And ye be turned to day, and did that (that) is right in mine eyes, that ye should preach each (man) freedom to his friend, and went in (a) covenant in my sight, in the house in which is inwardly called my name upon it. (And ye be turned to day, and did that that is right in mine eyes, that ye should preach freedom each man to his friend, and went in a covenant in my sight, in the house in which my name is inwardly called upon it.)]

34:16 And ye turned again (But ye turned again), and defouled my name, and ye brought again each man his servant, and each man his handmaid, which ye (had) delivered, that they should be free, and of their own power; and ye made them subject (again), that they be servants and handmaids to you. [And ye turned again, and defouled my name, and ye have brought again each his thrall, and each his thralless, the which ye had let go, that they were free, and of their power; and ye have under-yoked them (again), that they be to you thralls and thrallesses.]

34:17 Therefore the Lord saith these things, Ye heard not me, that ye preached freedom, each man to his brother, and each man to his friend; lo! (now) I preach to you freedom, saith the Lord, and to sword, and to hunger, and

the house which is called by my name:

34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

34:17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword,

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to pestilence; and I shall give you into stirring to all realms of (the) earth. (Therefore the Lord saith these things, Ye have not heard me, that ye preached freedom, each man to his brother, and each man to his friend; lo! now I preach a freedom for you, saith the Lord, to the sword, and to hunger, and to pestilence; and I shall give you into stirring to all realms of the earth.) [Therefore these things saith the Lord, Ye have not heard me, that ye should preach freedom, each to his brother, and each to his friend; lo! (now) I preach to you freedom, saith the Lord, and to sword, and to hunger, and to pestilence I shall give you, into quavering/quaking to all realms of earth (lo! now I preach freedom for you, saith the Lord, to the sword, and to hunger, and to pestilence; and I shall give you into quavering/quaking to all the realms of the earth).]

34:18 And I shall give the men, that brake my bond of peace, and kept not the words of [the] bond of peace, to which they assented in my sight, and kept not the calf which they cutted into two parts; (And I shall give the men, that brake my bond of peace, and kept not the words of the bond of peace, to which they assented in my sight, to be like the calf which they cutted into two parts;) [And I shall give the men, that brake my peace covenant, and kept not the words of the peace covenant, to which they be assented in my sight, (to be like) a calf that they hewed into two parts; and passed between his divisions]

34:19 and (they be) the princes of Judah, and the princes of Jerusalem, and the honest servants (and the geldings), and

to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the

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(the) priests (that) went between the partings thereof, and all the people of the land, that went between the partings of the calf; [(that is,) the princes of Judah, and the princes of Jerusalem, and geldings, and priests, and all the people of the land, that passed between the divisions of the calf;]

land, which passed between the parts of the calf;

34:20 and I shall give them into the hand of their enemies, and into the hand of them that seek their life; and the dead carrion of them shall be into meat to the volatiles of the air, and to the beasts of (the) earth (and the dead carrion of them shall be meat for the volatiles of the air, and for the beasts of the earth). [and I shall give them into the hand of their enemies, and into the hand of men seeking their life; and shall be the death smiting of them into meat to the fowls of heaven, and to the beasts of (the) earth (and the dead carrion of them shall be meat for the fowls of heaven, and for the beasts of the earth).]

34:20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

34:21 And I shall give Zedekiah, the king of Judah, and his princes, into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the hosts of the king of Babylon, that went away from you. [And Zedekiah, king of Judah, and his princes, I shall give into the hand of their enemies, and into the hand of men seeking their life, and into the hand of the hosts of the king of Babylon, that went away from you.]

34:21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

34:22 Lo! I command, saith the Lord, and I shall bring them again into this city; and they shall fight against it, and shall take it, and shall burn it with fire;

34:22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will

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and I shall give the cities of Judah into wilderness, for there is no dweller (and I shall make the cities of Judah into a wilderness, where there is no dweller). [Lo! I command, saith the Lord, and I shall bring them again to this city; and they shall fight against it, and take it, and burn it up with fire; and the cities of Judah I shall give into wilderness, for-thy that there is not a dweller.]

Chapter 35

35:1 The word that was made of the Lord to Jeremy (The word of the Lord that was made to Jeremy), in the days of Jehoiakim, son of Josiah, king of Judah, and said, [The word that is done to Jeremy from the Lord (The word of the Lord that was made to Jeremy), in the days of Jehoiakim, son of Josiah, king of Judah, saying,]

35:2 Go thou to the house of Rechabites, and speak thou to them; and thou shalt bring them into the house of the Lord, into one chamber of [the] treasures, and thou shalt give to them to drink wine (and thou shalt give them wine to drink). [Go to the house of Rechabites, and speak to them; and thou shalt bring them into the house of the Lord, into one privy chamber of the treasures, and thou shalt give them to drink wine (and thou shalt give them wine to drink).]

35:3 And I took Jaazaniah, the son of Jeremy, son of Habaziniah, and his brethren, and all the sons of him, and all the house of Rechabites.

35:4 And I led them into the house of the Lord, to the chamber* of the sons of

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make the cities of Judah a desolation without an inhabitant.

Chapter 35

35:1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

35:2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

35:3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

35:4 And I brought them into the house of the LORD, into the chamber of

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Hanan, son of Igdaliah, the man of God; which *chamber** was beside the chamber* of [the] princes, above the chamber* of Maaseiah, son of Shallum, that was keeper of the vestiary (that was keeper of the door). [And I brought them into the house of the Lord, to the treasury house of the sons of Hanan, son of Igdaliah, man of God; that was beside the treasury house of the princes, upon the treasury of Maaseiah, son of Shallum, that was keeper of the vestiary.]

the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

35:5 And I setted before the sons of the house of Rechabites pecks, and great cups full of wine; and I said to them, Drink ye wine. [And I set before the sons of the house of Rechabites cups full of wine, and chalices; and I said to them, Drinketh wine.]

35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

35:6 And they answered, We shall not drink wine; for why Jonadab, our father, the son of Rechab, commanded to us, and said, Ye shall not drink wine, ye and your sons, till into without end; [The which answered, We shall not drink wine; for Jonadab, the son of Rechab, our father, commanded to us, saying, Ye shall not drink wine, ye and your sons, into evermore;]

35:6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

35:7 and ye shall not build an house, and ye shall not sow seed, and ye shall not plant vines, neither shall have (any), but ye shall dwell in tabernacles in all your days, that ye (may) live many days on the face of [the] earth, in which ye go in pilgrimage. [and house ye shall not build, and seed ye shall not sow, and vineyard ye shall not plant, nor have, but in tabernacles ye shall dwell all your days (but ye shall dwell in tabernacles all your days), that ye live many days upon the face of the land, in which ye

35:7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

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pilgrimage.]

35:8 Therefore we obeyed to the voice of Jonadab, our father, the son of Rechab, in all things which he commanded to us; so that we drank not wine in all our days, we, and our women, our sons, and (our) daughters; [We have obeished therefore to the voice of Jonadab (Therefore we have obeished to the voice of Jonadab), son of Rechab, our father, in all things that he commanded to us; so that we drank not wine (in) all our days, we, and our wives, (our) sons, and our daughters;]

35:9 and we builded not houses to dwell (in), and we had not a vinery, and a field, and seed; {and we built not up houses to dwell (in), and vineyards, and field, and seed we had not;}

35:10 but we dwelled in tabernacles, and were obeying, and did by all things, which Jonadab, our father, commanded to us. [but we dwelled in tabernacles and obeisant we were, after all things that commanded to us Jonadab, our father. (but we dwelled in tabernacles and we were obeisant, after all things that Jonadab, our father, commanded to us.)]

35:11 But when Nebuchadnezzar, king of Babylon, had ascended to this land, we said, Come ye, and enter we into Jerusalem, from the face of the host of Chaldees, and from the face of the host of Syria; and we dwelled in Jerusalem. [When forsooth should go up Nebuchadnezzar, king of Babylon, to our land (Forsooth when Nebuchadnezzar, king of Babylon, should go up to our land), we said, Cometh, and go we into Jerusalem, from the

35:8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

35:9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

35:10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

35:11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

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face of the host of Chaldees, and from the face of the host of Syria; and we dwelt in Jerusalem.}]

35:12 And the word of the Lord was made to Jeremy, and said [saying],

35:13 The Lord of hosts, God of Israel, saith these things, Go thou, and say to the men of Judah, and to the dwellers of Jerusalem, Whether ye shall not take teaching, that ye obey to my words, saith the Lord? [These things saith the Lord of hosts, God of Israel, Go, and say to the men of Judah, and to the dwellers of Jerusalem, Whether ye shall not take discipline, that ye obeish to my words, saith the Lord?]

35:14 The words of Jonadab, son of Rechab, had the mastery, which he commanded to his sons, that they should not drink wine; and they drink not, unto this day; for they obeyed to the commandment of their father; but I spake to you, and I rose (up) full early, and spake, and ye obeyed not to me. [Had the mastery the words of Jonadab, the son of Rechab (The words of Jonadab, the son of Rechab, had the mastery), which he commanded to his sons, that they should not drink wine; and they drank not, unto this day; for they obeished to the behest of their father; lo! forsooth I spake to you, from early rising (rising early), and speaking, and ye obeished not to me.]

35:15 And I sent to you all my servants (the) prophets, and I rose (up) full early, and I sent, and said, Be ye turned again*, each man from his worst way, and make ye good your studies, and do not ye follow alien gods, neither worship

35:12 Then came the word of the LORD unto Jeremiah, saying,

35:13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

35:14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

35:15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall

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ye them, and ye shall dwell in the land, which I gave to you, and to your fathers; and ye bowed not [in] your ear, neither heard me. [And I sent to you all my servants, prophets, rising early, and sending, and saying, Be ye converted, each man from his worst way, and good maketh your studies (and maketh good your studies), and doeth not follow alien gods, nor praise them, and ye shall dwell in the land, that I gave to you, and to your fathers; and ye bowed not in your ear, nor heard me.]

35:16 Therefore the sons of Jonadab, son of Rechab, made steadfast the commandment of their father, which he commanded to them; but this people obeyed not to me.

35:17 Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall bring on Judah, and on all the dwellers of Jerusalem, all the torment which I spake against them; for I spake to them, and they heard not; I called them, and they answered not to me. [Therefore these things saith the Lord of hosts, God of Israel, Lo! I shall bring upon Judah, and upon all the dwellers of Jerusalem, all the tormenting that I spake against them; (for I spake to them), and they heard not; I called them, and they answered not to me.]

35:18 Forsooth Jeremy said to the house of Rechabites, The Lord of hosts, God of Israel, saith these things, For that that ye obeyed to the commandment of Jonadab your father, and kept all his commandments, and did all things, which he commanded to you; [To the house forsooth of Rechabites said Jeremy (Forsooth Jeremy said to the house of

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dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

35:16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

35:17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

35:18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

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Rechabites), These things saith the Lord of hosts, God of Israel, For-thy that ye obeished to the behest of Jonadab your father, and kept all his behests, and did all things, that he commanded to you;]

35:19 therefore the Lord of hosts, God of Israel, saith these things, A man of the generation of Jonadab, son of Rechab, shall not fail standing in my sight in all days (shall not fail to stand before me in all days). [therefore these things saith the Lord of hosts, God of Israel, There shall not fail a man of the stock of Jonadab, son of Rechab, standing in my sight all days.]

Chapter 36

36:1 And it was done, in the fourth year of Jehoiakim, son of Josiah, king of Judah, this word was made of the Lord to Jeremy, and said (this word of the Lord was made to Jeremy, and said), [And done it is, in the fourth year of Jehoiakim, son of Josiah, king of Judah, done is this word to Jeremy from the Lord, saying, (And it was done, in the fourth year of Jehoiakim, son of Josiah, king of Judah, this word from the Lord was made to Jeremy, saying,)]

36:2 Take thou the volume of a book, and thou shalt write therein all the words, which I spake to thee against Israel and Judah, and against all folks, from the day in which I spake to thee, from the days of Josiah unto this day. [Take the volume of the book, and thou shalt write in it all the words, that I spake to thee against Israel and Judah, and against all Gentiles, from the day that I spake to thee, from the days of Josiah unto this day.]

35:19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

Chapter 36

36:1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

36:2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

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36:3 If peradventure when the house of Judah heareth all the evils which I think to do to them, each man turn again from his worst way, and I shall be merciful to the wickedness and (the) sin of them.

36:4 Therefore Jeremy called Baruch, the son of Neriah; and Baruch wrote of the mouth of Jeremy in the volume of a book all the words of the Lord, which he spake to him. (Therefore Jeremy called Baruch, the son of Neriah; and Baruch wrote from the mouth of Jeremy all the words of the Lord, which he spake to him, in the volume of a book.) [Called therefore Jeremy Baruch, the son of Neriah (Therefore Jeremy called Baruch, the son of Neriah); and Baruch wrote of the mouth of Jeremy all the words of the Lord, that he spake to him, in the volume of the book.]

36:5 And Jeremy commanded to Baruch, and said, I am enclosed, and I may not enter into the house of the Lord. [And Jeremy commanded to Baruch, saying, I am (en)closed, and may not go into the house of the Lord.]

36:6 Therefore enter thou, and read of the book, in which thou hast written of my mouth the words of the Lord, in (the) hearing of the people, in the house of the Lord, in the day of fasting; furthermore and in (the) hearing of all Judah, that come from their cities, thou shalt read to them; (Therefore enter thou, and read of the book, in which thou hast written from my mouth the words of the Lord, in the hearing of the people, in the house of the Lord, in the day of fasting; and furthermore in the

36:3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

36:4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

36:5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

36:6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

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hearing of all Judah, that come from their cities, thou shalt read to them;) [Go in therefore thou (Therefore go thou in), and read of the volume, in which thou hast written of my mouth the words of the Lord, (in the) hearing (of) the people, in the house of the Lord, in the day of fasting; furthermore and hearing all Judah (and furthermore in the hearing of all Judah), that come from their cities, thou shalt read to them;]

36:7 if peradventure the prayer of them fall in the sight of the Lord, and each man turn again from his worst way; for why the strong vengeance and indignation is great, which the Lord spake against this people. [if peradventure fall the orison of them in the sight of the Lord, and be turned each from his worst way (and each be turned from his worst way); for great is the strong vengeance, and indignation, that the Lord spake against this people.]

36:8 And Baruch, the son of Neriah, did after all things, which Jeremy, the prophet, commanded to him; and he read of the book the words of the Lord, in the house of the Lord. [And Baruch, the son of Neriah, did after all things, that had commanded to him Jeremy, the prophet (And Baruch, the son of Neriah, did after all things, that Jeremy, the prophet, had commanded to him); reading of the volume the words of the Lord, in the house of the Lord.]

36:9 Forsooth it was done, in the fifth year of Jehoiakim, son of Josiah, king of Judah, in the ninth month, they preached fasting in the sight of the Lord, to all the people in Jerusalem, and to all the multitude, that came together from the cities of Judah into Jerusalem.

36:7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

36:8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

36:9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

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36:10 And Baruch read of the volume the words of Jeremy, in the house of the Lord, in the chamber* of Gemariah, the son of Shaphan, (the) scribe, in the higher porch (in the higher foreyard), in the entering of the new gate of the house of the Lord, in (the) audience of all the people. [And Baruch read of the volume the words of Jeremy, in the house of the Lord, in the treasury place of Gemariah, son of Shaphan, scribe, in the over vestiary, in the entry of the new gate of the house of the Lord, hearing all the people (all the people hearing).]

36:11 And when Michaiah, the son of Gemariah, son of Shaphan, had heard all the words of the Lord, (out) of the book,

36:12 he went down into the house of the king, to the chamber* of the scribe. And lo! all the princes sat there, Elishama, the scribe, and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and all [the] princes.

36:13 And Michaiah told to them all the words, which he (had) heard Baruch reading (out) of the book, in the ears of the people. [And told to them Michaiah all the words (And Michaiah told to them all the words), that he heard Baruch reading of the volume, in the ears of the people.]

36:14 Therefore all the princes sent to Baruch Jehudi, the son of Nethaniah, son of Shelemiah, son of Cushi, and said (Therefore all the princes sent Jehudi, the son of Nethaniah, son of Shelemiah,

36:10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.

36:11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

36:12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

36:13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

36:14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of

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son of Cushy, to Baruch, who said), Take in thine hand the book, of which thou readest in (the) audience of the people, and come thou. Therefore Baruch, the son of Neriah, took the book in his hand, and came to them. [And so all the princes sent to Baruch Jehudi, son of Nethaniah, son of Shelemiah, son of Cushy, saying, The volume, of which thou readest, (in the) hearing (of) the people, take in thine hand, and come. Took then Baruch, the son of Neriah, the volume in his hand, and came to them. (And so all the princes sent Jehudi, son of Nethaniah, son of Shelemiah, son of Cushy, to Baruch, saying, Take in thine hand the volume, of which thou readest in the hearing of the people, and come. Then Baruch, the son of Neriah, took the volume in his hand, and came to them).]

36:15 And they said to him, Sit thou, and read these things in our ears; and Baruch read (it) in the ears of them. [And they said to him, Sit, and read these things in our ears; and Baruch read (it) in the ears of them.]

36:16 Therefore when they had heard all the words, they wondered each man to his neighbour, and they said to Baruch, Ought^{*} we to tell to the king all these words? [Then when they had heard all the words, they astonished each to his neighbour, and said to Baruch, Owe we to tell to the king all these words?]

36:17 And they asked him, and said, Show thou to us, how thou hast written all these words of his mouth. [And they asked him, saying, Show to us, how thou hast written all these words of his mouth.]

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the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

36:15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

36:16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

36:17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

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36:18 Forsooth Baruch said to them, Of his mouth he spake, as (if) reading to me, all these words; and I wrote (them) in a book with ink. (Forsooth Baruch said to them, He spake with his mouth all these words, as if reading to me; and I wrote them with ink in a book.)

36:18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

36:19 And all the princes said to Baruch, Go, be thou hid, thou and Jeremy; and no man know where ye be. [And all the princes said to Baruch, Go, and be hid, thou and Jeremy; and no man know where ye be.]

36:19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

36:20 And they entered to the king, into the hall; forsooth they betook the book to be kept into the chamber* of Elishama, the scribe (forsooth they put the book into the chamber of Elishama, the scribe, to be kept there). And they told all the words, in (the) audience of the king. [And they went in to the king, into the porch; but the volume they laid up into the treasury house of Elishama, scribe (but they laid up the volume in the chamber of Elishama, the scribe). And they told, (in the) hearing (of) the king, all the words.]

36:20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

36:21 Therefore the king sent Jehudi, that he should take the book (that he should get the book). Which took the book from the chamber* of Elishama, the scribe, and read (it) in (the) audience of the king, and (in the audience) of all the princes that stood about the king. [And so the king sent to Jehudi, that he should take the volume. The which taking it from the treasury place of Elishama, read (it), (in the) hearing (of) the king, and (of) all the princes, that stood about the king.]

36:21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

36:22 Forsooth the king sat in the winter

36:22 Now the king sat in the

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house, in the ninth month; and a pan full of coals was set before him. [The king forsooth sat in the winter house, in the ninth month; and put was the hearth, *or chimney*, before him, full of coals. (Forsooth the king sat in the winter house, in the ninth month; and the hearth, *or chimney*, was put before him, full of coals.)]

36:23 And when Jehudi had read three pages, either four, he cutted it with the knife of a scribe, and casted into the fire (and cast it into the fire), that was in the pan, till all the book was wasted by the fire, that was in the pan. [And when Jehudi had read three little pages, or four, he cut it with a scraping knife of the scribe, and threw it into the fire, that was upon the hearth, to the time that were wasted all the volume with (the) fire, that was upon the hearth (to the time that all the volume was wasted with the fire, that was upon the hearth).]

36:24 And the king, and all his servants, that heard all these words, dreaded not, neither rent their clothes. [And they dreaded not, nor cut their clothes, the king and all his servants, that heard all these words. (And they dreaded not, nor cut their clothes, neither the king, nor any of his servants, that heard all these words.)]

36:25 Nevertheless Elnathan, and Delaiah, and Gemariah against-said [to] the king, that he should not burn the book; and he heard not them (but he heard them not).

36:26 And the king commanded to Jerahmeel, son of Hammelech, and to Seraiah, son of Azriel, and to Shelemiah,

winterhouse in the ninth month: and there was a fire on the hearth burning before him.

36:23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

36:24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

36:25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

36:26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah

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son of Abdeel, that they should take Baruch, the writer, and Jeremy, the prophet; forsooth the Lord hid them. [And the king commanded to Jerahmeel, son of Hammelech, and to Seraiah, son of Azriel, and to Shelemiah, son of Abdeel, that they should take Baruch, scribe, and Jeremy, the prophet; forsooth the Lord hid them.]

the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

36:27 And the word of the Lord was made to Jeremy, the prophet, after that the king had burnt the book, and [the] words, which Baruch had written (out) of Jeremy's mouth (and the words which Baruch had written from Jeremy's mouth); and he said, [And done is the word of the Lord to Jeremy, the prophet, after that the king had burnt the volume and the words, that Baruch had written of the mouth of Jeremy, saying, (And the word of the Lord was made to Jeremy, the prophet, after that the king had burnt the volume, and the words that Baruch had written out of the mouth of Jeremy, saying,)]

36:27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

36:28 Again take thou another book (Take thou again another book), and write therein all the former words, that were in the first book, which Jehoiakim, the king of Judah, burnt. [Again take another volume, and write in it all the rather words, that were in the first volume, the which burned Jehoiakim, king of Judah. (Take again another volume, and write in it all the rather words, that were in the first volume, the which Jehoiakim, king of Judah, burned.)]

36:28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

36:29 And thou shalt say to Jehoiakim, king of Judah, The Lord saith these things, Thou burntest that book, and saidest, What hast thou written therein, telling (saying), The king of Babylon

36:29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come

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shall come hasting, and shall destroy this land, and shall make man and beast to cease thereof? [And to Jehoiakim, king of Judah, thou shalt say, These things saith the Lord, Thou hast burned this volume, saying, Why hast thou written in it, telling, Hastily shall come the king of Babylon, and waste this land, and to cease shall make of it man and beast? (And to Jehoiakim, king of Judah, thou shalt say, These things saith the Lord, Thou hast burned this volume, saying, Why hast thou written in it, saying, The king of Babylon shall come hastily, and waste this land, and shall make to cease of it man and beast?)]

36:30 Therefore the Lord saith these things against Jehoiakim, king of Judah, None there shall be of him, that shall sit on the seat of David (Therefore the Lord saith these things against Jehoiakim, king of Judah, There shall not be any of his kin that shall sit upon the seat of David); and his carrion shall be cast forth to the heat by [the] day, and to the frost by [the] night. [Therefore these things saith the Lord against Jehoiakim, king of Judah, There shall not be (any) of him, that (shall) sit upon the see of David; and his carrion shall be cast forth at the heat by the day, and at the frost by the night.]

36:31 And I shall visit against him, and against his seed, and against his servants, (for) their wickednesses. And I shall bring on them, and on the dwellers of Jerusalem, and on the men of Judah, all the evil which I spake to them, and they heard not (And I shall bring upon them, and upon the dwellers of Jerusalem, and upon the men of Judah, all the evil which I spake against them, but they heard not). [And I shall visit

and destroy this land, and shall cause to cease from thence man and beast?

36:30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

36:31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

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against him, and against his seed, and against his servants, (for) their wickednesses. And I shall bring upon them, and upon the dwellers of Jerusalem, and upon the men of Judah, all the evil that I spake to them, and they heard not.}]

36:32 Forsooth Jeremy took another book, and gave it to Baruch, the writer, the son of Neriah, which wrote therein (out) of Jeremy's mouth all the words of the book (which wrote therein from Jeremy's mouth all the words of the book), which *book* Jehoiakim, king of Judah, had burnt by fire; and furthermore many more words were added (to it) than were (there) before. [Jeremy forsooth took another volume, and gave it to Baruch, son of Neriah, scribe, that wrote in it of the mouth of Jeremy all the words of the book, which Jehoiakim, king of Judah, had burnt with fire; and furthermore added be words many more than before were. (Forsooth Jeremy took another volume, and gave it to Baruch, the scribe, the son of Neriah, that wrote in it out of the mouth of Jeremy all the words of the book, which Jehoiakim, king of Judah, had burnt with fire; and furthermore be added many more words to it than were there before.)]

36:32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Chapter 37

37:1 And king Zedekiah, the son of Josiah, reigned for Jeconiah*, the son of Jehoiakim, whom Nebuchadnezzar, king of Babylon, made king in the land of Judah.

* Also known as Coniah and Jehoiachin.

37:2 And he, and his servants, and his

Chapter 37

37:1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

37:2 But neither he, nor his servants,

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people obeyed not to the words of the Lord, which he spake in the hand of Jeremy, the prophet. [And obeished not he, and his servants, and his people of the land, to the words of the Lord, that he spake in the hand of Jeremy, the prophet. (And he, and his servants, and his people of the land, obeished not to the words of the Lord, that he spake in the hand of Jeremy, the prophet.)]

37:3 And king Zedekiah sent Jehucal, the son of Shelemiah, and Zephaniah, the priest, the son of Maaseiah, to Jeremy, the prophet, and said, Pray thou for us (to) our Lord God. [And king Zedekiah sent Jehucal, the son of Shelemiah, and Zephaniah, son of Maaseiah, priest, to Jeremy, the prophet, saying, Pray for us (to) the Lord our God.]

37:4 Forsooth Jeremy went freely in the midst of the people; for they had not (yet) sent him into the keeping of the prison. [Jeremy forsooth freely went in the middle of the people (Forsooth Jeremy went freely in the middle of the people), forsooth they had not (yet) put him into (the) ward of the prison.]

37:5 Therefore the host of Pharaoh went (forth) out of Egypt, and [the] Chaldees, that besieged Jerusalem, heard such a message (about them), and went away from Jerusalem. [Then the host of Pharaoh went out from Egypt, and hearing the Chaldees, that besieged Jerusalem, such a manner messenger, went away from Jerusalem. (Then the host of Pharaoh went out from Egypt, and the Chaldees, that besieged Jerusalem, hearing such a manner message about them, went away from Jerusalem.)]

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nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

37:3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

37:4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

37:5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

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37:6 And the word of the Lord was made to Jeremy, the prophet, and said [saying],

37:7 The Lord God of Israel saith these things, Thus ye shall say to the king of Judah, that sent you to ask (of) me, Lo! the host of Pharaoh, which went out to you into help (which went out to help you), shall turn again into his land, into Egypt. [These things saith the Lord God of Israel, Thus ye shall say to the king of Judah, that sent you to ask (of) me, Lo! the host of Pharaoh, that is gone out to you to help (that is gone out to help you), shall turn again into his land, into Egypt.]

37:8 And (the) Chaldees shall come again, and shall fight against this city, and shall take it, and shall burn *it* with fire.

37:9 The Lord saith these things, Do not ye deceive your souls, saying, (The) Chaldees (in) going (out) shall go away, and shall depart from us; for they shall not go away. [These things saith the Lord, Doeth not deceive your souls, saying, Going out, (the) Chaldees shall go away, and turn again from us; for they shall not go away.]

37:10 But (even) though ye slay all the host of Chaldees, that fight against you, and some wounded men of them be left (if some wounded men of them be left), each man shall rise (up) from his tent, and they shall burn this city with fire. [But and if ye smite all the host of Chaldees, that fight against you, and were left of them some wounded, each from his tent shall rise, and burn up this city with fire. (But even though ye smite all the host of Chaldees, that

37:6 Then came the word of the LORD unto the prophet Jeremiah, saying,

37:7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

37:8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

37:9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

37:10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

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fight against you, if some wounded of them were left, each shall rise up from his tent, and burn up this city with fire.}]

37:11 Therefore when the host of Chaldees had gone away from Jerusalem, for the host of Pharaoh, [Then when had gone away the host of Chaldees from Jerusalem, for the host of Pharaoh, (Then when the host of the Chaldees had gone away from Jerusalem, for the host of Pharaoh,)]

37:12 Jeremy went out of Jerusalem, to go into the land of Benjamin, and to part there the possession in the sight of [the] citizens. [went out Jeremy from Jerusalem (Jeremy went out from Jerusalem), that he should go into the land of Benjamin, and divide there (the) possession in the sight of the citizens.]

37:13 And when he was come to the gate of Benjamin, there was a keeper of the gate by whiles (by whiles a keeper of the gate was there), Irijah by name, the son of Shelemiah, son of Hananiah; and he took Jeremy, the prophet, and said, Thou fleest to [the] Chaldees. [And when he had come to the gate of Benjamin, was there the keeper of the gate by whiles, by name Irijah, (the) son of Shelemiah, son of Hananiah; and (he) took Jeremy, the prophet, saying, To the Chaldees thou fleest. (And when he had come to the gate of Benjamin, by whiles the keeper of the gate was there, Irijah by name, the son of Shelemiah, son of Hananiah; and he took Jeremy, the prophet, saying, Thou fleest to the Chaldees.)]

37:14 And Jeremy answered, It is false; I flee not to [the] Chaldees. And he

37:11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

37:12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

37:13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

37:14 Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he

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heard not Jeremy, but Irijah took Jeremy, and brought him to the princes (But he heard not Jeremy, and Irijah took Jeremy, and brought him to the princes). [And Jeremy answered, It is false, I flee not to the Chaldees. And he heard him not, but Irijah took Jeremy, and brought him to the princes.]

37:15 Wherefore the princes were wroth against Jeremy, and beat him, and sent *him* into the prison, that was in the house of Jonathan, the scribe; for he was sovereign on the prison. [For what thing wroth the princes against Jeremy, beat (him, and) put him into prison, that was in the house of Jonathan, scribe; he forsooth was provost upon the prison. (For what thing, the princes wroth against Jeremy, beat him, and put him into the prison, that was in the house of Jonathan, the scribe; forsooth he was provost upon the prison.)]

37:16 Therefore Jeremy entered into the house of the pit*, and into the prison of travail; and Jeremy sat there many days. [And so Jeremy went into the house of the lake, and into the harder prison; and Jeremy sat there many days.]

37:17 Therefore king Zedekiah sent, and took him away, and asked him privily in his house, and said, Guessest thou, whether a word is of the Lord? (and said, Guessest thou, whether there is a word from the Lord?) And Jeremy said, There is. And *Jeremy* said, Thou shalt be betaken into the hand of the king of Babylon. [And so king Zedekiah sending took him, and asked him in his house hidly, and said, Weenest thou, whether there is not a word from the Lord? And Jeremy said, There

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hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

37:15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

37:16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

37:17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

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is. And he saith, In(to) the hand of the king of Babylon thou shalt be taken. (And so king Zedekiah sending took him, and asked him secretly in his house, and said, Supposest thou, whether there is not a word from the Lord? And Jeremy said, There is. And he saith, Thou shalt be taken into the hand of the king of Babylon.)}]

37:18 And Jeremy said to Zedekiah, the king, What have I sinned to thee, and to thy servants, and to thy people (What have I sinned against thee, and against thy servants, and against thy people), for thou hast sent me into the house of [the] prison?

37:19 Where be your prophets, that prophesied to you, and said, The king of Babylon shall not come on you, and on this land? (Where be your prophets, that prophesied to you, and said, The king of Babylon shall not come against you, and against this land?)

37:20 Now therefore, my lord the king, I beseech, hear thou, my prayer be worth(y) in thy sight, and send thou not me again into the house of Jonathan, the scribe, lest I die there. (Now therefore, my lord the king, I beseech, hear thou, my prayer be worthy in thy sight, and thou send me not again into the house of Jonathan, the scribe, lest I die there.) [Now then hear thou, I beseech, lord my king, prevail my low praying in thy sight, and not send thou me again into the house of Jonathan, scribe, lest I die there. (Now then hear thou, I beseech, my lord the king, and my low praying prevail in thy sight, and thou send me not again into the house of Jonathan, the scribe, lest I die there.)}]

37:18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

37:19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

37:20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

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37:21 Therefore Zedekiah commanded, that Jeremy should be betaken into the porch of the prison, and that a cake of bread should be given to him each day, without stew, till all the loaves of the city were wasted; and Jeremy dwelled in the porch of the prison. (Therefore Zedekiah commanded, that Jeremy should be betaken into the foreyard of the prison, and that a cake of bread should be given to him each day, without stew, till all the loaves of the city were wasted; and Jeremy dwelled in the foreyard of the prison.) [Then Zedekiah commanded, that Jeremy should be taken into the vestiary of the prison, and that there should be given to him a cake of bread each day, without sowl, to the time that should be wasted all the loaves of the city (to the time that all the loaves of the city should be wasted); and Jeremy abode in the vestiary of the prison.]

Chapter 38

38:1 Forsooth Shephatiah, son of Mattan, and Gedaliah, son of Pashur, and Jucal, son of Shelemiah, and Pashur, son of Malchiah, heard the words which Jeremy spake to all the people, saying,

38:2 The Lord saith these things, Whoever dwelleth in this city, shall die by sword, and (by) hunger, and (by) pestilence; but he that fleeth to [the] Chaldees, shall live, and his soul shall be whole and living. [These things saith the Lord, Whosoever shall abide in this city, shall die by sword, and hunger, and pestilence; who forsooth shall flee to the Chaldees (forsooth who shall flee to the Chaldees), shall live, and

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37:21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Chapter 38

38:1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

38:2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

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his life shall be whole and living.}]

38:3 The Lord saith these things, This city to be betaken shall be betaken into the hand of the host of the king of Babylon, and he shall take it. [These things saith the Lord, To be taken shall be taken this city into the hand of the host of the king of Babylon, and he shall take it. (These things saith the Lord, This city to be taken shall be taken into the hand of the host of the king of Babylon, and he shall take it.)]

38:4 And the princes said to the king, We pray, that this man be slain; for of before-casting he discomforteth the hands of (the) men warriors, that dwelled in this city, and the hands of all the people, and speaketh to them by all these words. For why this man seeketh not peace to this people, but evil. (And the princes said to the king, We pray, that this man be slain; for by before-casting he weakeneth the hands of the men warriors, and the hands of all the people, that still dwell in this city, and speaketh to them by all these words. For why this man seeketh not peace for this people, but evil.) [And the princes said to the king, We pray, that be slain this man; of purpose forsooth he looseth atwain the hands of the fighters, that have abided/that have (been) left in the city, and the hands of all the people, speaking to them all these words. Forsooth this man seeketh not peace to this people, but evil. (And the princes said to the king, We pray, that this man be slain; forsooth of purpose he looseth atwain the hands of the fighters, and the hands of all the people, that have abided/that have been left in the city, speaking to them all these words. Forsooth this man seeketh not peace for this people, but

38:3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

38:4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

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evil.}]

38:5 And king Zedekiah said, Lo! he is in your hands, for it is not leaveful that the king deny any thing to you.

38:6 Therefore they took Jeremy, and casted him down into the pit* of Malchiah, the son of Hammelech, which was in the porch of the prison; and they sent down Jeremy by cords into the pit*, wherein was no water, but fen; therefore Jeremy went down into the filth. (Therefore they took Jeremy, and cast him down into the pit of Malchiah, the son of Hammelech, which was in the foreyard of the prison; and they sent Jeremy down by cords into the pit, wherein was no water, but fen; therefore Jeremy went down into the filth.) [Then they took Jeremy, and threw him into the lake of Malchiah, son of Hammelech, that was in the vestiary of the prison; and they put down Jeremy in cords into the lake (and they put Jeremy down by cords into the pit), in which was not water, but clay; and so Jeremy descended into the foul clay.]

38:7 Forsooth Ebedmelech (the) Ethiopian, a chaste man and honest, heard, that was in the king's house, that they had sent Jeremy into the pit*; soothly the king (then) sat in the gate of Benjamin. (Forsooth Ebedmelech the Ethiopian, a gelding, that was in the king's house, heard that they had sent Jeremy into the pit; soothly the king then sat in the gate of Benjamin.) [Forsooth Ebedmelech (the) Ethiopian, a man gelding, that was in the house of the king, heard that they had put Jeremy into the lake;

38:5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

38:6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

38:7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

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but the king sat in the gate of Benjamin.]

38:8 And Ebedmelech went out of the king's house, and spake to the king, and said, [And Ebedmelech went out from the king's house, and spake to the king, saying,]

38:9 My lord, the king, these men did evil all things (these men did all things evil), whatever things they did against Jeremy, the prophet, sending him into the pit*, that he die there for hunger; for why loaves be no more in the city (for why no more loaves be in the city). [My lord, the king, evil have done these men all things (these men have done all things evil), whatever they did against Jeremy, the prophet, sending him into the lake, that he die there for hunger; (for) there be no more loaves in the city.]

38:10 Therefore the king commanded to Ebedmelech (the) Ethiopian, and said, Take with thee thirty men from hence (Take from hence thirty men with thee), and raise thou [up] Jeremy, the prophet, from the pit*, before that he die. [And so the king commanded to Ebedmelech (the) Ethiopian, saying, Take with thee hence thirty men, and rear up Jeremy, the prophet, from the lake, ere he die.]

38:11 Therefore when Ebedmelech had taken (the) men with him, he entered into the house of the king, that was under the cellar (that was under the treasury); and he took from thence old clothes, and old rags, that were rotten; and he sent them down to Jeremy, into the pit*, by cords (and he sent them down by cords, into the pit, to Jeremy). [Then Ebedmelech taken to with him men,

38:8 Ebedmelech went forth out of the king's house, and spake to the king, saying,

38:9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

38:10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

38:11 So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

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went into the house of the king, that was under the cellar; and took (from) thence old clothes, and old vestments, that had rotted; and he put down them to Jeremy, into the lake, by little cords. (Then Ebedmelech, the men taken with him, went into the house of the king, that was under the cellar; and took from thence old clothes, and old vestments, that had rotted; and he put them down by little cords, into the pit, to Jeremy.)]

38:12 And Ebedmelech (the) Ethiopian said to Jeremy, Put thou [the] old clothes, and these rent and rotten things under the cubit of thine hands, and on the cords. Therefore Jeremy did so. [And Ebedmelech (the) Ethiopian said to Jeremy, Put the old clothes, and these cut and rotten (things) under the arm of thine hands, and upon the cords. Then Jeremy did so.]

38:13 And they drew out Jeremy with (the) cords, and led him out of the pit*. Forsooth Jeremy dwelled in the porch of the prison. (And they drew up Jeremy with the cords, and led him out of the pit. Forsooth Jeremy dwelled in the foreyard of the prison.) [And they drew out Jeremy with (the) cords, and brought him out from the lake. Jeremy forsooth abode in the vestiary of the prison (Forsooth Jeremy abode in the vestiary of the prison).]

38:14 And king Zedekiah sent, and took (to) him Jeremy, the prophet, at the third door that was in the house of the Lord (And king Zedekiah sent for, and brought Jeremy, the prophet, unto him, to the third door that was in the house of the Lord). And the king said to Jeremy, I ask of thee a word; hide thou not any thing from me.

38:12 And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

38:13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

38:14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

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38:15 Forsooth Jeremy said to Zedekiah, If I tell to thee, whether thou shalt not slay me? And if I give counsel to thee, thou shalt not hear me.

38:16 Therefore Zedekiah the king swore to Jeremy privily, and said, (As) The Lord liveth, that made to us this soul, I shall not slay thee, and I shall not betake thee into the hands of these men, that seek thy life. (Therefore Zedekiah the king secretly swore to Jeremy, and said, As The Lord liveth, that made for us this soul, I shall not slay thee, and I shall not betake thee into the hands of these men, that seek thy life.) [Then Zedekiah the king swore to Jeremy, privily saying (Then Zedekiah the king secretly swore to Jeremy, saying), The Lord liveth, that did to us this life, I shall not slay thee, and I shall not take thee into the hands of these men, that seek thy life.]

38:17 And Jeremy said to Zedekiah, The Lord of hosts, God of Israel, saith these things, If thou goest forth, and goest out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire, and thou shalt be safe, thou and thine house. [And Jeremy said to Zedekiah, These things saith the Lord of hosts, God of Israel, If gone forth, thou shalt go out to the princes of the king of Babylon, live shall thy soul, and this city shall not be burned up with fire, and safe thou shalt be, and thine house. (And Jeremy said to Zedekiah, These things saith the Lord of hosts, God of Israel, If thou go forth, and shalt go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burned up with fire, and thou shalt be safe, thou and

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38:15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

38:16 So Zedekiah the king swore secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

38:17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

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thine house.}]

38:18 Forsooth if thou goest not out to the princes of the king of Babylon, this city shall be betaken into the hands of (the) Chaldees; and they shall burn it with fire, and thou shalt not escape from the hand of them. [If forsooth thou shalt not go out to the princes of the king of Babylon, taken shall be this city into the hands of Chaldees (Forsooth if thou shalt not go out to the princes of the king of Babylon, this city shall be taken into the hands of the Chaldees); and they shall burn it up with fire, and thou shalt not escape from the hand of them.]

38:19 And king Zedekiah said to Jeremy, I am anguished for the Jews that fled over to {the} Chaldees, lest peradventure I be betaken into the hands of them, and they scorn me. [And king Zedekiah said to Jeremy, I am busy for the Jews that over-flew to the Chaldees (I am busy for the Jews that flew over to the Chaldees), lest peradventure I be taken into the hands of them, and they scorn to me.]

38:20 Forsooth Jeremy answered, and said to him, They shall not betake thee; I beseech (thee), hear thou the voice of the Lord, which I shall speak to thee, and it shall be well to thee, and thy soul shall live (and it shall be well for thee, and thy soul shall live). [Answering forsooth, Jeremy said to him, They shall not take thee; hear, I beseech, the voice of the Lord, that I shall speak to thee, and well shall be to thee, and live shall thy soul. (Forsooth answering, Jeremy said to him, They shall not take thee; hear, I beseech thee, the voice of the Lord, that I speak to thee, and it shall be well for thee, and thy soul shall live.)]

38:18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

38:19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

38:20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

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38:21 That if thou wilt not go out (But if thou wilt not go out), this is the word which the Lord showed to me, {That if thou wilt not go out, this is the word that showed to me the Lord, (But if thou wilt not go out, this is the word that the Lord showed to me,)}]

38:21 But if thou refuse to go forth, this is the word that the LORD hath showed me:

38:22 Lo! all the women, that were left in the house of the king of Judah, shall be led out to the princes of the king of Babylon; and those women shall say, Thy peaceable men deceived thee, and had the mastery against thee; they drowned thee [down] in [the] filth, and thy feet in sliderness, and [they] went away from thee (and those women shall say, Thy friends deceived thee, and had the mastery against thee; they drowned thee down in the filth, and thy feet be on the slippery thing, and they went away from thee). [Lo! all the women, that abide in the house of the king of Judah, shall be brought out to the princes of the king of Babylon; and they shall say, Have beguiled thee, and had the mastery against thee thy peaceable men; they have drowned thee down in the mire, and in the slidery thing thy feet, and they went away from thee (and they shall say, Thy friends have beguiled thee, and had the mastery against thee; they have drowned thee down in the mire, and thy feet be on the slippery thing, and they went away from thee).]

38:22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

38:23 And all thy wives and thy sons shall be led out to [the] Chaldees, and thou shalt not escape (from) the hands of them; but thou shalt be betaken into the hands of the king of Babylon, and he shall burn this city with fire. [And all thy wives and thy sons shall be led out to the

38:23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

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Chaldees, and thou shalt not escape (from) the hands of them; but into the hands of the king of Babylon thou shalt be taken, and this city they shall burn with fire (but thou shalt be taken into the hands of the king of Babylon, and they shall burn this city with fire).]

38:24 Therefore Zedekiah said to Jeremy, (Let) No man know these words, and thou shalt not die. [Then Zedekiah said to Jeremy, (Let) No man know these words, and thou shalt not die.]

38:25 (But) Soothly if the princes hear, that I spake with thee, and *they* come to thee, and say to thee, Show thou to us what thou spakest with the king, hide thou not from us, and we shall not slay thee; and what the king spake with thee, [If forsooth hear shall the princes, that I have spoken with thee, and they shall come to thee, and say to thee, Show to us what thou hast spoken with the king, not cover thou (it from) us, and we shall not slay thee; and what spake with thee the king, (Forsooth if the princes shall hear, that I have spoken with thee, and they shall come to thee, and say to thee, Show to us what thou hast spoken with the king, cover thou it not from us, and we shall not slay thee; and what the king spake with thee,)]

38:26 thou shalt say to them, Kneelingly I setted forth my prayers before the king, that he should not command me to be led again into the house of Jonathan, and I should die there (that I should die there). [thou shalt say to them, I have thrown down my prayers before the king, lest he commanded me/lest he command me to be brought again into the house of Jonathan, and there I should die (and I should die

38:24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

38:25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

38:26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

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there).]

38:27 Therefore all the princes came to Jeremy, and asked him; and he spake to them by all the words which the king had commanded to him, and they ceased from him; for why nothing was heard. [Came then all the princes to Jeremy, and asked him; and he spake to them after all the words that the king had commanded to him, and they ceased from him; nothing forsooth was heard. (Then came all the princes to Jeremy, and asked him; and he spake to them after all the words that the king had commanded to him, and they ceased from him; forsooth nothing was heard.)]

38:28 Therefore Jeremy dwelled in the porch of the prison, till to the day in which Jerusalem was taken; and it was done, that Jerusalem should be taken. (Therefore Jeremy dwelled in the foreyard of the prison, till to the day in which Jerusalem was taken; and it was done, that Jerusalem should be taken.) [Then Jeremy abode in the vestiary of the prison, unto the day that taken is Jerusalem; and done it is, that Jerusalem should be taken. (Then Jeremy abode in the vestiary of the prison, unto the day that Jerusalem was taken; and it was done, that Jerusalem should be taken.)]

Chapter 39

39:1 In the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadnezzar, king of Babylon, and all his host, came to Jerusalem, and they besieged it.

39:2 Forsooth in the eleventh year of

38:27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

38:28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

Chapter 39

39:1 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

39:2 And in the eleventh year of

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Zedekiah, in the fourth month, in the fifth day of the month, the city was opened;

39:3 and all the princes of the king of Babylon entered, and sat in the middle gate, Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, and all [the] other princes of the king of Babylon.

39:4 And when Zedekiah, the king of Judah, and all the men warriors had seen them, they fled, and went out by night from the city, by the way of the garden of the king, and by the gate that was betwixt (the) two walls; and they went out to the way of (the) desert. [And when had seen them Zedekiah, king of Judah, and all the men fighters (And when Zedekiah, king of Judah, and all the men fighters had seen them), they flew, and went out (by) the night from the city, by the way of the garden of the king, and by the gate that was between (the) two walls; and they went out to the way of (the) desert.]

39:5 Forsooth the host of Chaldees pursued them, and they took Zedekiah in the field of wilderness of Jericho; and they took him, and brought (him) to Nebuchadnezzar, king of Babylon, in Riblah, which is in the land of Hamath; and *Nebuchadnezzar* spake dooms to him. [Forsooth pursued them the host of Chaldees (Forsooth the host of the Chaldees pursued them), and took Zedekiah in the field of wilderness of the country(side) of Jericho; and (him) taken, they brought (him) to Nebuchadnezzar, king of Babylon, into Riblah, that is in the land of Hamath; and he spake to him dooms (and he spake dooms to him).]

Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

39:3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon.

39:4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

39:5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

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39:6 And the king of Babylon killed the sons of Zedekiah in Riblah, before his eyes; and the king of Babylon killed all the noble men of Judah. [And the king of Babylon slew the sons of Zedekiah in Riblah, in his eyes; and all the noble men of Judah slew the king of Babylon (and the king of Babylon slew all the noble men of Judah).]

39:7 Also he putted out the eyes of Zedekiah, and bound him in fetters, that he should be led into Babylon. [Also the eyes of Zedekiah he pulled out (Also he pulled out the eyes of Zedekiah), and bound him in gyves, that he should be led into Babylon.]

39:8 And [the] Chaldees burnt with fire the house of the king, and the house(s) of the common people, and destroyed the wall of Jerusalem. [The house also of the king, and the house(s) of the common(s), burned up the Chaldees with fire, and the wall of Jerusalem they turned upside-down. (And the Chaldees burned up the house of the king and the houses of the common people with fire, and they turned upside-down the wall of Jerusalem.)]

39:9 And Nebuzaradan, the master of knights, translated into Babylon the residues of the people, that dwelled in the city, and the fleers-away, that had fled over to him, and the superfluous men of the common people, that were left. (And Nebuzaradan, the master of the knights, carried away captive to Babylon the residues of the people, that dwelled in the city, and the fleers-away, that had fled over to him, and the superfluous men of the common people, that were left.)

39:6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

39:7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

39:8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

39:9 Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

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39:10 And Nebuzaradan, the master of knights, left in the land of Judah, of the people of poor men, and gave to them vineries and cisterns in that day. (But Nebuzaradan, the master of the knights, left in the land of Judah the poorest men of the people, and gave them vineyards and cisterns in that day.) [And of the folk of poor men, that nothing scarcely had, Nebuzaradan, the master of knights, left in the land of Judah, and gave to them vineyards and cisterns in that day. (But Nebuzaradan, the master of the knights, left in the land of Judah the poor men of the folk, that scarcely had nothing, and gave them vineyards and cisterns in that day.)]

39:11 Forsooth Nebuchadnezzar, king of Babylon, had commanded of Jeremy to Nebuzaradan, master of the chivalry, and said [saying], (Forsooth Nebuchadnezzar, king of Babylon, gave charge of Jeremy to Nebuzaradan, the master of the chivalry, saying,)

39:12 Take thou him, and set thine eyes on him, and do thou nothing of evil to him; but as he will (but as he desire), so do thou to him. [Take him, and put upon him thine eyes, and nothing of evil to him do thou (Take him, and put thine eyes upon him, and do thou nothing of evil to him); but as he shall desire, so do thou to him.]

39:13 Therefore Nebuzaradan, the prince of the chivalry, sent Nebushasban, and Rabsaris, and Nergalsharezer, and Rabmag, and all the principal men of the king of Babylon;

39:14 (and they) sent, and took Jeremy from the porch of the prison (and they

39:10 But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

39:11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

39:12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

39:13 So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;

39:14 Even they sent, and took Jeremiah out of the court of the prison, and

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sent, and took Jeremy from the foreyard of the prison), and *they* betook him to Gedaliah, the son of Ahikam, son of Shaphan, that he should enter into the house, and dwell among the people. [(and they) sent, and took Jeremy from the vestiary of the prison, and took him to Gedaliah, son of Ahikam, son of Shaphan, that he should go into the house, and dwell in the people.]

39:15 Forsooth the word of the Lord was made to Jeremy, when he was enclosed in the porch of the prison, and said (Forsooth the word of the Lord was made to Jeremy, when he was enclosed in the foreyard of the prison, saying,) [To Jeremy forsooth done is the word of the Lord, when he was (en)closed in the vestiary of the prison, saying, (Forsooth the word of the Lord was made to Jeremy, when he was enclosed in the vestiary of the prison, saying,)]

39:16 Go thou, and say to Ebedmelech (the) Ethiopian, and speak thou, The Lord of hosts, God of Israel, saith these things, Lo! I shall bring my words on this city into evil, and not into good; and those shall be in thy sight in that day. (Go thou, and speak thou to Ebedmelech the Ethiopian, and say, The Lord of hosts, God of Israel, saith these things, Lo! I shall bring my words upon this city for evil, and not for good; and they shall be in thy sight in that day.) [Go, and say to Ebedmelech (the) Ethiopian, saying (Go, and speak to Ebedmelech the Ethiopian, saying), These things saith the Lord of hosts, God of Israel, Lo! I shall bring in my words upon this city into evil, and not into good; and they shall be in thy sight in that day.]

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committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

39:15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

39:16 Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

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39:17 And I shall deliver thee in that day, saith the Lord, and thou shalt not be betaken into the hands of [the] men, which thou darest; [And I shall deliver thee in that day, saith the Lord, and thou shalt not be taken into the hands of the men, that thou darest;]

39:17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

39:18 but I delivering shall deliver thee, and thou shalt not fall down by (the) sword; but thy soul shall be into health to thee (but thy soul shall be saved for thee), for thou haddest trust in me, saith the Lord. [but delivering I shall deliver thee, and by sword thou shalt not fall; but shall be to thee thy soul into health, for in me thou haddest trust, saith the Lord. (but delivering I shall deliver thee, and thou shalt not fall by the sword; but thy soul shall be saved for thee, for thou haddest trust in me, saith the Lord.)]

39:18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

Chapter 40

Chapter 40

40:1 The word that was made of the Lord to Jeremy, after that he was delivered of Nebuzaradan, master of the chivalry, from Ramah, when he took him bound with chains, in the midst of all men that passed from Jerusalem, and from Judah, and were led into Babylon. (The word of the Lord that was made to Jeremy, after that Nebuzaradan, master of the chivalry, had let him go from Ramah, when he had taken him bound with chains, in the midst of all the men that were carried away captive from Jerusalem, and from Judah, and were led captive into Babylon.) [The word that is made to Jeremy from the Lord, after that he is let go of Nebuzaradan, master of the chivalry, from Ramah, when he took him bound with chains, in the middle of all that

40:1 The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

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passed from Jerusalem, and from Judah, and they were led into Babylon. (The word from the Lord that was made to Jeremy, after that Nebuzaradan, master of the chivalry, let him go from Ramah, when he had taken him bound with chains, in the middle of all that were carried away captive from Jerusalem, and from Judah, and they were led captive into Babylon.)]

40:2 Therefore the prince of the chivalry took Jeremy, and said to him, Thy Lord God spake this evil on this place, [Then the prince of the chivalry taking Jeremy, said to him, The Lord thy God spake this evil upon this place,]

40:3 and (now) the Lord hath brought (it), and hath done, as he spake; for ye sinned to the Lord, and heard not the voice of him, and (so) this word is done to you (and so this thing is come upon you).

40:4 Now therefore lo! I have released thee to day from the chains that be in thine hands (Now therefore lo! I have released thee to day from the chains that were upon thine hands); if it pleaseth thee to come with me into Babylon, come thou, and I shall set mine eyes on thee; soothly if it displeaseth thee to come with me into Babylon, sit thou here; lo! all the land is in thy sight, that that thou chooseth, and whither it pleaseth thee to go, thither go thou, [Now then lo! I have loosed thee to day of the chains that be in thine hands; if it please to thee that thou come with me into Babylon, come, and I shall put mine eyes upon thee; if forsooth it displease to thee to come with me into Babylon, sit still here; lo! all the land in

40:2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

40:3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

40:4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

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thy sight is, that (that) thou shalt choose, and whither shall please to thee that thou go, thither go (forsooth if it displease thee to come with me into Babylon, sit still here; lo! all the land is in thy sight, that that thou shalt choose, and whither shall please to thee that thou go, thither go),]

40:5 and (so) do not thou (feel compelled to) come with me. But (in hap) dwell thou with Gedaliah, son of Ahikam, son of Shaphan, whom the king of Babylon made sovereign to the cities of Judah; therefore (either) dwell thou with him in the midst of the people, either go thou, whither ever it pleaseth thee to go. And the master of [the] chivalry gave to him meats, and gifts, and let go him (and let him go).

40:6 Forsooth Jeremy came to Gedaliah, son of Ahikam, in Mizpah, and dwelled with him, in the midst of the people that was left in the land. [Jeremy forsooth came to Gedaliah (Forsooth Jeremy came to Gedaliah), son of Ahikam, into Mizpah, and dwelt with him, in the middle of the people that was left in the land.]

40:7 And when all (the) princes of the host had heard, that were scattered by countries, they and the fellows of them, that the king of Babylon had made Gedaliah sovereign of the land, the son of Ahikam, and that he had betaken to Gedaliah men, and women, and little children, and of [the] poor men of the land, (they) that were not translated into Babylon, (And when all the princes of the host, that were scattered in the countryside, they and the fellows of them, had heard that the king of

40:5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

40:6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

40:7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

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Babylon had made Gedaliah, the son of Ahikam, sovereign of the land, and that he had betaken to Gedaliah the men, and women, and little children, of the poor men of the land, they that were not carried away captive into Babylon,)

40:8 they came to Gedaliah, in Mizpah; and Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Jonathan (and Johanan and Jonathan, the sons of Kareah), and Seraiah, the son of Tanhumeth, and the sons of Ephai, that were of (the) Netophathites, and Jezaniah, the son of (a) Maachathite; both they and their men *came to Gedaliah*. [(they) came to Gedaliah into Mizpah; and Ishmael, the son of Nethaniah, and Johanan, the son of Kareah, and Jonathan (and Johanan and Jonathan, the sons of Kareah), and Seraiah, the son of Tanhumeth, and the sons of Ephai, that were of (the) Netophathites, and Jezaniah, the son of (a) Maachathite, and they and the men of them.]

40:9 And Gedaliah, the son of Ahikam, son of Shaphan, swore to them, and to the fellows of them, and said [saying], Do not ye dread to serve [the] Chaldees; but dwell ye in the land, and serve ye the king of Babylon, and it shall be well to you (and it shall be well with you).

40:10 Lo! I dwell in Mizpah, for to answer to the commandment of [the] Chaldees, that be sent to us; forsooth gather ye vintage, and ripe corn, and oil, and keep ye (them) in your vessels, and dwell ye in your cities which ye hold. [Lo! I dwell in Mizpah, that I answer to the behest of the Chaldees, that be sent to us; ye forsooth gathereth vintage (forsooth ye

40:8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

40:9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

40:10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

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gathereth vintage), and reap(ing), and oil, and layeth up in your vessels, and dwelleth in your cities that ye hold.}]

40:11 But also all the Jews, that were in Moab, and in the hosts of Ammon, and in Idumea, and in all the countries, when it is heard, that the king of Babylon had given residues, *either remnants*, in Judah (when it was heard that the king of Babylon had left a residue, *or remnant*, in Judah), and that he had made sovereign on them Gedaliah, the son of Ahikam, son of Shaphan, [But and all the Jews, that were in Moab, and in the sons of Ammon, and in Idumea, and in all the regions, heard that the king of Babylon had given the remnant in Jewry, and that he had made provost upon them Gedaliah, the son of Ahikam, son of Shaphan. (But also all the Jews, that were in Moab, and in the sons of Ammon, and in Idumea, and in all the regions, when they had heard that the king of Babylon had left the remnant in Judah, and that he had made Gedaliah, the son of Ahikam, son of Shaphan, provost upon them,)]

40:12 soothly all [the] Jews turned again from all [the] places, to which they had fled; and they came into the land of Judah, to Gedaliah, in Mizpah, and gathered wine and ripe corn full much (and gathered full much wine and ripe corn). [turned again forsooth all the Jews (out) of all the places, to which they had flown, and came to the land of Judah, to Gedaliah, into Mizpah, and gathered wine and reap(ing) full much. (forsooth all the Jews turned again out of all the places, to which they had flown, and came to the land of Judah, to Gedaliah, into Mizpah, and gathered full much wine and

40:11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

40:12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

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reaping.~}]

40:13 Forsooth Johanan, the son of Kareah, and all the princes of the host, that were scattered in the countries (that were scattered in the countryside), came to Gedaliah in Mizpah, [Johanan forsooth (Forsooth Johanan), the son of Kareah, and all the princes of the host, that were scattered in the regions, came to Gedaliah into Mizpah,]

40:14 and said to him, Know thou, that Baalis, king of the sons of Ammon, hath sent Ishmael, the son of Nethaniah, to smite thy life. And Gedaliah, the son of Ahikam, believed not to them (believed them not).

40:15 Forsooth Johanan, the son of Kareah, said to Gedaliah asides half in Mizpah, and spake (Forsooth Johanan, the son of Kareah, spake to Gedaliah asides half in Mizpah, and said), I shall go, and slay Ishmael, the son of Nethaniah, while no man knoweth, lest he slay thy life, and all the Jews be scattered, that be gathered (un)to thee, and the remnants of Judah shall perish.

40:16 And Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, Do not thou do this word, for thou speakest false of Ishmael. (But Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, Do not thou do this thing, for thou speakest false of Ishmael.)

40:13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

40:14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

40:15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

40:16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

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Chapter 41

41:1 And it was done in the seventh

41:1 Now it came to pass in the seventh

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month, Ishmael, the son of Nethaniah, son of Elishama, of the king's seed, and the principal men of the king, and ten men with him, came to Gedaliah, the son of Ahikam, in Mizpah; and they ate there loaves together in Mizpah. (And it was done in the seventh month, Ishmael, the son of Nethaniah, son of Elishama, of the king's seed, and some principal men of the king, *that is*, the ten men that were with him, came to Gedaliah, the son of Ahikam, in Mizpah; and they ate loaves together there in Mizpah.)

41:2 Forsooth Ishmael, the son of Nethaniah, and the ten men that were with him, rose up, and killed with (the) sword Gedaliah, the son of Ahikam, son of Shaphan; and they killed him, whom the king of Babylon had made sovereign of the land. (Forsooth Ishmael, the son of Nethaniah, and the ten men that were with him, rose up, and killed Gedaliah, the son of Ahikam, son of Shaphan, with the sword; they killed him, whom the king of Babylon had made sovereign of the land.) [Rose forsooth Ishmael, the son of Nethaniah, and the ten men that were with him, and smited Gedaliah, the son of Ahikam, son of Shaphan, with sword, and slew him, whom before had made the king of Babylon to the land. (Forsooth Ishmael, the son of Nethaniah, and the ten men that were with him, rose up and smited Gedaliah, the son of Ahikam, son of Shaphan, with the sword, and slew him, whom the king of Babylon had made before to the land.)]

41:3 Also Ishmael killed all the Jews, that were with Gedaliah in Mizpah, and

month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

41:2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

41:3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at

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the Chaldees, that were found there,
and the men warriors.

Mizpah, and the Chaldeans that were
found there, and the men of war.

41:4 Forsooth in the second day, after
that he had slain Gedaliah, while no
man knew (it) yet (while no man yet
knew it), [The second forsooth day, after that
he had slain Gedaliah, no man yet witting,
(Forsooth the second day, after that he had
slain Gedaliah, no man yet knowing it,)]

41:4 And it came to pass the second day
after he had slain Gedaliah, and no man
knew it,

41:5 fourscore men with shaven beards,
and rent clothes, and (who be) pale men
(from cutting themselves), came from
Shechem, and from Shiloh, and from
Samaria; and they had gifts and incense
in the(ir) hand, for to offer in the house
of the Lord. [came men of Shechem, and of
Shiloh, and of Samaria, eighty men, shaven the
beard, and the clothes cut, and defouled; gifts
and incense (they) had in the hand, that they
should offer in the house of the Lord. (men of
Shechem, and of Shiloh, and of Samaria, came,
in all eighty men, with their beards shaven,
and their clothes cut, and all-defouled; and
they had gifts and incense in their hand, that
they should offer in the house of the Lord.)]

41:5 That there came certain from
Shechem, from Shiloh, and from
Samaria, even fourscore men, having
their beards shaven, and their clothes
rent, and having cut themselves, with
offerings and incense in their hand, to
bring them to the house of the LORD.

41:6 Therefore Ishmael, the son of
Nethaniah, went out of Mizpah into the
meeting of them; and he went going
and weeping. Soothly when he had met
them, he said to them, Come ye to
Gedaliah, the son of Ahikam;

41:6 And Ishmael the son of Nethaniah
went forth from Mizpah to meet them,
weeping all along as he went: and it
came to pass, as he met them, he said
unto them, Come to Gedaliah the son of
Ahikam.

41:7 and when they were come to the
midst of the city, Ishmael, the son of
Nethaniah, killed them about the midst
of the pit*, he and the men that were
with him. (and when they were come to
the midst of the city, Ishmael, the son of
Nethaniah, killed them, and cast them

41:7 And it was so, when they came
into the midst of the city, that Ishmael
the son of Nethaniah slew them, and
cast them into the midst of the pit, he,
and the men that were with him.

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into the midst of the pit, he and the men that were with him.) [the which when (they) had come to the middle of the city, slew them Ishmael, the son of Nethaniah, about the middle of the lake, he and the men that were with him. (the which when they had come to the middle of the city, Ishmael, the son of Nethaniah, slew them, and cast them into the middle of the pit, he and the men that were with him.)]

41:8 But ten men were found among them, that said to Ishmael, Do not thou slay us, for we have treasure(s) of wheat, and of barley, and of oil, and of honey, in the field. And he ceased, and killed not them with their brethren (And he ceased, and killed them not along with their brethren). [Ten men forsooth be found among them, that said to Ishmael, Do thou not slay us, for we have treasure in the field, of wheat, and of barley, and of oil, and of honey. And he ceased, and slew them not with their brethren. (Forsooth ten men were found among them, that said to Ishmael, Do not thou slay us, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. And he ceased, and slew them not with their brethren.)]

41:9 Forsooth the pit* into which Ishmael casted forth all the carrions of [the] men, which he killed for Gedaliah (whom he killed because of Gedaliah), is that *pit**, which king Asa made for Baasha, the king of Israel; Ishmael, the son of Nethaniah, filled that *pit** with slain men. [The lake forsooth into which Ishmael threw all the carrions of the men, whom he smote for Gedaliah, it is (the pit) which made Asa the king for Baasha, the king of Israel; Ishmael, the son of Nethaniah, full-

41:8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

41:9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

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filled it with slain men. (Forsooth the pit into which Ishmael threw all the carrions of the men, whom he smote because of Gedaliah, it is the pit which Asa the king made for Baasha, the king of Israel; Ishmael, the son of Nethaniah, filled it full with slain men.)}]

41:10 And Ishmael led (away as) prisoners all the remnants of the people, that were in Mizpah, the daughters of the king, and all the people that dwelled in Mizpah, which Nebuzaradan, the prince of [the] chivalry, had betaken to keeping to Gedaliah, the son of Ahikam. And Ishmael, the son of Nethaniah, took them, and went to pass over to the sons of Ammon. (And Ishmael led away as prisoners all the remnants of the people, that were in Mizpah, the daughters of the king, and all the people that dwelled in Mizpah, which Nebuzaradan, the prince of the chivalry, had betaken to Gedaliah, the son of Ahikam, for safe-keeping. And Ishmael, the son of Nethaniah, took them, and left to go over to the sons of Ammon.) [And Ishmael brought captive all the relics of the people, that were in Mizpah, the daughters of the king, and all the people that abided in Mizpah, whom Nebuzaradan, prince of the chivalry, had betaken to Gedaliah, son of Ahikam (for safe-keeping). And Ishmael, the son of Nethaniah, took them, and went away, that he should go (over) to the sons of Ammon.]

41:11 Forsooth Johanan, the son of Kareah, and all the princes of (the) warriors, that were with him, heard all the evil, which Ishmael, the son of Nethaniah, had done.

41:10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

41:11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

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41:12 And when they had taken all [the] men, they went forth to fight against Ishmael, the son of Nethaniah; and they found him at the many waters, that be in Gibeon.

41:12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

41:13 And when all the people, that was with Ishmael, had seen Johanan, the son of Kareah, and all the princes of (the) warriors, that were with him, (then) they were glad.

41:13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

41:14 And all the people, whom Ishmael had taken (prisoner) in Mizpah, turned again; and it turned again (and they turned again), and went (over) to Johanan, the son of Kareah. [And turned again is all the people, that Ishmael had taken (captive) in Mizpah; and turned again, it went away to Johanan, the son of Kareah. (And all the people, that Ishmael had taken captive in Mizpah, were turned again; and turned again, they went over to Johanan, the son of Kareah.)]

41:14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

41:15 Forsooth Ishmael, the son of Nethaniah, fled with eight men from the face of Johanan, and went to the sons of Ammon.

41:15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

41:16 Therefore Johanan, the son of Kareah, and all the princes of (the) warriors, that were with him, took all the remnants of the common people, which they brought again from Ishmael, the son of Nethaniah, *that were* of Mizpah, after that he killed Gedaliah, the son of Ahikam; *he took* (the) strong men to battle, and (the) women, and (the) children, and (the) geldings, which he had brought again from Gibeon. (Then Johanan, the son of Kareah, and

41:16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

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all the princes of the warriors, that were with him, took all the remnants of the common people, whom he had rescued from Ishmael, the son of Nethaniah, *that were* of Mizpah, after that he killed Gedaliah, the son of Ahikam; *he took* the strong men of battle, and the women, and the children, and the geldings, whom he had brought back from Gibeon.) [Took then Johanan, the son of Kareah, and all the princes (of the) fighters, that were with him, all the remnant of the common(s), that he had brought again from Ishmael, the son of Nethaniah, from Mizpeh, after that he had smitten Gedaliah, the son of Ahikam, (the) strong men to battle, and (the) women, and children, and geldings, that he had brought again from Gibeon. (Then Johanan, the son of Kareah, and all the princes of the fighters, that were with him, took all the remnant of the commons, that he had rescued from Ishmael, the son of Nethaniah, from Mizpeh, after that he had smitten Gedaliah, the son of Ahikam, the strong men of battle, and the women, and children, and geldings, that he had brought back from Gibeon.)]

41:17 And they went [away], and sat being pilgrims in Chimham, which is beside Bethlehem, that they should go, and enter into Egypt, (to escape) from the face of (the) Chaldees; [And they went away, and set pilgrimaging in Chimham, that is beside Bethlehem, that they should go, and wend into Egypt, (to escape) from the face of Chaldees;]

41:18 for they dreaded those *Chaldees*, for Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king Nebuchadnezzar had made sovereign in the land of Judah. [forsooth

41:17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

41:18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

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they dreaded them, for smitten had Ishmael, the son of Nethaniah, Gedaliah, the son of Ahikam, whom before had put the king of Babylon in the land of Judah. (forsooth they dreaded them, for Ishmael, the son of Nethaniah, had smitten Gedaliah, the son of Ahikam, whom the king of Babylon had put before in the land of Judah.)]

Chapter 42

42:1 And all the princes of (the) warriors nighed, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and the residue common people, from a little man unto a great man. (And all the princes of the warriors, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and the residue common people, from a little man unto a great man, nighed.) [And went nigh all princes of fighters, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and the tother common(s), from little unto much; (And all the princes of the fighters, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and the tother commons, from little unto much, went nigh;)]

42:2 And they said to Jeremy, the prophet, Our prayer fall in thy sight, and pray thou for us to thy Lord God, (and) for all these remnants; for we be left a few of many, as thine eyes behold us; [and said to Jeremy, the prophet, Fall our orison in thy sight (Our orison fall in thy sight), and pray thou for us to the Lord thy God, (and) for all these remnants; for we be left a few of many, as thine eyes behold us;]

42:3 and thy Lord God tell to us the

Chapter 42

42:1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

42:2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)

42:3 That the LORD thy God may

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way, by which we shall go, and the word which we shall do (and the thing which we should do). [and tell to us the Lord thy God the way, by which we go, and the word that we do. (and the Lord thy God tell to us the way, by which we shall go, and the thing that we should do.)]

42:4 Forsooth Jeremy, the prophet, said to them, I have heard (you); lo! I pray to (y)our Lord God, by your words; I shall show to you each word, whatever word *the Lord* shall answer to me, neither I shall hide any thing from you. (Forsooth Jeremy, the prophet, said to them, I have heard you; lo! I pray to your Lord God, by your words; I shall show to you each thing, whatever thing *the Lord* shall answer to me, neither I shall hide any thing from you.) [Said forsooth to them Jeremy, the prophet (Forsooth Jeremy, the prophet, said to them), I have heard; lo! I pray to the Lord (y)our God, after all your words; each word, whatever he shall answer to me, I shall show to you, nor I shall cover (from) you any thing (I shall not hide any thing from you).]

42:5 And they said to Jeremy, The Lord be (a) witness of truth and of faith betwixt us; if not by each word, in which thy Lord God shall send thee to us, so we shall do, (And they said to Jeremy, The Lord be a true and faithful witness against us, if we do not do each thing for which thy Lord God shall send thee to us.) [And they said to Jeremy, Be the Lord among us (a) witness of truth and of faith; and if not after each word, in which shall send thee (the Lord) thy God to us, so we shall do, (And they said to Jeremy, The Lord be a witness of truth and of faith among us if we do

show us the way wherein we may walk, and the thing that we may do.

42:4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you.

42:5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

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not do each thing for which the Lord thy God shall send thee to us,)]

42:6 whether it be good either evil. We shall obey to the voice of our Lord God, to whom we send thee, that it be well to us (that it may be well with us), when we have heard the voice of our Lord God. [whether good or evil. To the voice of the Lord our God, to whom we send thee, we shall obeish, that well (it) be to us, when we shall hear the voice of the Lord our God. (whether good or evil. We shall obeish to the voice of the Lord our God, to whom we send thee, that it may be well with us, when we shall hear the voice of the Lord our God.)]

42:7 Forsooth when ten days were [ful]filled, the word of the Lord was made to Jeremy.

42:8 And he called Johanan, the son of Kareah, and all the princes of (the) warriors, that were with him, and all the people from the least till to the most;

42:9 and he said to them, The Lord God of Israel saith these things, to whom ye sent me, that I should meekly set forth your prayers in his sight. [and said to them, These things saith the Lord God of Israel, to whom ye have sent me, that I should lay forth your prayers in the sight of him.]

42:10 If ye rest, and dwell in this land, I shall build you, and I shall not destroy (you); I shall plant (you), and I shall not draw (you) out; for now I am pleased on the evil which I did to you (for now I repent of the evil which I did to you). [If

42:6 Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

42:7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

42:8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

42:9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

42:10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

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resting ye shall abide in this land, I shall build you up, and not destroy (you); I shall plant, and not pull up; now forsooth I am pleased upon the evil that I did to you (forsooth now I repent upon the evil that I did to you).]

42:11 Do not ye dread of the face of the king of Babylon, whom ye *that be* fearful, dread; do not ye dread him, saith the Lord, for I am with you, to make you safe, and to deliver [you] from his hand. [Doeth not dread from the face of the king of Babylon, (of) whom ye (*that be*) afearred, dread; doeth not dread him, saith the Lord, for with you I am (for I am with you), that I make you safe, and deliver you from his hand.]

42:12 And I shall give mercies to you, and I shall have mercy on you, and I shall make you (to) dwell in your (own) land. [And I shall give to you mercies, and have ruth of you, and to dwell you I shall make in your land. (And I shall give mercies to you, and have ruth on you, and I shall make you to dwell in your own land.)]

42:13 Forsooth if ye say, We shall not dwell in this land, neither we shall hear the voice of our Lord God, [If forsooth ye shall say (Forsooth if ye shall say), We shall not dwell in this land, nor we shall hear the voice of the Lord our God,]

42:14 and say [saying], Nay, but we shall go to the land of Egypt, where we shall not see battle, and shall not hear the noise, *either sound*, of trump, and we shall not suffer hunger, and there we shall dwell (and we shall dwell there);

42:15 for this thing, ye remnants of

42:11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand.

42:12 And I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

42:13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

42:14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

42:15 And now therefore hear the word

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Judah, hear now the word of the Lord. The Lord of hosts, God of Israel, saith these things, If ye set your face, for to enter into Egypt, and if ye enter, to dwell there, [for that, now heareth the word of the Lord, ye remnant of Judah. These things saith the Lord of hosts, God of Israel, If ye shall set your face, that ye go into Egypt, and ye shall go in, that there ye dwell (that ye dwell there),]

of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

42:16 the sword which ye dread shall take you there in the land of Egypt, and the hunger for which ye be anguished shall cleave to you in Egypt; and there ye shall die (and ye shall die there).

42:16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

42:17 And all the men that setted their face, to enter into Egypt, and to dwell there, shall die by sword, and (by) hunger, and (by) pestilence; no man of them shall dwell still, neither shall escape from the face of [the] evil, which I shall bring on them. [And all the men that setted their face, that they go into Egypt, and dwell there, shall die with sword, and hunger, and pestilence; no man of them shall (be) left, nor escape from the face of the evil, that I shall bring to upon them.]

42:17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

42:18 For why the Lord of hosts, God of Israel, saith these things, As my strong vengeance and mine indignation is welled together on the dwellers of Jerusalem, so mine indignation shall be welled together on you, when ye have entered into Egypt; and ye shall be into swearing, and into wondering, and into cursing, and into shame; and ye shall not more see this place (and ye shall see this place no more). [For these things saith

42:18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

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the Lord of hosts, God of Israel, As melted out is my strong vengeance and mine indignation upon the dwellers of Jerusalem, so shall be melted out mine indignation upon you, when ye shall go into Egypt (For these things saith the Lord of hosts, God of Israel, As my strong vengeance and mine indignation is melted out upon the dwellers of Jerusalem, so mine indignation shall be melted out upon you, when ye shall go into Egypt); and ye shall be into an oath of right, and into astonishing, and into cursing, and into reproof; and ye shall no more see this place.]

42:19 The word of the Lord *is* on you, ye remnants of Judah (This word of the Lord *is* for you, ye remnants of Judah); do not ye enter into Egypt; ye witting shall know, that I have witnessed (against that) to you today; [The word of the Lord upon you, ye remnants of Judah; doeth not go into Egypt; witting ye shall know, that against-witnessed I have to you this day (ye witting shall know, that I have witnessed against that to you this day);]

42:20 for ye have deceived your (own) souls, for ye sent me to your Lord God, and said, Pray thou for us to our Lord God, and by all things whatever things our Lord [God] shall say to thee, so tell thou to us, and we shall do (it). [for ye have deceived your (own) souls, ye forsooth have sent me to the Lord your God, saying, Pray thou for us to the Lord our God, and after all things whatever shall say to thee the Lord our God, so tell to us, and we shall do. (for ye have deceived your own souls, forsooth ye have sent me to the Lord your God, saying, Pray thou for us to the Lord our God, and after all things whatever the Lord our God shall say to thee, so tell to us, and we shall do it.)]

42:19 The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

42:20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

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42:21 And I told to you to day, and ye heard not the voice of your Lord God, on all things for which he sent me to you. (And I have told it to you to day, but ye have not heard the voice of your Lord God, on any thing for which he hath sent me to you.) [And I have told (it) to you to day, and ye have not heard the voice of the Lord (y)our God, upon all things for which he sent me to you.]

42:22 Now therefore ye witting shall know, for ye shall die by sword, and (by) hunger, and (by) pestilence, in the place to which ye would enter, to dwell there. [Now therefore witting ye shall know, for with sword, and hunger, and pestilence ye shall die, in the place to which ye would desire (to) go in, that ye dwell there. (Now therefore ye witting shall know, for ye shall die with sword, and hunger, and pestilence, in the place to which ye would desire to go in, that ye dwell there.)]

Chapter 43

43:1 Forsooth it was done, when Jeremy, speaking to the people, had [ful]filled all the words of the Lord God of them, for which the Lord God of them (had) sent him to them, (even) all these words,

43:2 (then) Azariah, the son of Hoshaiiah, said, and Johanan, the son of Kareah, and all (the) proud men, saying to Jeremy, Thou speakest a lie*; /Thou speakest lying(ly)*; our Lord God sent not thee, and said, Enter ye not into Egypt, to dwell there; (then Azariah, the son of Hoshaiiah, and Johanan, the son of Kareah, and all the proud men,

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42:21 And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you.

42:22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

Chapter 43

43:1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

43:2 Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

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said, speaking to Jeremy, Thou speakest a lie;/Thou speakest falsely; our Lord God sent not thee to say, Enter ye not into Egypt, to dwell there;) {(then) said Azariah, son of Hoshaiiah, and Johanan, son of Kareah, and all the proud men, saying to Jeremy, Leasing thou speakest; sent not thee the Lord our God, saying, Not go ye into Egypt, that ye dwell there; (then Azariah, son of Hoshaiiah, and Johanan, son of Kareah, and all the proud men, spake, saying to Jeremy, Thou speakest lyingly; the Lord our God sent not thee to say, Go ye not into Egypt, that ye dwell there;)}]

43:3 but Baruch, the son of Neriah, stirreth thee against us, that he betake us in(to) the hands of (the) Chaldees, that he slay us, and make (us) to be led over (captive) into Babylon. [but Baruch, the son of Neriah, stirreth thee against us, that he take us in(to) the hands of Chaldees, that they slay us, and make (us) to be over-led into Babylon (and make us to be led over captive into Babylon).]

43:4 And Johanan, the son of Kareah, and all the princes of (the) warriors, and all the people, heard not the voice of the Lord, that they (should) dwell in the land of Judah.

43:5 But Johanan, the son of Kareah, and all the princes of (the) warriors, took all of the remnants of Judah, that turned again from all folks, to which they were scattered before, that they should dwell in the land of Judah; [But taking Johanan, the son of Kareah, and all the princes of fighters, all of the remnants of Judah, that were turned again from all Gentiles, to which they were before-scattered,

43:3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

43:4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

43:5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

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that they should dwell in the land of Judah; (But Johanan, the son of Kareah, and all the princes of the fighters, took all of the remnants of Judah, that were turned again from all the Gentiles, to which they were scattered to before, that they should dwell in the land of Judah;)]

43:6 *they took* (the) men, and women, and little children, and the daughters of the king, and each person, whom Nebuzaradan, the prince of [the] chivalry, had left with Gedaliah, the son of Ahikam, son of Shaphan. And they took Jeremy, the prophet, and Baruch, the son of Neriah, [(the) men, and women, and little children, and the daughters of the king, and each soul, that left had Nebuzaradan, prince of the chivalry, with Gedaliah, the son of Ahikam, son of Shaphan; and (they) took Jeremy, the prophet, and Baruch, the son of Neriah, (the men, and women, and little children, and the daughters of the king, and each soul, that Nebuzaradan, the prince of the chivalry, had left with Gedaliah, the son of Ahikam, son of Shaphan; and they took Jeremy, the prophet, and Baruch, the son of Neriah,)]

43:7 and they entered into the land of Egypt; for they obeyed not to the voice of the Lord, and they came till to Tahpanhes. [and went into the land of Egypt; for they obeished not to the voice of the Lord, and came unto Tahpanhes.]

43:8 And the word of the Lord was made to Jeremy in Tahpanhes, and said [saying],

43:9 Take in thine hand great stones (Take great stones in thine hand), and

43:6 Even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

43:7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes.

43:8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

43:9 Take great stones in thine hand, and hide them in the clay in the

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hide thou those in a den, which is under the wall of tilestone, in the gate of the house of Pharaoh, in Tahpanhes, while all the Jews see *it* (while all the men of Judah see *it*). [Take to thee in thine hand great stones (Take to thee great stones in thine hand), and hide them in the cave, that is under the tile wall, in the gate of the house of Pharaoh, in Tahpanhes, beholding the men Jews (the men of Judah beholding *it*).]

43:10 And thou shalt say to them, The Lord of hosts, God of Israel, saith these things, Lo! I shall send, and I shall take Nebuchadnezzar, my servant, the king of Babylon; and I shall set his throne on these stones, which I [have] hid; and he shall set his seat on those *stones*. [And thou shalt say to them, These things saith the Lord of hosts, God of Israel, Lo! I shall send, and take Nebuchadnezzar, king of Babylon, my servant, and set his throne upon these stones, that I have hid; and he shall set his see upon them.]

43:11 And he shall come, and smite the land of Egypt, (those) which in(to) death into death, and (those) which in(to) captivity into captivity, and (those) which in(to) sword into sword. [And coming, he shall smite the land of Egypt, whom in(to) death into death, and whom in(to) captivity into captivity, and whom in(to) sword into sword.]

43:12 And he shall kindle fire in the temples of [the] gods of Egypt, and he shall burn those *temples*, and shall lead them, (*that is, those gods*, away as) prisoners; and the land of Egypt shall be wrapped, as a shepherd is wrapped in his mantle; and he shall go out from

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brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

43:10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

43:11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

43:12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

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thence in peace. [And he shall tend fire in the washing temples of the gods of Egypt, and burn them, and captive he shall lead them; and shall be covered the land of Egypt, as is covered a shepherd with his mantle; and he shall go out (from) thence in peace. (And he shall tend fire in the temples of the gods of Egypt, and he shall lead away those gods captive; and the land of Egypt shall be covered, as a shepherd is covered with his mantle; and he shall go out from thence in peace.)]

43:13 And he shall all-break the images of the house of the sun, that be in the land of Egypt; and he shall burn in fire the temples of the gods of Egypt. (And he shall all-break the images of Bethshemesh, that be in the land of Egypt; and he shall burn with fire the temples of the gods of Egypt.) [And he shall all-bruise the images of the house of the sun, that be in the land of Egypt; and the washing temples of the gods of Egypt he shall burn with fire (and he shall burn with fire the temples of the gods of Egypt).]

43:13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Chapter 44

Chapter 44

44:1 The word that was made to Jeremy, and to all the Jews, that dwelled in the land of Egypt, dwelling in Migdol, and in Tahpanhes, and in Memphis, and in the land of Pathros, and said [saying],

44:2 The Lord of hosts, God of Israel, saith these things, Ye saw all this evil, which I brought on Jerusalem, and on all the cities of Judah; and lo! those be forsaken to day, and no dweller is in them (and there is no dweller in them);

44:1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

44:2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,

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[These things saith the Lord of hosts, God of Israel, Ye have seen all this evil, that I have brought upon Jerusalem, and upon all the cities of Judah; and lo! they be (a) desert to day, and there is not in them a dweller (and there is not a dweller in them);]

44:3 for the malice which they did, to stir me to wrathfulness, and that they went, and made sacrifice, and worshipped alien gods, which they knew not, both ye, and they, and your fathers (neither ye, nor they, nor your fathers). [for the malice that they did, that me to wrath they should stir (that they should stir me to wrath), and go, and sacrifice, and praise alien gods, that they knew not, and ye, and they, and your fathers.]

44:4 And I sent to you all my servants (the) prophets; and I rose by night, and sent, and said, Do not ye do the word of such abomination (Do not ye do such a thing of abomination). [And I sent to you all my servants and prophets; from night rising (rising at night), and sending, and saying. Doeth not do the word of this manner abomination.]

44:5 And they heard not, neither bowed down their ear, that they shall be converted from their evils, and should not make sacrifice to alien gods. (And they heard not, neither bowed in their ear, that they should be turned from their evils, and should not make sacrifice to alien gods.) [And they heard not, nor bowed in their ear, that they were converted from their evils, and sacrificed not to alien gods.]

44:6 And mine indignation and my

44:3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

44:4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

44:5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

44:6 Wherefore my fury and mine

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strong vengeance is welled together, and is kindled in the cities of Judah, and in the streets of Jerusalem; and they be turned into wilderness, and wasteness, by this day (as it is this day). [And melted out is mine indignation and strong vengeance, and tended up it is in the cities of Judah, and in the streets of Jerusalem; and turned they be into wilderness, and wasting, after this day. (And mine indignation and strong vengeance is melted out, and it is tended up in the cities of Judah, and in the streets of Jerusalem; and they be turned into wilderness, and wasting, as it is this day.)]

44:7 And now the Lord of hosts, God of Israel, saith these things, Why do ye this great evil against your souls, (so) that a man of you perish and a woman (so that a man and a woman perish from you), (and) a little child and (a) sucking, from the midst of Judah, (and) neither any residue thing be left in you, [And now these things saith the Lord of hosts, God of Israel, Why do ye this great evil against your souls, that die of you man and woman, little child and sucking, from the middle of Judah, nor be left to you any thing residue (nor any thing residue be left to you),]

44:8 that (ye) stir me to wrath by the works of your hands, in making sacrifice to alien gods in the land of Egypt, into which ye entered, that ye dwell there, and that ye perish, and be into cursing, and into shame to all the folks of (the) earth? [stirring me (to wrath) in the works of your hands, in sacrificing to alien gods in the land of Egypt, into which ye be come, that ye dwell there, and perish, and be into cursing, and into reproof to all Gentiles of earth?]

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anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

44:7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

44:8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

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44:9 Whether ye have forgotten the evils of your fathers, and the evils of the kings of Judah, and the evils of their wives, and your evils, and the evils of your wives, which they did in the land of Judah, and in the countries of Jerusalem? (and in the streets of Jerusalem?)

44:9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

44:10 They be not cleansed unto this day, and they dreaded not, and they went not in the law of the Lord, and in my behests, which I gave before you, and before your fathers. [They be not cleansed unto this day, and they dreaded not, and went not in the law of the Lord, and in my behests, that I gave before you, and before your fathers.]

44:10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

44:11 Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall set my face in you into evil (Lo! I shall set my face against you for evil), and I shall lose all Judah, [Therefore these things saith the Lord of hosts, God of Israel, Lo! I shall set my face in you into evil, and destroy all Judah,]

44:11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

44:12 and I shall take the remnants of Judah, that setted their faces, to go into the land of Egypt, and to dwell there; and all shall be wasted in the land of Egypt, they shall fall down by sword, and shall be wasted in hunger (and shall be wasted by hunger), from the least unto the most, they shall die by sword and (by) hunger, and shall be into swearing, and into miracle, *or wonder*, and into cursing, and into shame. [and take the remnants of Judah, that setted their faces, that they should go into the land of Egypt, and dwell there; and they shall be

44:12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

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wasted all in the land of Egypt, and they shall fall in sword, and in hunger shall be wasted, from the least unto the most, in sword and in hunger they shall die (and they shall all be wasted in the land of Egypt, and they shall fall by sword, and shall be wasted by hunger, from the least unto the most, they shall die by sword and by hunger), and they shall be into right of swearing, and into miracle, and into cursing, and into reproof.]

44:13 And I shall visit on the dwellers of Egypt, as I visited on Jerusalem, in sword, and in hunger, and in pestilence. (And I shall visit against the dwellers of Egypt, as I visited against Jerusalem, with sword, and with hunger, and with pestilence.)

44:14 And none there shall be (And there shall be none), that shall escape, and be [the] residue of the remnants of (the) Jews, that go to be pilgrims in the land of Egypt, and to turn again to the land of Judah, to which they raise [up] their souls, that they turn again, and dwell there; they shall not turn again thither, no but they that fled. [And there shall not be that escape, and be the residue of the remnant of Jews, that go that they pilgrimage in the land of Egypt, and be turned again to the land of Judah, to which they rear up their souls, that they be turned again, and dwell there; they shall not turn again thither, no but they that (have) flown.]

44:15 Forsooth all men answered to Jeremy, and knew, that their wives made sacrifice to alien gods, and all [the] women, of which a great multitude stood, and all the people of dwellers in the land of Egypt, in

44:13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

44:14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

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Pathros, and said, (Forsooth all men, that knew that their wives made sacrifice to alien gods, and all the women, of which stood a great multitude, and all the people of dwellers in the land of Egypt, in Pathros, answered to Jeremy, and said,) [Answering forsooth to Jeremy all the men, knowing that their wives should sacrifice to alien gods, and all the women, of which stood a great multitude, and all the people of dwellers in the land of Egypt, in Pathros, saying, (Forsooth all the men, knowing that their wives made sacrifice to alien gods, and all the women, of which stood a great multitude, and all the people of dwellers in the land of Egypt, in Pathros, answered to Jeremy, saying,)]

44:16 We shall not hear of the thee the word which thou spakest to us in the name of our Lord God, [(As for) The word that thou spake to us in the name of the Lord our God, we shall not hear (it) of thee,]

44:17 but we doing shall do each word that shall go out of our mouth, that we make sacrifice to the queen of heaven, and that we offer to it moist sacrifices, as we did, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; and we were [full-]filled with loaves, and it was well to us, and we saw none evil. (but we doing shall do each thing that shall go out of our own mouth, that we make sacrifice to the queen of heaven, and that we offer sacrifices of wine to her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; and we were filled full with loaves, and

44:16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

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it was well to us, and we saw no evil.)
[but doing we shall do each word that goeth
out of our mouth, that we sacrifice to the
queen of heaven, and offer to her sacrifices of
liquors (and offer sacrifices of liquor to her), as
did we, and our fathers, our kings, and our
princes, in the cities of Judah, and in the
streets of Jerusalem; and we were full-filled
with loaves, and well it was to us, and evil we
saw not (and we were filled full with loaves,
and it was well for us, and we saw no evil).]

44:18 But from that time, in which we
ceased to make sacrifice to the queen of
heaven, and to offer to it moist
sacrifices, we had need to all things, and
we were wasted by sword and (by)
hunger. (But from that time, in which
we ceased to make sacrifice to the queen
of heaven, and to offer sacrifices of wine
to her, we had need for all things, and
we were wasted by the sword and by
hunger.) [From that forsooth time, that we
ceased to sacrifice to the queen of heaven, and
to offer to her sacrifices of liquors, we needed
all things, and with sword and hunger we be
wasted. (Forsooth from that time, that we
ceased to sacrifice to the queen of heaven, and
to offer sacrifices of liquor to her, we had need
for all things, and we be wasted by the sword
and with hunger.)]

44:19 That if we make sacrifice to the
queen of heaven, and offer to it moist
sacrifices, whether without our
husbands (knowing it) we made to it
cakes, to worship it, and loaves to be
offered? (And the women said, When
we made sacrifice to the queen of
heaven, and offered sacrifices of wine to
her, whether we made cakes for her, to
worship her, and sacrifices of wine were

44:18 But since we left off to burn
incense to the queen of heaven, and to
pour out drink offerings unto her, we
have wanted all things, and have been
consumed by the sword and by the
famine.

44:19 And when we burned incense to
the queen of heaven, and poured out
drink offerings unto her, did we make
her cakes to worship her, and pour out
drink offerings unto her, without our
men?

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offered, without our husbands knowing it? Of course not!) [That if we sacrifice to the queen of heaven, and offer to her sacrifices of liquors, whether without our men we shall do to her pleasant cakes, for to praise her, and sacrifices of liquors to be offered? (And the women said, If we sacrificed to the queen of heaven, and offered sacrifices of liquor to her, whether we made pleasant cakes for her, for to praise her, and sacrifices of liquor were offered, without our men knowing it? Of course not!)]

44:20 And Jeremy said to all the people, against the men, and against the women, and against all the people, that answered to him the word, and he said [saying],

44:21 Whether not the sacrifices which ye sacrificed in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, *stirred God to vengeance?* The Lord had mind on these things, and it ascended on his heart; [Whether not the sacrifice that ye sacrificed in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, of these things recorded the Lord (the Lord remembered these things), and it went up upon his heart;]

44:22 and the Lord might no more bear (it), for the malice of your studies, and for the abominations which ye did. And (so) your land is made into desolation, and into wondering, and into curse, for no dweller is, as this day is (where there is no dweller, as it is this day). [and the Lord might no more bear, for the malice of your studies, and for the abominations that ye

44:20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

44:21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

44:22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

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did? And done is your land into desolation, and into astonishing, and into cursing, for-thy that there is not a dweller, as is this day. (and the Lord might no more bear it, for the malice of your studies, and for the abominations that ye did. And your land is made into desolation, and into astonishing, and into cursing, where there is not a dweller, as it is this day.)}]

44:23 Therefore for ye made sacrifice to idols, and sinned to the Lord (and sinned against the Lord), and heard not the voice of the Lord, and went not in the law, and in the commandments, and in the witnesses of him, therefore these evils befell to you, as this day (it) is (as it is this day). [Therefore for ye sacrificed to maumets, and sinned to the Lord, and ye heard not the voice of the Lord, and in the law, and behests, and in his witnessings ye have not gone, therefore came to you these evils, as is this day. (Therefore for ye sacrificed to maumets, and sinned against the Lord, and ye heard not the voice of the Lord, and ye have not gone in the law, and the behests, and in his witnessings, therefore these evils came to you, as it is this day.)}]

44:24 Forsooth Jeremy said to all the people, and to all the women, All Judah, that be in the land of Egypt, hear ye the word of the Lord. [Jeremy forsooth said to all the people, and to all the women (Forsooth Jeremy said to all the people, and to all the women), Heareth the word of the Lord, all Judah, that be in the land of Egypt.]

44:25 The Lord of hosts, God of Israel, saith these things, and speaketh, Ye and your wives spake with your mouth(s), and [ful]filled with your hands, and

44:23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

44:24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt:

44:25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying,

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said, Make we our vows which we vowed, that we make sacrifice to the queen of heaven, and offer to it moist sacrifices (and offer sacrifices of wine to her); ye [ful]filled your vows, and did those in work. [These things saith the Lord of hosts, God of Israel, saying, Ye and your wives spake with your mouth(s), and with your hands fulfilled, saying, Do we our vows that we vowed, that we sacrifice to the queen of heaven, and offer to her sacrifices of liquors; ye have fulfilled your vows, and in work ye have done them. (These things saith the Lord of hosts, God of Israel, saying, Ye and your wives spake with your mouths, and fulfilled with your hands, saying, Do we our vows that we vowed, that we sacrifice to the queen of heaven, and offer sacrifices of liquor to her; ye have fulfilled your vows, and ye have done them in work.)]

44:26 Therefore, all Judah, that dwell in the land of Egypt, hear ye the word of the Lord; Lo! I swore in my great name, saith the Lord (Lo! I swore by my great name, saith the Lord), that my name shall no more be called (on) by the mouth of each man Jew, saying, The Lord God liveth, in all the land of Egypt. [Therefore heareth the word of the Lord, all Judah, that dwell in the land of Egypt; Lo! I swore in my great name, saith the Lord, for no more shall be called my name of the mouth of each man Jew (for no more shall my name be called on in the mouth of each man Jew), saying, The Lord God liveth, in the land of Egypt.]

44:27 Lo! I shall watch* on them into evil, and not into good; and all the men of Judah, that be in the land of Egypt, shall be wasted, by sword and (by)

We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

44:26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

44:27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by

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hunger, till they be wasted utterly. (Lo! I am on watch to bring them evil, and not good; and all the men of Judah, that be in the land of Egypt, shall be wasted, by sword and by hunger, till they be utterly wasted.) [Lo! I shall wake upon them into evil, and not into good; and wasted shall be all the men of Judah, that be in the land of Egypt, with sword and hunger, to the time that fully they be wasted. (Lo! I shall watch upon them into evil, and not into good; and all the men of Judah, that be in the land of Egypt, shall be wasted, with sword and with hunger, to the time that they be fully wasted.)]

44:28 And a few men that fled the sword, shall turn again from the land of Egypt into the land of Judah; and all the remnants of Judah, of them that enter into the land of Egypt, to dwell there, shall know, whose word shall be [ful]filled, mine either theirs. [And they that shall flee (the) sword, shall turn again from the land of Egypt into the land of Judah, (a) few men; and know shall all the remnant of Judah, of the men going into the land of Egypt, that they dwell there, whose sermon be fulfilled, mine or theirs. (And they that shall flee the sword, a few men, shall turn again from the land of Egypt into the land of Judah; and all the remnant of Judah, of the men going into the land of Egypt, that they dwell there, shall know, whose word be fulfilled, mine or theirs.)]

44:29 And this *shall be* a sign to you, saith the Lord, that I shall visit on you in this place, that ye know, that verily my words shall be [ful]filled against you into evil. (And this *shall be* a sign to you, saith the Lord, that I shall visit against

the famine, until there be an end of them.

44:28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

44:29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

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you in this place, that ye know, that verily my words shall be fulfilled against you into evil.)

44:30 The Lord saith these things, Lo! I shall betake Pharaoh(hophra), the king of Egypt, into the hand of his enemies, and into the hand of them that seek his life, as I betook Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and seeking his life (and that sought his life). [These things saith the Lord, Lo! I shall take Pharaoh(hophra), king of Egypt, into the hand of his enemies, and into the hand of men seeking the soul of them, as I took Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and seeking his soul, *or his life*.]

Chapter 45

45:1 The word that Jeremy, the prophet, spake to Baruch, the son of Neriah, when he had written these words in the book, of the mouth of Jeremy (from the mouth of Jeremy), in the fourth year of Jehoiakim, the son of Josiah, king of Judah, and said [saying],

45:2 The Lord God of Israel saith these things to thee, Baruch. [These things saith the Lord God of Israel to thee, Baruch.]

45:3 Thou saidest, Woe to me (a) wretch, for the Lord (hath) increased sorrow to my sorrow; I travailed in my wailing, and I found not rest. [Thou saidest, Woe to me wretch, for added hath the Lord sorrow to my sorrow; I travailed in my wailing, and rest I found not. (Thou saidest, Woe to me a wretch, for the Lord hath added

44:30 Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.

Chapter 45

45:1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

45:2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

45:3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

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sorrow to my sorrow; I travailed in my wailing, and I found no rest.}]

45:4 The Lord saith these things, Thus thou shalt say to him, Lo! I destroy them, which I builded, and I draw out them, which I planted, and all this land (yea, even all this land). [These things saith the Lord, Thus thou shalt say to him, Lo! whom I built, I destroy, and whom I planted, I pull up, and all this land. (These things saith the Lord, Thus thou shalt say to him, Lo! that which I built, I destroy, and that which I planted, I pull up, yea, even all this land.)]

45:5 And seekest thou great things to thee? do not thou seek, for lo! I shall bring evil on each man, saith the Lord, and I shall give to thee thy life into health, in all places, to which ever *places* thou shalt go. (And seekest thou great things for thyself? do not thou seek them, for lo! I shall bring evil upon each man, saith the Lord, but I will save thy life for thee, in all places, to which ever *places* thou shalt go.) [And thou seekest to thee great things; do thou not seek, for lo! I shall bring evil upon each flesh, saith the Lord, and I shall give to thee thy soul into heal(ing), in all places, to whichever thou shalt go. (And seekest thou great things for thee? do not thou seek them, for lo! I shall bring evil upon each flesh, saith the Lord, but I shall save thy soul for thee, in all places, to whichever thou shalt go.)]

Chapter 46

46:1 The word of the Lord, that was made to Jeremy, the prophet, against heathen men; [The word of the Lord that is done to Jeremy, prophet, against Gentiles;]

45:4 Thus shalt thou say unto him, The LORD saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

45:5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

Chapter 46

46:1 The word of the LORD which came to Jeremiah the prophet against the Gentiles;

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46:2 to Egypt, against the host of Pharaohnecho, king of Egypt, that was beside the flood [of] Euphrates, in Carchemish, whom Nebuchadnezzar, king of Babylon, smote, in the fourth year of Jehoiakim, son of Josiah, king of Judah.

46:2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

46:3 Make ye ready shield and target, and go ye forth to battle. [Prepareth shield and target, and goeth forth to battle.]

46:3 Order ye the buckler and shield, and draw near to battle.

46:4 Join ye (up the) horses, and ascend, ye knights; stand ye in helmets, polish ye spears, clothe ye you in habergeons. [Joineth (up the) horses, and goeth up, ye horsemen; standeth in helmets, polisheth spears, clotheth you with habergeons.]

46:4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

46:5 What therefore? I saw them dreadful, *either afeared*, and turning the(ir) backs, the strong men of them (be) slain; and they fled swiftly, and beheld not (and they swiftly fled, and beheld not); dread *was* on each side, saith the Lord. [What then? I saw them afeared, and the backs turning (and turning their backs), and the strong men of them hewed down; and they flown together hasted, nor they beheld; fear on each side, saith the Lord.]

46:5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.

46:6 A swift man shall not flee, and a strong man guess not himself to be saved; at the north, beside the flood [of] Euphrates, they were overcome and fell down. [Flee shall not the swift (The swift shall not flee), nor the strong ween himself to be saved; to the north, beside the flood of Euphrates, they be overcome, and fell.]

46:6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

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46:7 Who is this, that ascendeth as a flood, and his swells waxed great as of floods? [Who is this, that as the flood goeth up, and as of floods swell his swells? (Who is this, that goeth up as the flood, and his swells swell as of floods?)]

46:7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

46:8 Egypt ascended at the likeness of a flood, and his waves shall be moved as [the] floods; and it shall say, I shall ascend, and cover the earth; I shall lose the city, and (the) dwellers thereof. [Egypt at the likeness of a flood goeth up, and as floods shall be moved his flowings; and he shall say, Going up I shall cover the earth, (and) destroy (the) city, and his dwellers. (Egypt goeth up at the likeness of a flood, and his flowings shall be moved as the floods; and he shall say, going up I shall cover the earth, and destroy the city, and his dwellers..)]

46:8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

46:9 Ascend ye upon horses, and make ye full out joy in chariots; and strong men, come forth, Ethiopia and Libya, holding shield, and Lydia, taking and shooting arrows. [Goeth up, horses, and full out joy, thine chariots; and go forth, strong men, Ethiopia and Libya, holding shield, and Lydia, taking and shooting arrows.]

46:9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

46:10 Forsooth that day of the Lord God of hosts *is* a day of vengeance, that he take vengeance of his enemies; the sword shall devour, and shall be [full-]filled, and shall greatly be filled with the blood of them; for why the slain sacrifice of the Lord of hosts *is* in the land of the north, beside the flood [of] Euphrates. (Forsooth that day of the Lord God of hosts *is* a day of vengeance, that he take vengeance on his enemies; the sword shall devour, and shall be

46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

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filled full, and shall be greatly filled with the blood of them; for why the slain sacrifice of the Lord of hosts *is* in the land of the north, beside the river of Euphrates.) [That day forsooth of the Lord God of hosts, (a) day of vengeance, that he take vengeance of his enemies; devour shall the sword, and be full-filled, and be drunk with the blood of them; victory sacrifice forsooth of the Lord of hosts in the land of the north, beside the flood of Euphrates. (Forsooth that day of the Lord God of hosts, *is* a day of vengeance, that he take vengeance on his enemies; the sword shall devour, and be filled full, and be drunk with the blood of them; forsooth the victory sacrifice of the Lord of hosts *is* in the land of the north, beside the flood of Euphrates.)]

46:11 Thou virgin, the daughter of Egypt, go up into Gilead, and take medicine. In vain thou shalt multiply medicines; (for) health shall not be to thee. [Go up into Gilead, and take the gum, *that is called resin*, thou maiden daughter of Egypt. In vain thou hast multiplied medicines; health shall not be to thee.]

46:12 Heathen men heard thy shame, and thy yelling filled the earth; for a strong man hurtled against a strong man, and both fell down together. [Heard Gentiles thy shame, and thy yelling full-filled the earth; for the strong man put against the strong man, and both together fell. (The Gentiles heard thy shame, and thy yelling filled the earth full; for the strong man put against the strong man, and both fell down together.)]

46:13 The word which the Lord spake to Jeremy, the prophet, on that that

46:11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

46:12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

46:13 The word that the LORD spake to Jeremiah the prophet, how

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Nebuchadnezzar, king of Babylon, was to coming, and to smiting the land of Egypt. (The word which the Lord spake to Jeremy, the prophet, when Nebuchadnezzar, king of Babylon, was to come and smite the land of Egypt.) [The word that the Lord spake to Jeremy, the prophet, upon that that to come was Nebuchadnezzar, king of Babylon, and to smite the land of Egypt. (The word that the Lord spake to Jeremy, the prophet, upon that that Nebuchadnezzar, king of Babylon, was to come, and to smite the land of Egypt.)]

Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

46:14 Tell ye to Egypt, and make ye heard in Migdol, and sound it in Memphis, and say ye in Tahpanhes, Stand thou, and make thee ready, for a sword shall devour those things that be by thy compass. [Telleth to Egypt, and heard maketh in Migdol, and again-sound it in Memphis, and in Tahpanhes saith, Stand, and prepare thee, for devour shall sword those things that in thine environ be. (Telleth to Egypt, and maketh heard in Migdol, and sound it again in Memphis, and saith in Tahpanhes, Stand, and prepare thee, for the sword shall devour those things that be in thine environ.)]

46:14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

46:15 Why hath thy strong man waxed rotten? He stood not, for the Lord underturned him. [Why rotted thy strong man?/Why stank thy strong (man)? He stood not, for the Lord turned him upside-down.]

46:15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

46:16 He multiplied fallers, and a man fell down to his neighbour (and a man fell upon his neighbour); and they shall say, Rise ye, and turn we again to our people, and to the land of our birth, from the face of (the) sword of the

46:16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

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culver (from the face of the cruel sword).
[He multiplied men falling, and the man fell
(on)to his neighbour; and they shall say, Rise
we, and turn we again to our people, and to
the land of our birth, from the face of (the)
sword of the culver.]

46:17 Call ye the name of Pharaoh, king
of Egypt; the time hath brought noise.

46:18 (As) I live, saith the King, the Lord
of hosts *is* his name; for it shall come as
Tabor in (the) hills, and as Carmel in
the sea. (As I live, saith the King, whose
name *is* the Lord of hosts; for he shall
come as surely as Tabor *is* in the hills,
and as Carmel *is* by the sea.) [I live, saith
the king, Lord of hosts (*is*) his name; for as
Tabor in mountains, and as Carmel in the sea,
(so) he shall come.]

46:19 Thou dwelleress, the daughter of
Egypt, make to thee vessels of passing
over (make for thyself vessels for a time
of captivity); for why Memphis shall be
into wilderness, and it shall be forsaken
[and] unhabitable. [Vessels of
transmigration make to thee, thou dwelleress,
daughter of Egypt; for Memphis in wilderness
shall be, and be forsaken and unhabitable.
(Make for thee vessels of transmigration, thou
dwelleress, daughter of Egypt; for Memphis
shall be in wilderness, and be forsaken and
unhabitable.)]

46:20 Egypt *is* a shapely cow calf, and
fair; a pricker from the north shall come
to it. [The she-calf fair and shapely (*is*) Egypt
(Egypt *is* a she-calf, fair and shapely); the
pricker from the north shall come to her.]

46:17 They did cry there, Pharaoh king
of Egypt is but a noise; he hath passed
the time appointed.

46:18 As I live, saith the King, whose
name is the LORD of hosts, Surely as
Tabor is among the mountains, and as
Carmel by the sea, so shall he come.

46:19 O thou daughter dwelling in
Egypt, furnish thyself to go into
captivity: for Noph shall be waste and
desolate without an inhabitant.

46:20 Egypt is like a very fair heifer, but
destruction cometh; it cometh out of
the north.

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46:21 Also the hired men thereof, that lived as calves made fat in the midst thereof, be turned, and fled (away) together, and might not stand; for the day of slaying of them shall come on them, the time of the visiting of them (the time of their visitation). [Also his hired men that dwelled in his middle as fatted calves, be turned, and flown (away) together, not might stand (and might not stand); for the day of the slaughter of them shall come upon them, (the) time of their visiting.]

46:21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

46:22 The voice of them shall sound as of brass, for they shall hasten with (a) host, and with axes they shall come to it (and they shall come against her with axes). As men cutting down trees, [His voice as of brass shall sound, for with the host they shall go forth, and with axes they shall come to him. As (those) falling down trees, (His voice shall sound as of brass, for they shall go forth with the host, and they shall come to him with axes. As those falling down trees,)]

46:22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

46:23 they cutted down the forest thereof, saith the Lord, which may not be numbered; they be multiplied over locusts, and no number is in them (and they be unnumberable). [they hewed down his wild wood, saith the Lord, that may not be numbered; they be multiplied above locusts, and there is not in them number.]

46:23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

46:24 The daughter of Egypt is shamed, and betaken into the hand of the people of the north(.), [Confounded is the daughter of Egypt (The daughter of Egypt is confounded), and taken into the hand of the people of the north,]

46:24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

46:25 said the Lord of hosts, God of

46:25 The LORD of hosts, the God of

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Israel. Lo! I shall visit on the noise of Alexandria, and on Pharaoh, and on Egypt, and on the gods thereof, and on the kings thereof, and on them that trust in him. (The Lord of hosts, God of Israel, saith, Lo! I shall visit against Amon the god of No/the god of Thebes, and against Egypt, and against the gods thereof, and against the kings thereof, and against Pharaoh, and against them that trust in him.)

46:26 And I shall give them into the hands of men that seek the life of them, and into the hands of Nebuchadnezzar, king of Babylon, and into the hands of his servants; and after these things it shall be inhabited, as in the former days, saith the Lord. [And I shall give them into the hand(s) of men seeking the life of them, and into the hands of Nebuchadnezzar, king of Babylon, and into the hands of his servants; and after these things it shall be dwelled (in), as in the rather days, saith the Lord.]

46:27 And thou, Jacob, my servant, dread thou not, and Israel, dread thou not; for lo! I shall make thee safe from (a) far place, and thy seed from the land of his captivity (for lo! I shall bring thee back safe from a far place, and thy seed from the land of their captivity); and Jacob shall turn again, and shall rest, and shall have prosperity, and none shall be, that shall make him afeared. [And thou, my servant Jacob, not dread thou, nor take fear, thou Israel; for lo! I safe shall make thee from afar, and thy seed from the land of his captivity; and turn again shall Jacob, and rest, and be made wellsome, and there shall not be, that fear him. (And thou, my servant Jacob, dread thou not, nor take fear, thou

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Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

46:26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

46:27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

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Israel; for lo! I shall make thee safe from afar, and thy seed in the land of his captivity; and Jacob shall turn again, and rest, and be made wellsome, and there shall not be, that shall make him to fear.}]

46:28 And Jacob, my servant, do not thou dread, saith the Lord, for I am with thee; for I shall waste all folks, to which I casted thee out; but I shall not waste thee, but I shall chastise thee in doom, and I shall not spare thee as innocent. [And do thou not dread, thou my servant Jacob, saith the Lord, for I am with thee; for I shall waste all Gentiles, to which I cast thee out; thee forsooth I shall not waste, but I shall chastise thee in doom, not as to an innocent I shall spare to thee. (And do not thou dread, thou my servant Jacob, saith the Lord, for I am with thee; forsooth I shall not waste thee, but I shall chastise thee in doom, and I shall not spare thee as an innocent.)]

46:28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Chapter 47

Chapter 47

47:1 The word of the Lord, that was made to Jeremy, the prophet, against Palestines (against the Philistines), before that Pharaoh smote Gaza. [The word of the Lord that is done to Jeremy, prophet, against Palestines, ere Pharaoh should smite Gaza.]

47:1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

47:2 The Lord saith these things, Lo! waters shall ascend from the north, and they shall be as a strand (over)flowing (and they shall be as an overflowing flood), and they shall cover the land, and the fullness thereof, the city, and the dwellers thereof. Men shall cry, and all the dwellers of the land shall yell, [These things saith the Lord, Lo! waters shall

47:2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

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go up from the north, and be shall as a stiff stream (over)flowing, and cover shall the land, and his plenty, the chief city and his dwellers. Cry shall men, and yell shall all the dwellers of the land, (These things saith the Lord, Lo! waters shall go up from the north, and shall be as a swift overflowing stream, and shall cover the land, and his plenty, the chief city and his dwellers. Men shall cry, and all the dwellers of the land shall yell,)

47:3 for the noise of [the] boast of [the] armed men, and of (the) warriors of him, and for [the] moving of his carts, and [the] multitude of his wheels. [The] Fathers beheld not [the] sons with benumbed hands, [for the noise of the boast of the armed men, and of his fighters, and from the stirring of his four-horsed cars, and from the multitude of his wheels. Beheld not the fathers the sons with hands loosed atwain (The fathers beheld not the sons with hands loosed atwain),]

47:4 for the coming of the day in which all Philistines shall be destroyed; and Tyrus shall be destroyed, and Sidon with all their other help(er)s. For the Lord hath destroyed Palestines, the remnants of the isle of Cappadocia. (for the coming of the day in which all the Philistines shall be destroyed; and Tyrus and Sidon shall be destroyed, with all their other helpers. For the Lord hath destroyed the Philistines, the remnants of the isle of Caphtor.) [for the coming of the day in which shall be wasted all Philistines; and be scattered Tyrus and Sidon, with all his other helpers. The Lord forsooth destroyed Palestines, the remnant of the isle of Cappadocia. (for the coming of the day in which all the Philistines shall be wasted; and Tyrus and Sidon shall be scattered, with all his

47:3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

47:4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

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other helpers. Forsooth the Lord destroyed the Philistines, the remnant of the isle of Caphtor.}]

47:5 Baldness came on Gaza; Ashkelon was still, and the remnants of the valley of them. How long shalt thou fall down(?), [There came baldness upon Gaza; all still was Ashkelon, and the remnants of the valley of them. How long thou shalt be thrown down, (There came baldness upon Gaza; Ashkelon was all still, and the remnants of the valley of them. How long shalt thou be thrown down?)]

47:6 O! [thou] sword of the Lord, how long shalt thou not rest? (how long shall it be till thou rest?) Enter thou into thy sheath, be thou refreshed, and be still. [O! thou sword of the Lord, how long shalt thou not rest? (how long shall it be till thou rest?) Go into thy sheath, be thou refreshed, and be still.]

47:7 How shall it rest, when the Lord commanded to it against Ashkelon, and against the sea coasts thereof, and there [he] hath said to it? (How can it rest, when the Lord hath commanded to it against Ashkelon, and against the sea coasts thereof? upon there he hath ordained it.) [What manner shall it rest, when the Lord shall command to it against Ashkelon, and against his regions nigh the sea, and there he shall command to it? (In what manner shall it be able to rest, when the Lord hath commanded to it against Ashkelon, and against his regions nigh the sea? upon there he hath commanded to it.)]

47:5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

47:6 O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

47:7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

Chapter 48

Chapter 48

48:1 To Moab the Lord of hosts, God of

48:1 Against Moab thus saith the

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Israel, saith these things. Woe on Nebo, for it is destroyed, and shamed; Kiriathaim is taken (captive), the strong *city* is shamed, and trembled. (To Moab the Lord of hosts, God of Israel, saith these things. Woe on Nebo, for it is destroyed; Kiriathaim is shamed and taken captive; Misgab is shamed, and trembled.) [To Moab these things saith the Lord of hosts, God of Israel. Woe upon Nebo, for wasted she is, and confounded; taken (captive) is Kiriathaim, confounded is the strong, and troubled; (To Moab these things saith the Lord of hosts, God of Israel. Woe upon Nebo, for she is wasted; Kiriathaim is confounded and taken captive, Misgab is confounded, and troubled;)]

48:2 And full out joying is no more in Moab; they thought evil against Heshbon. Come ye, and lose we it from [the] folk. Therefore thou being still, [thou] shalt be stilled, and (the) sword shall follow thee (Therefore thou shalt be stilled, *O city of* Madmen, and the sword shall follow thee). [and there is no more full out joying in Moab; against Heshbon they thought evil. Cometh, and scatter we it from the folk of kind. Therefore still, thou shalt be stilled, and sword shall follow thee; (and there is no more full out joying in Moab; they thought evil against Heshbon. Cometh, and scatter we it from the folk of kind. Therefore thou shalt be stilled, *O city of* Madmen, and the sword shall follow thee;)]

48:3 A voice of cry(ing) from Horonaim, destroying, and great sorrow. [voice of the cry from Horonaim, wasting, and great treading.]

48:4 Moab is defouled, tell ye [out the]

LORD of hosts, the God of Israel; Woe unto Nebo! For it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed.

48:2 There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

48:3 A voice of crying shall be from Horonaim, spoiling and great destruction.

48:4 Moab is destroyed; her little ones

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cry to (the) little children thereof. (Moab is defouled, tell ye out the cry of the little children thereof.) [Treaded is Moab, telleth out the cry to his little children. (Moab is treaded, telleth out the cry of his little children.)]

have caused a cry to be heard.

48:5 For a man weeping, ascended with weeping, by the ascending of Luhith; for in the coming down of Horonaim, [the] enemies heard the yelling of (that) sorrow. [By the going up forsooth (of) Luhith, weeping went up in weeping, for in the going down of Horonaim, the enemies the yelling of treading heard. (Forsooth by the going up of Luhith, weeping went up with weeping; for in the going down of Horonaim, the enemies heard the yelling of that treading.)]

48:5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

48:6 Flee ye, save ye your lives; and ye shall be as brooms in desert. [Fleeth, saveth your souls; and ye shall be as gentian trees in desert;]

48:6 Flee, save your lives, and be like the heath in the wilderness.

48:7 For that that thou haddest trust in thy strong holds, and in thy treasures, also thou shalt be taken. And Chemosh shall go into passing over, the priests thereof and the princes thereof together. (For that that thou haddest trust in thy strong holds, and in thy treasures, thou shalt also be taken. And Chemosh shall go into captivity, the priests thereof and the princes thereof together.) [for-thy forsooth that thou haddest trust in thy strong holds, and in thy treasures, thou also shalt be taken (forsooth for-thy that thou haddest trust in thy strong holds, and in thy treasures, thou shalt also be taken). And Chemosh shall go into transmigration, his priests and his princes together;]

48:7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

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48:8 And a robber shall come to each city, and no city shall be saved; and valleys shall perish, and field places shall be destroyed, for the Lord said. [and the robber shall come to each chief city, and no chief city shall be saved; and perish shall valleys, and wasted shall be wild fields, for the Lord said (and the valleys shall perish, and the wild fields shall be wasted, for the Lord said).]

48:8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

48:9 Give ye the flower of Moab (Give ye the flower to Moab), for it shall go out flowering; and the cities thereof shall be forsaken, and uninhabitable. [Giveth flower to Moab, for flowering he shall go out (for he shall go out flowering); and his cities shall be desert, and uninhabitable.]

48:9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

48:10 *He is* cursed, that doeth the work of God guilefully (*He is* cursed, that guilefully doeth the work of God); and *he is* cursed, that forbiddeth his sword from blood. [Cursed, that doeth the work of God beguilingly; and cursed, that forbiddeth his sword from blood.]

48:10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

48:11 Moab was plenteous from his young waxing age, and rested in his dregs, neither (he) was shed out from vessel into vessel, and went not into passing over (and went not into captivity); therefore his taste dwelled in him, and his odour is not changed. [Fructuous was Moab from his waxing youth, and he rested in his dregs, nor is over-poured from vessel into vessel, and into transmigration he went not; therefore abode still his taste in him, and his smell is not changed. (Moab was fructuous from his waxing youth, and he rested in his dregs, nor he is poured over from vessel into vessel, and he went not into transmigration; therefore his taste still abode

48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

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in him, and his smell is not changed.}]

48:12 Therefore lo! days come, saith the Lord, and I shall send to it ordainers, and arrayers of pottles; and they shall array it, and they shall waste the vessels thereof, and hurtle together the pottles of them. [Therefore lo! days come, saith the Lord, and I shall send to him ordainers, and arrayers of wine vessels; and they shall array him, and his vessels poured out, and the little wine vessels of them hurtle together (and they shall array him, and pour out his vessels, and hurtle together the little wine vessels of them).]

48:13 And Moab shall be shamed of Chemosh, as the house of Israel was shamed of Bethel, in which it had trust. (And Moab shall be shamed by Chemosh, as the house of Israel was shamed by Bethel, in which it had trust.)

48:14 How say ye, We be strong, and stalworthy men to fight? (How say ye, We be strong and stalworthy men for the fight?)

48:15 Moab is destroyed, and they have burnt the cities thereof, and the chosen young men thereof went down into slaying, saith the King, the Lord of hosts *is* his name (whose name *is* the Lord of hosts). [Wasted is Moab, and his cities they burned up (Moab is wasted, and they burned up his cities), and his chosen young men went down into slaughter, saith the king, Lord of hosts (*is*) his name.]

48:16 The perishing of Moab is nigh, that it come, and the evil thereof

48:12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

48:13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

48:14 How say ye, We are mighty and strong men for the war?

48:15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

48:16 The calamity of Moab is near to come, and his affliction hasteth fast.

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runneth full swiftly. [Nigh is the death of Moab, that it come, and his evil swiftly cometh nigh full much (and his evil swiftly cometh full much nigh).]

48:17 All ye that be in the compass thereof, comfort it; and all ye that know the name thereof, say, How is the strong rod broken, the glorious staff? (All ye that be in the compass thereof, comfort him; and all ye that know the name thereof, say, How the strong rod is broken, and the glorious staff!) [Comforteth him, all ye that be in his compass; all ye that know his name, saith, What manner is broken the strong rod, the glorious staff? (Comforteth him, all ye that be in his compass; all ye that know his name, saith, In what manner the strong rod is broken, and the glorious staff!)]

48:18 Thou dwelling of the daughter of Dibon (Thou daughter that dwelleth in Dibon), go down from (thy) glory, sit thou in thirst; for the destroyer of Moab shall ascend to thee, and he shall destroy thy strong holds. [Come down from (thy) glory, sit in thirst, thou dwelling of the daughter of Dibon (thou daughter that dwelleth in Dibon); for the waster of Moab shall go up to thee, and shall scatter thy strong holds.]

48:19 Thou dwelling of Aroer, stand in the way, and behold (Thou dweller of Aroer, stand by the way, and behold); ask thou him that fleeth, and him that escaped; say thou, What befell? [In the way stand, and behold thou, the dwelling of Aroer; ask him fleeing that escaped; say, What fell? (Stand by the way, and behold, thou dweller of Aroer; ask him fleeing, and her that

48:17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

48:18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

48:19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

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escaped; say, What befell?)}

48:20 Moab is shamed, for he is overcome; yell ye, and cry; tell ye in Arnon, that Moab is destroyed. [Confounded is Moab, for he is overcome; yelleth, and crieth; telleth in Arnon, for wasted is Moab. (Moab is confounded, for he is overcome; yelleth, and crieth; telleth in Arnon, for Moab is wasted.)]

48:21 And doom is come to the land of the field, on Holon, and on Jahazah, and on Mephaath, [And doom came to the field land, upon Holon, and upon Jahazah, and upon Mephaath,]

48:22 and on Dibon, and on Nebo, and on the house of Diblathaim, (and on Dibon, and on Nebo, and on Bethdiblathaim,) [and upon Dibon, and upon Nebo, and upon the house of Diblathaim,]

48:23 and on Kiriathaim, and on Bethgamul, and on Bethmeon, [and upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,]

48:24 and on Kerioth, and on Bozrah, and on all the cities of the land of Moab, that be far, and that be nigh. [and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, that afar, and that nigh be (that be afar, and that be nigh).]

48:25 The horn of Moab is cut away, and the arm thereof *is* all-broken, saith the Lord. [Cut away is the horn of Moab, and his arms (*be*) bruised, saith the Lord.]

48:26 Fill ye him greatly, for he is raised

48:20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

48:21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

48:22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim,

48:23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,

48:24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

48:25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

48:26 Make ye him drunken: for he

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(up) against the Lord; and he shall hurtle down the hand of Moab in his spewing, and he also shall be into scorn. [Drunkeneth him with the chalice of the wrath of the Lord, for against the Lord he is reared out; and he shall hurtle down the hand of Moab in his vomiting, and be shall into scorning and he. (Drunkeneth him with the chalice of the wrath of the Lord, for he is reared up against the Lord; and he shall hurtle down the hand of Moab in his vomiting, and he also shall be into scorning.)]

48:27 For why, Israel, he was into scorn to thee, as if thou haddest found him among thieves; therefore for thy words which thou spakest against him, thou shalt be led (away) prisoner.

48:28 Ye dwellers of Moab, forsake (the) cities, and dwell in the stone, and be ye as a culver making (her) nest in the highest mouth of an hole. [Leaveth (the) cities, and dwelleth in a stone, ye dwellers of Moab, and be ye as a culver building in the overest mouth of the hole.]

48:29 We have heard the pride of Moab; he is full proud. I know, saith the Lord, the highness thereof (I know the highness thereof, saith the Lord), and (his) pride in word, and pride in bearing, and the highness of (his) heart, [We have heard the pride of Moab; proud he is greatly; his height forsooth, and his own enhancing, and pride, and the height of his heart, I know, saith the Lord; (We have heard the pride of Moab; he is greatly proud; forsooth I know his height, and his own enhancing, and pride, and the height of his heart, saith the Lord;)]

48:30 and the boast thereof, and that the

magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

48:27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

48:28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

48:29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

48:30 I know his wrath, saith the LORD;

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virtue thereof is not nigh, *either like* it, neither it endeavoured* to do by that that it might./neither it endeavoured* to do after that that it might. [his boast, and his own enhancing, and there is not beside it his virtue, nor after that (that) he might, it enforced to do. (his boast, and his own enhancing, and his virtue is not there beside it, nor it endeavoured* to do after that that he might.)]

but it shall not be so; his lies shall not so effect it.

48:31 Therefore I shall wail on Moab, and I shall cry to all Moab, to the men of the earthen wall, that wail. (Therefore I shall wail for Moab, and I shall cry out for all Moab, wailing for the men of Kirheres.) [Therefore upon Moab I shall wail, and to all Moab I shall cry, to the men of the brittle wall wailing. (Therefore I shall wail upon Moab, and I shall cry for all Moab, wailing for the men of the brittle wall.)]

48:31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres.

48:32 Of the wailing of Jazer I shall weep to thee, thou vine of Sibmah (I shall weep for thee more than my wailing for Jazer, thou vine of Sibmah); thy scions passed (over) the sea, those came till to the sea of Jazer; a robber fell in on thy ripe corn, and on thy vintage. [Of the wailing of Jazer I shall weep to thee, thou vine of Sibmah; thy railings passed (over) the sea; unto the sea of Jazer they full came upon thy reap(ing), and (upon) thy vintage thy ravener fell. (I shall weep for thee more than my wailing for Jazer, thou vine of Sibmah; thy railings passed over the sea; they full came unto the sea of Jazer; a ravener fell in upon thy reaping, and upon thy vintage.)]

48:32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

48:33 Full out joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away wine from

48:33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to

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{the} pressers; a stamper of {the} grape shall not sing a customable merry song. (Full out joy and gladness is taken away from the plentiful land, and from the land of Moab, and I have taken away wine from the pressers; a stamper of the grape shall not sing the customary happy song.) [Done away is full out joying and gladding from Carmel, and from the land of Moab, and wine from the presses I took down; the treader of the grape the wonted merry song shall not sing. (Full out joying and gladding is done away from Carmel, and from the land of Moab, and I took away wine from the presses; the treader of the grape shall not sing the customary happy song.)]

fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

48:34 Of the cry of Heshbon unto Elealeh and Jahaz they gave their voice, from Zoar unto Horonaim (as) a cow calf of three years; forsooth the waters of Nimrim shall be full evil.

48:34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

48:35 And I shall take away from Moab, saith the Lord, him that offereth in high places, and him that maketh sacrifice to the gods thereof. [And I shall take away from Moab, saith the Lord, the (one) offering in high things, and the (one) sacrificing to his gods.]

48:35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

48:36 Therefore mine heart shall sound as a pipe of brass to Moab, and mine heart shall give sound of pipes to the men of the earthen wall; for it did more than it might, therefore they perished. (Therefore mine heart shall sound as a pipe of brass to Moab, and mine heart shall give sound as pipes for the men of Kirheres; for all their riches hath perished.) [Therefore mine heart to Moab as

48:36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished.

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a trump of brass shall sound, and mine heart to the men of the tiled wall shall give sound of trumps; for more he did than he might, therefore they perished. (Therefore mine heart shall sound as a trump of brass to Moab, and mine heart shall give sound as trumps to the men of the tiled wall; for he did more than he might, therefore they perished.)}]

48:37 For why each head *shall be* baldness, and each beard shall be shaved; in all hands *shall be* binding together, and an hair shirt *shall be* on each back. [Each forsooth head baldness, and each beard shaven shall be; in all hands the binding together, and upon each back (an) hair shirt. (Forsooth each head baldness, and each beard shall be shaved; in all hands the binding together, and an hair shirt upon each back.)}]

48:38 And all wailing *shall be* on all the roofs of Moab, and in the streets thereof, for I have all-broken Moab as an unprofitable vessel, saith the Lord. [And upon all the roofs of Moab, and in all his streets (*shall be*) all wailing, for he bruised Moab as a vessel unprofitable, saith the Lord (for he bruised Moab as an unprofitable vessel, saith the Lord).]

48:39 How is it overcome, and they yelled? how hath Moab cast down the noll, and is shamed? (They shall yell, saying, How it is overcome! how Moab hath cast down the noll and is shamed!) And Moab shall be into scorn, and into (an) ensample to all men in his compass. [What manner she is overcome, and they yelled? how Moab threw down the noll, and is confounded? (And they shall yell, saying, In what manner she is overcome! how Moab threw down the noll and is confounded!) And

48:37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

48:38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

48:39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

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Moab shall be into scorning, and into example to all men in his compass.}]

48:40 The Lord saith these things, Lo! as an eagle he shall fly out, and he shall stretch forth his wings to Moab. [These things saith the Lord, Lo! as an eagle he shall fly out, and stretch out his wings to Moab.]

48:41 Kerioth is taken, and (the) strong holds be taken; and the heart of (the) strong men of Moab shall be in that day, as the heart of a woman travailing of child. [Taken is Kerioth, and strong holds be caught; and be shall the heart of strong men (of Moab) in that day, as the heart of a woman travailing with child. (Kerioth is taken, and strong holds be caught unawares; and the heart of the strong men of Moab in that day shall be as the heart of a woman travailing with child.)]

48:42 And Moab shall cease to be a people, for it had glory against the Lord (for it magnified itself against the Lord). [And cease shall Moab to be a people, for against the Lord it gloried. (And Moab shall cease to be a people, for it magnified itself against the Lord.)]

48:43 Dread, and ditch, and snare *is* on thee, thou dweller of Moab, saith the Lord. [Inward fear, and ditch, and snare upon thee, O! dweller of Moab, saith the Lord.]

48:44 He that fleeth from the face of dread, shall fall into a ditch; and they that ascend from the ditch, shall be taken with a snare. For I shall bring on Moab the year of the visitation of them, saith the Lord. [Who shall flee from the face of the fear, shall fall into the ditch; and who

48:40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

48:41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

48:42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

48:43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

48:44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

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shall go up from the ditch, shall be taken with (the) snare. I shall bring to forsooth upon Moab the year of the visiting of them, saith the Lord (Forsooth I shall bring upon Moab the year of the visiting of them, saith the Lord).]

48:45 Men fleeing from the snare stood in the shadow of Heshbon, for why fire went out of Heshbon, and flame from the midst of Sihon; and [it] devoured a part of Moab, and the top of the sons of noise. [In the shadow of Heshbon stood they from the snare fleeing, for fire went out from Heshbon, and flame from the middle of Sihon; and devour it shall the part of Moab, and the top of the sons of noise. (Those fleeing from the snare stood in the shadow of Heshbon, for fire went out from Heshbon, and flame from the middle of Sihon; and it shall devour the part of Moab, and the top of the sons of noise.)]

48:46 Moab, woe to thee; thou people of Chemosh hast perished, for why thy sons and thy daughters be taken into captivity. [Woe to thee, Moab; perishedest thou people of Chemosh, for caught be thy sons and thy daughters, (and) into captivity shall be led. (Woe to thee, Moab; thou people of Chemosh perishedest, for thy sons and thy daughters be caught, and be led into captivity.)]

48:47 And I shall turn (again) the captivity of Moab in the last days, saith the Lord. Hitherto be the dooms of Moab. (And I shall turn again the fortunes of Moab in the last days, saith the Lord. Hitherto be the dooms of Moab.) [And I shall turn (again) the captives of Moab in the last days, saith the Lord. Hitherto the dooms of Moab.]

48:45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

48:46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

48:47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

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Chapter 49

Chapter 49

49:1 To the sons *also* of Ammon. The Lord saith these things. Whether no sons be of Israel, either an heir is not to it? why therefore wielded Malcham the heritage of Gad, and the people thereof dwelled in the cities of Gad? (And to the sons of Ammon, the Lord saith these things. Whether no sons be of Israel, or an heir is not to it? why therefore Milcom wielded the heritage of Gad, and the people thereof dwelled in the cities of Gad?) [Also to the sons of Ammon, these things saith the Lord. Whether be not the sons of Israel, or heir is not to it? why then the heritage wieldeth Malcham (of) Gad, and his people in his chief cities dwelled? (And to the sons of Ammon, these things saith the Lord. Whether sons be not of Israel, or an heir is not to it? why then Malcham wieldeth the heritage of Gad, and his people dwelled in his chief cities?)]

49:2 Lo! days come, saith the Lord, and I shall make the gnashing of battle heard on Rabbah of the sons of Ammon (Lo! days come, saith the Lord, and I shall make the gnashing of battle heard in Rabbah of the sons of Ammon); and it shall be destroyed into noise, and the villages thereof shall be burnt with fire, and Israel shall wield his wielders, saith the Lord. [Therefore lo! days come in thee, saith the Lord, and heard I shall make upon Rabbah of the sons of Ammon the gnashing, *or noise*, of battle; and he shall be into a mined heap scattered (*or slag*), and his daughters with fire shall be burned, and Israel shall wield his wielders, saith the Lord. (Therefore lo! days come in thee, saith the Lord, and I shall make the gnashing, *or noise*, of battle, heard in

49:1 Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

49:2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

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Rabbah of the sons of Ammon; and it shall be into a scattered mined heap, *or slag*, and his daughters shall be burned with fire, and Israel shall wield his wielders, saith the Lord.}]

49:3 Yell ye, Heshbon, for Ai is destroyed; cry, ye daughters of Rabbah, gird you with hair shirts, wail ye, and compass by hedges; for why Malcham shall be led into passing over (for why Milcom shall be led into captivity), (and) the priests thereof and (the) princes thereof together. [Yell thou, Heshbon, for wasted is Ai (for Ai is wasted); crieth, ye daughters of Rabbah, girdeth you with hair shirts, waileth, and goeth about by hedges; for Malcham into transmigration shall be brought (for Malcham shall be brought into transmigration), (and) his priests and his princes together.]

49:4 What hast thou glory in valleys? Thy valleys floated away, thou delicate daughter, that haddest trust in thy treasures, and saidest, Who shall come to me? [What gloriest thou in valleys? Flowed down thy valley, thou daughter delicate (Thy valley flowed down, thou delicate daughter), that trustedest in thy treasures, and saidest, Who shall come to me?]

49:5 Lo! I shall bring in dread on thee, saith the Lord God of hosts, God of Israel, of all men that be in thy compass; and ye shall be scattered, each by himself, from your sight, and none shall be, that (shall) gather (up) them that flee. [Lo! I shall bring in fear upon thee, saith the Lord God of hosts, God of Israel, of all men that be in thy compass; and ye shall be scattered, each from your sight, nor (any) shall be, that (shall) gather (up) the fleers.]

49:3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

49:4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

49:5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

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49:6 And after these things I shall make the fleers and [the] prisoners of the sons of Ammon to turn again, saith the Lord. (And after these things I shall turn again the fortunes of the sons of Ammon, saith the Lord.) [And after these things I shall make to turn again the fleers and the captives of the sons of Ammon, saith the Lord. (And after these things I shall turn again the fleers and the captives of the sons of Ammon, saith the Lord.)]

49:6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

49:7 To Idumea, the Lord of hosts saith these things. Whether wisdom is no more in Teman? Counsel perished from (the) sons, the wisdom of them is made unprofitable. (To Idumea, the Lord of hosts saith these things. Whether wisdom is no more in Teman? is counsel perished from the sons? is the wisdom of them made unprofitable?) [To Idumea, these things saith the Lord God of hosts. Whether no more is wisdom in Teman? Perished counsel from (the) sons, unprofitable made is the wisdom of them. (To Idumea, these things saith the Lord God of hosts. Whether wisdom is no more in Teman? is counsel perished from the sons? is the wisdom of them made unprofitable?)]

49:7 Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

49:8 Flee ye, and turn ye the backs; go down into a swallow, ye dwellers of Dedan, for I have brought the perdition of Esau on him, the time of his visitation. [Fleeth, and turneth backs; goeth down into a swallow, ye dwellers of Dedan, for the perdition of Esau I have brought upon him (for I have brought the perdition of Esau upon him), (the) time of his visiting.]

49:8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

49:9 If gatherers of grapes had come on thee, they should have left a cluster; if

49:9 If grapegatherers come to thee, would they not leave some gleaning

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thieves in the night, they should have ravished that that sufficed to them. [If grapecutters had come upon thee, they should have left a cluster branch; if thieves in night had stolen (if thieves had stolen in the night), that should have sufficed to them.]

grapes? if thieves by night, they will destroy till they have enough.

49:10 Forsooth I have uncovered Esau, and I have showed the hid things of him, and he may not be able to be hid; his seed is destroyed, and his brethren, and his neighbours, and it shall not be (and he is not). [I forsooth discovered Esau (Forsooth I uncovered Esau), and opened his hid things, and he shall not be able to be covered; wasted is his seed (his seed is wasted), and his brethren, and his neighbours, and he shall not be.]

49:10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

49:11 Forsake thy fatherless children, and I shall make them to live, and thy widows shall hope in me. [Leave thy fatherless children, and I shall make them to live, and thy widows in me shall hope (and thy widows shall hope in me).]

49:11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

49:12 For the Lord saith these things, Lo! they drinking shall drink, to whom was no doom, that they should drink the cup (For the Lord saith these things, Lo! to whom was no doom, that they should drink the cup, they drinking shall still drink it). And shalt thou be left as innocent? thou shalt not be innocent, but thou drinking shalt drink (of it). [For these things saith the Lord, Lo! to whom was not doom, that they should drink (the) chalice, drinking they shall drink (it); and thou as innocent shalt be left? (and shalt thou be left as innocent?) thou shalt not be innocent, but drinking thou shalt drink (it).]

49:12 For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

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49:13 For I swore by myself, saith the Lord, that Bozrah shall be into wilderness, and into shame, and into forsaking, and into cursing; and all the cities thereof shall be into everlasting wildernesses. [For by myself I swore, saith the Lord, for into wilderness, and into reproof, and into desert, and into cursing shall be Bozrah; and all his cities shall be into everlasting wildernesses. (For I swore by myself, saith the Lord, Bozrah shall be into wilderness, and into reproof, and into desert, and into cursing; and all his cities shall be into everlasting wildernesses.)]

49:13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

49:14 I heard an hearing of the Lord, and I am sent a messenger to heathen men; (and I said,) Be ye gathered together, and come ye against them, and rise we (up) together into battle. [(A) Heard thing I heard of the Lord, and a legate to the Gentiles is sent (I heard a heard thing from the Lord, and a legate is sent to the Gentiles); (saying,) Be ye gathered together, and cometh against it, and rise we together into battle.]

49:14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

49:15 For lo! I have given thee (as) a little one among heathen men, despisable among men (despised among men). [Lo! forsooth (as) a little child I gave thee in Gentiles, despisable among men. (Lo! forsooth I gave thee as a little child in the Gentiles, despised among men.)]

49:15 For, lo, I will make thee small among the heathen, and despised among men.

49:16 Thy boast, and the pride of thine heart, hath deceived thee, (thou) that dwellest in the caves of (the) stone, and endeavourest* to take the highness of a little hill; when thou as an eagle hast raised thy nest (when thou hast raised thy nest as an eagle), from thence I shall draw thee down, saith the Lord. [Thine

49:16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

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own enhancing deceived thee, and the pride of thine heart, (thou) that dwellest in caves of the stone, and to catch enforcest the height of the hill; when thou shalt enhance as an eagle thy nest, (from) thence I shall draw thee (down), saith the Lord. (Thine own enhancing deceived thee, and the pride of thine heart, thou that dwellest in caves of stone, and endeavourest* to catch the height of the hill; when thou shalt enhance thy nest as an eagle, from thence I shall draw thee down, saith the Lord.)]

49:17 And Idumea shall be forsaken; each man that shall pass by it, shall wonder, and shall hiss on all the wounds thereof (and shall hiss at all the wounds thereof); [And be shall Idumea desert (And Idumea shall be desert); each that shall pass by it, shall astonish, and whistle upon all his vengeance;]

49:18 as Sodom and Gomorrah is destroyed, and the nigh cities thereof, saith the Lord. A man shall not dwell there, and the son of man shall not inhabit it. [as turned upside-down is Sodom and Gomorrah, and his nigh dwellings, saith the Lord. There shall not dwell there a man, and there shall not till it the son of man. (as Sodom and Gomorrah is turned upside-down, and his nigh dwellings, saith the Lord. There shall not dwell there a man, and the son of man shall not till it.)]

49:19 Lo! as a lion he shall ascend from the pride of Jordan to the strong fairness; for I shall make him run suddenly to it (for I shall make him suddenly run to it); and who shall be the chosen man whom I shall set before him? For who *is* like to me, and who shall suffer me? and who is this

49:17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

49:18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

49:19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand

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shepherd, that shall against-stand my cheer? [Lo! as a lion he shall go up, and of the pride of Jordan to a stalworthy fairness; for suddenly to run I shall make him to it; and who shall be the chosen, whom I shall before-put to him? Who forsooth like me, and who shall sustain me, and who is this shepherd, that withstand to my cheer? (Lo! as a lion he shall go up from the pride of Jordan to a stalworthy fairness; for I shall make him suddenly run to it; and who shall be the chosen whom I shall put before to him? Forsooth who *is* like me, and who shall sustain me, and who is this shepherd, that shall stand against my cheer?)]

before me?

49:20 Therefore hear ye the counsel of the Lord, which he took to Edom, and his thoughts, which he thought of the dwellers of Teman. If the little (ones) of the flock cast not them down, if they destroy not with them the dwelling of them, *else no man give credence to me.* (Therefore hear ye the counsel of the Lord, which he took against Edom, and his thoughts, which he thought against the dwellers of Teman. The little ones of the flock shall cast them down, they shall destroy the dwelling of them with them, *else no man give credence to me.*) [Therefore heareth the counsel of the Lord, that he went in of Edom, and his thoughts, that he thought of the dwellers of Teman. If the little children of the flock shall not throw them down, but they shall scatter with them their dwelling (but they shall scatter their dwelling with them).]

49:20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

49:21 The earth was moved of the voice of [the] falling of them; the cry of (the) voice thereof was heard in the Red Sea.

49:21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

49:22 Lo! as an eagle he shall ascend, and

49:22 Behold, he shall come up and fly

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fly out, and he shall spread abroad his wings on Bozrah; and the heart of the strong men of Idumea shall be in that day, as the heart of a woman travailing of child. [Lo! as an eagle he shall go up and fly away, and he shall spread out his wings upon Bozrah; and shall be the heart of strong men of Idumea in that day, as the heart of a woman travailing with child (and the heart of the strong men of Idumea shall be in that day, as the heart of a woman travailing with child).]

49:23 To Damascus. Hamath is shamed, and Arpad, for they heard a full wicked hearing; they were troubled in the sea, for anguish they might not have rest (they were troubled in the sea, they might not have rest because of anguish). [To Damascus. Confounded is Hamath, and Arpad, for worst hearing they heard; they be disturbed in the sea, for busyness they might not rest. (To Damascus. Hamath is confounded, and Arpad, for they heard the worst hearing; they be disturbed in the sea, they might not rest for busyness.)]

49:24 Damascus was discomforted, it was turned into flight; trembling took it, anguishes and sorrows held it, as a woman travailing of child. [Loosed atwain is Damascus, turned (it) is into flight (Damascus is loosed atwain, it is turned into flight); trembling caught it, anguishes and sorrows held it, as a (woman) travailing with child.]

49:25 How forsook they a praiseable city, the city of gladness? (How they forsook the praiseable city, the city of gladness!) [How they forsook the praiseable city, the chief city of gladness(!)?]

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as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

49:23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet.

49:24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

49:25 How is the city of praise not left, the city of my joy!

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49:26 Therefore the young men thereof shall fall in the streets thereof, and all men of battle shall be still in that day, saith the Lord of hosts. [Therefore fall shall his young men in his streets (Therefore his young men shall fall in his streets), and all men of battle shall become still in that day, saith the Lord of hosts.]

49:26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

49:27 And I shall kindle fire in the wall of Damascus, and it shall devour the buildings of Benhadad.

49:27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

49:28 To Kedar, and to the realm[s] of Hazor, which Nebuchadnezzar, king of Babylon, smote, the Lord saith these things. Rise ye, and ascend to Kedar, and destroy ye the sons of the east. [To Kedar, and to the realms of Hazor, that Nebuchadnezzar, king of Babylon; smote, these things saith the Lord. Riseth, and goeth up to Kedar, and wasteth the sons of the east.]

49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

49:29 They shall take the tabernacles of them, and the flocks of them; they shall take to them(selves) the skins of them, and all the vessels of them, and the camels of them; and they shall call on them inward dread in compass (and they shall cry to them, saying, Inward dread is in thy compass!). [Their tabernacles and their flocks, they shall take; their skins, and all their vessels, and their camels, they shall gather to them(selves); and they shall call upon them fear in his compass. (They shall take their tabernacles and their flocks; they shall gather their skins to themselves, and all their vessels, and their camels; and they shall cry to them, saying, Fear is in thy compass!)]

49:29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

49:30 Flee ye, go ye away greatly, ye that

49:30 Flee, get you far off, dwell deep, O

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dwell in Hazor, sit in swallows, saith the Lord (Flee ye, go ye far away, and sit in the hollows, ye that dwell in Hazor, saith the Lord). For why Nebuchadnezzar, king of Babylon, hath taken counsel against you, and he thought thoughts against you. [Fleeth, goeth away hugely, in swallows sitteth, (ye) that dwell (in) Hazor, saith the Lord. Nebuchadnezzar, king of Babylon, went in forsooth against you counsel, and thought against you thoughts. (Fleeth, goeth hugely away, and sitteth in the swallows, ye that dwell in Hazor, saith the Lord. Forsooth Nebuchadnezzar, king of Babylon, went in counsel against you, and thought thoughts against you.)]

49:31 Rise ye together, and ascend ye to a peaceable folk, and dwelling trustily, saith the Lord; not doors nor bars *be* to it, and they dwell alone. (Rise ye together, and ascend ye to a peaceable folk, and trustily dwelling, saith the Lord; they have not doors nor bars, and they dwell alone.) [Riseth, and goeth up to a quiet folk of kind, and dwelling trustily, saith the Lord; (they have) not doors nor his bars, (and) alone (they) dwell. (Riseth, and goeth up to a quiet folk of kind, and trustily dwelling, saith the Lord; they have not doors nor bars, and they dwell alone.)]

49:32 And the camels of them shall be into ravishing, and the multitude of their beasts into prey; and I shall scatter them into each wind, (they) that be beclipped on the long hair, and by each coast of them I shall bring perishing on them, saith the Lord (and I shall bring perishing on them by each coast of them, saith the Lord). [And be shall their

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ye inhabitants of Hazor, saith the LORD; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

49:31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

49:32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

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camels into ravening, and the multitude of (their) beasts into prey; and I shall scatter them into each wind, (they) that be dodded into the hair, and of each coast of them I shall bring death upon them, saith the Lord. (And their camels shall be into ravening, and the multitude of their beasts into prey; and I shall scatter them into each wind, that be bobbed on the hair, and I shall bring death upon them from each coast of them, saith the Lord.)]

49:33 And Hazor shall be into a dwelling place of dragons; it shall be forsaken till into without end; a man shall not dwell there, neither the son of man shall inhabit it. [And Hazor shall be into dwelling of dragons, (and a) desert unto without end; there shall not dwell there a man, nor till it the son of man (nor the son of man shall till it).]

49:34 The word of the Lord that was made to Jeremy, the prophet, against Elam, in the beginning of the realm of Zedekiah, king of Judah, and said, [That done is the word of the Lord to Jeremy, the prophet (The word of the Lord that was made to Jeremy, the prophet), against Elam, in the beginning of the reign of Zedekiah, king of Judah, saying,]

49:35 The Lord of hosts, God of Israel, saith these things, Lo! I shall break the bow of Elam, and I shall take the strength of them. [These things saith the Lord of hosts, God of Israel, Lo! I shall break the bow of Elam, and take their strength.]

49:36 And I shall bring on Elam (the) four winds, from [the] four coasts of heaven, and I shall winnow them into all these winds, and no folk shall be, to whom the fleers of Elam shall not come.

49:33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

49:34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

49:35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

49:36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam

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[And I shall bring in upon Elam four winds from the four coasts of heaven, and I shall winnow them into all these winds, and there shall not be (a) folk of kind, to which come not the (ones) far fleeing from Elam (and there shall not be a folk of kind, to which the ones far fleeing from Elam shall not come).]

49:37 And I shall make Elam for to dread before their enemies, and in the sight of men seeking the life of them; and I shall bring on them evil, the wrath of my strong vengeance, saith the Lord; and I shall send after them a sword, till I waste them. (And I shall make Elam to dread before their enemies, and in the sight of men seeking the life of them; and I shall bring evil upon them, the wrath of my strong vengeance, saith the Lord; and I shall send a sword after them, till I waste them.) [And I shall make Elam to dread before his enemies, and in the sight of men seeking the soul of them; and I shall bring in upon them evil, the wrath of my strong vengeance, saith the Lord; and I shall send upon them sword, to the time that I waste them (and I shall bring in evil upon them, the wrath of my strong vengeance, saith the Lord; and I shall send a sword upon them, to the time that I waste them).]

49:38 And I shall set my king's seat in Elam, and I shall lose thereof (the) kings, and (the) princes, saith the Lord. [And I shall set my see in Elam, and lose (from) thence kings, and princes, saith the Lord.]

49:39 But in the last days I shall make the prisoners of Elam to turn again, saith the Lord. (But in the last days I

shall not come.

49:37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

49:38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

49:39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

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shall turn again the fortunes of Elam, saith the Lord.) [In the last forsooth days I shall make to be turned again the captives of Elam, saith the Lord. (Forsooth in the last days I shall make the captives of Elam to turn again, saith the Lord.)]

Chapter 50

50:1 The word which the Lord spake of Babylon, and of the land of Chaldees, in the hand of Jeremy, the prophet. [The word that the Lord spake of Babylon, and of the land of Chaldees, in the hand of Jeremy, prophet.]

50:2 Tell ye among heathen men, and make ye heard; raise ye [up] a sign; preach ye, and do not ye hold still; say ye, Babylon is taken, Bel is shamed, Merodach is overcome; the graven images thereof be shamed, the idols of them be overcome. [Telleth in folks of kind, and heard maketh; reareth up a token; preacheth, and doeth not cover; saith, Taken is Babylon, confounded is Bel, overcome is Merodach; confounded be his graven things, overcome be their maumets. (Telleth in folks of kind, and maketh heard; reareth up a token; preacheth, and doeth not cover it; saith, Babylon is taken, Bel is confounded, Merodach is overcome; his graven things be confounded, their maumets be overcome.)]

50:3 For a folk shall ascend from the north against it, which *folk* shall set the land thereof into wilderness; and none shall be that shall dwell therein, from man till to beast; and they be moved, and went away (they shall be removed, and shall go away). [For go up shall against it folk of kind from the north, that shall set his

Chapter 50

50:1 The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

50:2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

50:3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

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land into wilderness; and there shall not be that (shall) dwell in it, from man unto beast; and they be moved, and went away. (For from the north a folk of kind shall go up against it, that shall set his land into wilderness; and there shall not be that shall dwell in it, from man unto beast; they shall be removed, and shall go away.)}]

50:4 In those days, and in that time, saith the Lord, the sons of Israel shall come, they and the sons of Judah together, going and weeping; they shall (make) haste, and seek their Lord God in Zion (they shall make haste, and seek their Lord God), [In those days, and in that time, saith the Lord, come shall the sons of Israel, they and the sons of Judah together, going and weeping (they) shall go forth; and the Lord their God they shall seek in Zion, (In those days, and in that time, saith the Lord, the sons of Israel shall come, they and the sons of Judah together, going and weeping; they shall go forth, and they shall seek the Lord their God,)]

50:5 and they shall ask the way. Hither the faces of them shall come, and they shall be set to the Lord with (a) bond of peace everlasting, which shall not be done away by any forgetting. (and they shall ask the way to Zion. Hither the faces of them shall come, and they shall be set to the Lord with a bond of everlasting peace, which shall not be done away by any forgetting.) [and ask the way (to Zion). Hither their faces shall come, and be set to the Lord with (an) ever (en)during peace covenant, that with no forgetting shall be done away (that shall not be done away with any forgetting).]

50:4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

50:5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

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50:6 My people is made a lost flock, the shepherds of them deceived them, and made *them* to go unstably in (the) hills; they passed from (a) mountain into a little hill, they forgot their bed. [The flock lost made is my people, their shepherds beguiled them, and made (*them*) to be vagrant in mountains; from mountain into hill they passed, they forgot of their couch. (My people is made a lost flock, their shepherds beguiled them, and made *them* to be vagrant in mountains; they passed from mountain into hill, they forgot their couch.)]

50:7 All men that found (them), ate them, and the enemies of them said, We sinned not, for that (that) they sinned to the Lord, (who is) the fairness of rightfulness, and to the Lord (yea to the Lord), (who is) the abiding of their fathers. [All that found (them), ate them, and their enemies said, We have not sinned, for-ty that they have sinned to the Lord, (that is,) to the fairness of rightwiseness, and to the abiding of their fathers, to the Lord (We have not sinned, for-ty that they have sinned to the Lord, that is, to the fairness of rightwiseness, yea to the Lord, who is the abiding of their fathers).]

50:8 Go ye away from the midst of Babylon, and go ye out of the land of Chaldees, and be ye as kids before the flock. [Goeth away from the middle of Babylon, and from the land of Chaldees, goeth out (and goeth out from the land of Chaldees), and be ye as goats before the flock.]

50:9 For lo! I shall raise (up), and bring into Babylon the gathering together of great folks, from the land of the north; and they shall be made ready against it,

50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

50:7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

50:8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

50:9 For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array

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and it shall be taken in the day; the arrow(s) thereof (shall be) as of a strong man, a slayer, (and they) shall not turn again [void]. [For lo! I shall rear, and bring into Babylon the congregation of many Gentiles, from the land of the north; and they shall be prepared against it,/and they shall be gathered against it, and in day it shall be taken (and it shall be taken in the day); his arrow(s) as of the most strong manslayer, shall not be turned again void (his arrows shall be as of the most strong manslayer, they shall not turn again void).]

50:10 And Chaldea shall be into (a) prey, all that destroy it, shall be [ful]filled, saith the Lord. [And Chaldea shall be into prey, and all men wasting it shall be fulfilled, saith the Lord.]

50:11 For ye make full out joy, and speak great things, and ravish mine heritage; for ye be shed out as calves on herb (for ye be shed out as calves at herb), and lowed, *or bellowed*, as bulls. [For ye (make) full out joy, and great things speak, ravening away mine heritage; for poured out ye be as calves upon grass, and ye lowed as bulls. (For ye make full out joy, and speak great things, ravening away mine heritage; for ye be poured out as calves upon grass, and ye lowed as bulls.)]

50:12 Your mother is shamed greatly (Your mother is greatly shamed), and she that engendered you, is made even to dust; lo! she shall be the last among folks, and forsaken, without (a) way, and dry.

50:13 For the wrath of the Lord it shall not be inhabited, but it shall be driven

against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

50:10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

50:11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

50:12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

50:13 Because of the wrath of the LORD it shall not be inhabited, but it shall be

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all into wilderness; each that shall pass by Babylon, shall wonder, and shall hiss on all the wounds thereof. (For the wrath of the Lord it shall not be inhabited, but it shall be driven all into wilderness; each that shall pass by Babylon, shall wonder, and shall hiss at all the wounds thereof.) [From the wrath of the Lord it shall not be inhabited, but be turned all into wilderness (For the wrath of the Lord it shall not be inhabited, but be turned all into wilderness); each that shall pass by Babylon, shall astonish, and whistle upon all his vengeance.}]

50:14 All ye that bend bow, be made ready against Babylon by compass; overcome ye it, spare ye not arrows, for it [hath] sinned to the Lord (for it hath sinned against the Lord). [Be ye ready against Babylon by environ, all that bend bow, to fight it down; spareth not to darts, for to the Lord it hath sinned (spareth not darts, for it hath sinned against the Lord).]

50:15 Cry ye against it, everywhere it gave (the) hand; the foundations thereof fell down, and the walls thereof be destroyed; for it is the vengeance of the Lord. Take ye vengeance of it (Take ye vengeance on it); as it did, do ye to it.

50:16 Lose ye a sower of Babylon, and him that holdeth a sickle in the time of harvest, from the face of [the] sword of the culver (from the face of the cruel sword); each man shall be turned (again) to his people, and each man shall flee to his land. [Scattereth the sower from Babylon, and the (one) holding sickle in the time of reap(ing), from the face of the sword of the

wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

50:14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

50:15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

50:16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

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culver; each to his people shall be turned (again), and each to his land shall flee (each shall be turned again to his people, and each shall flee to his land).]

50:17 Israel is a scattered flock, lions casted out it; first (the) king (of) Assur ate it, (and) this last, Nebuchadnezzar, king of Babylon, did away the bones thereof. (Israel is a scattered flock, lions cast it out; first the king of Assyria ate it, and last this Nebuchadnezzar, king of Babylon, did away the bones thereof.)

50:18 Therefore the Lord of hosts, God of Israel, saith these things, Lo! I shall visit (against) the king of Babylon, and his land, as I visited (against) the king of Assur; [Therefore these things saith the Lord of hosts, God of Israel, Lo! I shall visit (against) the king of Babylon, and his land, as I visited (against the) king (of) Assur;]

50:19 and I shall bring again Israel to his dwelling place. Carmel and Bashan shall be fed, and his soul shall be [ful]filled in the hill of Ephraim, and of Gilead. (and I shall bring again Israel to his dwelling place. He shall feed on Carmel and Bashan, and his soul shall be fulfilled in the hill of Ephraim and Gilead.) [and I shall bring again Israel to his dwelling (place). And he shall feed on Carmel and Bashan, and in the mount of Ephraim, and Gilead, shall be fulfilled his soul. (and I shall bring again Israel to his dwelling place. And he shall feed on Carmel and Bashan, and his soul shall be fulfilled in the mount of Ephraim and Gilead.)]

50:20 In those days, and in that time, saith the Lord, the wickedness of Israel

50:17 Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones.

50:18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

50:19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

50:20 In those days, and in that time, saith the LORD, the iniquity of Israel

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shall be sought, and it shall not be (found); and the sin of Judah *shall be sought*, and it shall not be found; for I shall be merciful to them, which I shall leave (alive). [In those days, and in that time, saith the Lord, shall be sought the wickedness of Israel, and (it) shall not be (found); and the sin of Judah, and (it) shall not be found; for merciful I shall be to them, whom I shall leave (alive). (In those days, and in that time, saith the Lord, the wickedness of Israel shall be sought, and it shall not be found; and the sin of Judah, and it shall not be found; for I shall be merciful to them, whom I shall leave alive.)]

shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

50:21 Ascend thou on the land of the lords, and visit thou on the dwellers thereof (Ascend thou against the land of Merathaim, and visit thou against the dwellers of Pekod); scatter thou, and slay those things, that be after them, saith the Lord; and do thou by all things which I commanded to thee. [Upon the land of the lordshipping go thou up, and upon his dwellers visit; waste, and slay, (them) that after them be, saith the Lord; and do after all things that I commanded to thee. (Go thou up upon the land of the lordshipping, and visit upon his dwellers; waste and slay them that be after them, saith the Lord; and do after all things that I commanded to thee.)]

50:21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

50:22 The voice of battle and (of) great sorrow (is) in the land. [Voice of battle (is) in the land, and (of) great bruising.]

50:22 A sound of battle is in the land, and of great destruction.

50:23 How is the hammer of all (the) earth broken and all-defouled? how is Babylon turned into (a) desert, among heathen men? (How the hammer of all the earth is broken and all-defouled!

50:23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

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how Babylon is turned into a desert among heathen men!) [How broken and bruised is the hammer of all earth? what manner is turned into desert Babylon, in Gentiles? (How the hammer of all the earth is broken and bruised! in what manner Babylon is turned into a desert among the Gentiles!)]

50:24 Babylon, I have snared thee, and thou art taken, and thou knewest not; thou art found, and taken, for thou stirredest the Lord to wrath. [I snared thee, and taken thou art, Babylon, and (thou) knewest not; found thou art, and caught, for the Lord thou stirredest. (I snared thee, and thou art taken, Babylon, and thou knewest not; thou art found, and caught, for thou stirredest the Lord to wrath.)]

50:25 The Lord opened his treasure (house), and brought forth the vessels of his wrath; for why a work is to the Lord God of hosts in the land of Chaldees.

50:26 Come ye to it from the farthest ends (Come ye against it from the farthest ends), open ye, that they go out, that shall defoul it; take ye away stones from the way, and drive ye into heaps, and slay ye it, and nothing be residue. [Cometh to it from the utmost coasts, openeth, that they go out that tread it; taketh from the way stones, and doeth into heaps, and slayeth it, not be there anything left (taketh stones from the way, and doeth into heaps, and slayeth it, and be there not anything left).]

50:27 Destroy ye all the strong men thereof, go they down into slaying; woe to them, for the day of them cometh,

50:24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

50:25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.

50:26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

50:27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their

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the time of (the) visiting of them.
[Scattereth all his strong men, come they
down into slaughter; woe to them, for come is
the day of them (for the day of them is come),
(the) time of their visiting.]

50:28 The voice of fleers, and of them
that escaped from the land of Babylon,
that they tell in Zion the vengeance of
our Lord God, the vengeance of his
temple. [Voice of the fleers, and of them that
escaped from the land of Babylon, that they
tell in Zion the vengeance of the Lord our God,
(the) vengeance of his temple.]

50:29 Tell ye against Babylon to full
many men, to all that bend bow (Call ye
full many men against Babylon, to all
that bend bow). Stand ye together
against it by compass, and let none
escape; yield ye to it after his work, after
all things which it did, do ye to it; for it
was raised (up) against the Lord, against
the Holy of Israel. [Telleth out into
Babylon to many, to all that bend bow.
Standeth together against it by compass, and
no man escape; yieldeth to it after his work,
after all things that it did, doeth to it; for
against the Lord it is reared, against the holy of
Israel. (Calleth out to many against Babylon,
to all that bend bow. Standeth together
against it by compass, and no man escape;
yieldeth to it after his work, after all things
that it did, doeth to it; for it was reared against
the Lord, against the Holy of Israel.)]

50:30 Therefore young men thereof shall
fall down in the streets thereof, and all
(the) men warriors thereof shall be still
in that day, saith the Lord. [Therefore fall
shall his young men in his streets (Therefore
his young men shall fall in his streets), and all

visitation.

50:28 The voice of them that flee and
escape out of the land of Babylon, to
declare in Zion the vengeance of the
LORD our God, the vengeance of his
temple.

50:29 Call together the archers against
Babylon: all ye that bend the bow,
camp against it round about; let none
thereof escape: recompense her
according to her work; according to all
that she hath done, do unto her: for she
hath been proud against the LORD,
against the Holy One of Israel.

50:30 Therefore shall her young men fall
in the streets, and all her men of war
shall be cut off in that day, saith the
LORD.

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his men fighters shall become still in that day,
saith the Lord.}]

50:31 Lo! thou proud, I to thee (Lo! thou most proud, I am against thee), saith the Lord of hosts, for thy day is come, the time of thy visitation. [Lo! I to thee (Lo! I am against thee), thou (most) proud, saith the Lord of hosts, for thy day is come, (the) time of thy visiting.}]

50:32 And the proud shall fall, and shall fall down (al)together, and none shall be, that shall raise him (up); and I shall kindle fire in the cities of him, and it shall devour all things in compass of it. [And fall shall the proud, and anon (shall) fall, and there shall not be that (shall) rear him (up); and I shall tend up fire in his cities, and devour it shall all things in his compass. (And the proud shall fall, and shall fall at once, and there shall not be that shall rear him up; and I shall tend up fire in his cities, and it shall devour all things in his compass.)}]

50:33 The Lord of hosts saith these things, The sons of Israel and the sons of Judah together suffer false challenge (The sons of Israel and the sons of Judah suffer false challenge together); all that took them, hold (them captive), they will not deliver them. [These things saith the Lord of hosts, Wrong challenge suffer the sons of Israel and the sons of Judah together; all that took them, hold (them captive), they desire to let go not them. (These things saith the Lord of hosts, The sons of Israel and the sons of Judah suffer wrong challenge together; all that took them, hold them captive, they do not desire to let them go.)}]

50:34 The again-buyer of them *is* strong,

50:31 Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee.

50:32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

50:33 Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

50:34 Their Redeemer is strong; the

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the Lord of hosts *is* his name; by doom he shall defend the cause of them, that he make the land afeared, and stir (up) (al)together the dwellers of Babylon. (The redeemer of them *is* strong, the Lord of hosts *is* his name; he shall defend the cause of them by doom, that he make the land to rest, and altogether stir up the dwellers of Babylon.) [Their again-buyer (*is*) strong, Lord of hosts (*is*) his name; by doom he shall defend their cause, that he fear the land, and stir (up) the dwellers of Babylon. (Their buyer-back *is* strong, the Lord of hosts *is* his name; he shall defend their cause by doom, that he make the land to rest, and stir up the dwellers of Babylon.)]

LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

50:35 A sword to (the) Chaldees, saith the Lord, and to the dwellers of Babylon, and to the princes, and to the wise men thereof. [Sword to Chaldees, saith the Lord, and to the dwellers of Babylon, and to the princes, and to his wise men.]

50:35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

50:36 A sword to the false diviners thereof, that shall be fools; a sword to the strong men thereof, that shall dread. [Sword to his diviners, that fools shall be (that shall be fools); sword to his strong men, that shall dread.]

50:36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

50:37 (A) Sword to the horses thereof, and to the chariots thereof, and to all the common people which is in the midst thereof, and they shall be as women; a sword to the treasures thereof, that shall be ravished. [Sword to his horses, and to his chariots, and to all the common(s) that is in his middle, and they shall be as women; sword upon his treasures, for they shall be ravened away.]

50:37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

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50:38 Dryness shall be on the waters thereof, and they shall be dry; for it is the land of graven images, and hath glory in false feignings. [Drought upon his waters shall be, and they shall become dry; for the land of graven things it is, and in wonders glorieth. (A drought shall be upon his waters, and they shall become dry; for it is the land of graven things, and glorieth in wonders.)]

50:38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

50:39 Therefore dragons shall dwell with fond wild men, and ostriches shall dwell therein; and it shall no more be inhabited till into without end, and it shall not be builded till to generation and generation; [Therefore dwell shall dragons with woodwoses, and dwell in it shall ostriches (Therefore dragons shall dwell with woodwoses, and ostriches shall dwell in it); and men shall no more dwell in it into evermore, nor shall (it) be made up unto generation and generation;]

50:39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

50:40 as the Lord destroyed Sodom and Gomorrah, and the nigh cities thereof, saith the Lord. A man shall not dwell there, and the son of man shall not dwell in it.

50:40 As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

50:41 Lo! a people cometh from the north, and a great folk, and many kings shall rise together from the ends of [the] earth. [Lo! a people came from the north, and a great folk of kind, and many kings shall rise from the coasts of the land.]

50:41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

50:42 They shall take bow and sword, they be cruel and unmerciful; the voice of them shall sound as the sea, and they shall ascend on horses as a man made ready to battle, against thee, thou daughter of Babylon. [Bow and shield they

50:42 They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of

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shall take, cruel they be and unmerciful; the voice of them as the sea shall sound, and upon horses shall go up as a man ready to battle, against thee, thou daughter of Babylon. (They shall take bow and shield, they be cruel and unmerciful; the voice of them shall sound as the sea, and they shall go upon horses as a man ready to battle, against thee, thou daughter of Babylon.)}]

50:43 The king of Babylon heard the fame of them, and his hands be benumbed; anguish took (hold of) him, (and) sorrow *took (hold of) him*, as a woman travailing of child. [The king of Babylon heard the lauds of them, and loosed atwain be his hands (and his hands be loosed atwain); anguish caught him, (and) sorrow, as the (woman) travailing with child.]

50:44 Lo! as a lion he shall ascend from the pride of Jordan to the strong fairness, for I shall make him to run suddenly to it; and who shall be the chosen man whom I shall set before him? For who *is* like me? and who shall suffer me? and who is this shepherd, that shall against-stand my cheer? (and who is this shepherd, that shall stand against my face?)

50:45 Therefore hear ye the counsel of the Lord, which he conceived in mind against Babylon, and his thoughts, which he thought on the land of Chaldees, no but the little (ones) of the flocks (shall) draw them down, no but the dwelling place of them (shall) be destroyed with them, *else no man give credence to me*. (Therefore hear ye the counsel of the Lord, which he conceived in his mind against Babylon, and his

Babylon.

50:43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

50:44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

50:45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

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thoughts, which he thought against the land of the Chaldees; the little ones of the flocks shall draw them down, and the dwelling place of them shall be destroyed with them, *else no man give credence to me.*) [Therefore heareth the counsel of the Lord, that in mind he conceived against Babylon, and his thoughts, that he thought upon the land of Chaldees, no but withdraw them the little children of (the) flocks, no but scattered with them their dwelling. (Therefore heareth the counsel of the Lord, that he conceived in his mind against Babylon, and his thoughts, that he thought against the land of Chaldees, the little children of the flocks shall draw them out, and their dwelling shall be scattered with them.)]

50:46 The earth is moved of the voice of [the] captivity of Babylon, and (the) cry is heard among heathen men. (The earth is moved at the noise of Babylon going into captivity, and the cry is heard among heathen men.) [From the voice of the captivity of Babylon stirred is the land, and cry among Gentiles is heard. (From the noise of Babylon going into captivity, the land is stirred, and the cry is heard among the Gentiles.)]

50:46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Chapter 51

Chapter 51

51:1 The Lord saith these things, Lo! I shall raise on Babylon, and on the dwellers thereof, that raised (up) their heart against me, as a wind of pestilence. (The Lord saith these things, Lo! I shall raise up against Babylon, and against the dwellers thereof, that raised up their heart against me, a wind of pestilence.) [These things saith the Lord, Lo! I shall rear upon Babylon, and upon his

51:1 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

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dwellers, that their heart reared against me, as a wind bringing in pestilence. (These things saith the Lord, Lo! I shall rear upon Babylon, and upon his dwellers, that reared their heart against me, a wind bringing in pestilence.)]

51:2 And I shall send into Babylon winnowers, and they shall winnow it, and shall destroy the land of it; for they came on it on each side, in the day of the torment thereof (for they came against it on each side, in the day of the torment thereof). [And I shall send into Babylon winnowers, and they shall winnow it, and destroy his land; for they came upon it on each side in the day of his tormenting.]

51:3 He that bendeth his bow, bend not, and a man clothed in habergeon, ascend not; do not ye spare the young men thereof, slay ye all the chivalry thereof. [And he shall not abide, that bendeth his bow, and go up shall not the (one) clothed with an habergeon (and the one clothed with an habergeon shall not go up); doeth not spare to his young men, slayeth all his chivalry.]

51:4 And slain men shall fall in the land of Chaldees, and wounded men in the countries thereof (and wounded men in the streets thereof). [And fall shall the slain in the land of Chaldees (And the slain shall fall in the land of Chaldees), and the wounded in his regions.]

51:5 For why Israel and Judah was not made widow from their God, the Lord of hosts; but the land of them was filled with trespass of the Holy of Israel. (For why neither Israel nor Judah were made widows by their God, the Lord of hosts;

51:2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

51:3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

51:4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

51:5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

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but the land of them was filled with trespass against the Holy of Israel.) [For Israel was not forsaken, *or made widow*, and Judah, from the Lord their God, Lord of hosts; the land forsooth of them full-filled is of guilt from the holy of Israel. (For neither Israel, nor Judah, were forsaken, *or made widows*, by the Lord their God, Lord of hosts; forsooth the land of them is filled full of guilt against the Holy of Israel.)]

51:6 Flee ye from the midst of Babylon, that each man save his soul; do not ye be still on the wickedness thereof, for why (the) time of vengeance thereof is to the Lord; he shall yield while to it. [Fleeth from the middle of Babylon, that each man save his soul; doeth not be still upon his wickedness, for (the) time of his vengeance is to the Lord; his while he shall yield to him (he shall yield his while to him).]

51:7 Babylon *is* a golden cup in the hand of the Lord, and filleth all [the] earth; heathen men drank of the wine thereof, and therefore they be moved. [A golden chalice of Babylon in the hand of the Lord, drunkening all the land; of his wine drank the Gentiles, and thence they be stirred. (A gold chalice *is* Babylon in the hand of the Lord, making drunk all the land; the Gentiles drank of his wine, and thence they be stirred.)]

51:8 Babylon fell down suddenly, and is all-broken; yell ye on it, take ye resin to the sorrow thereof (take ye resin for the sorrow thereof), if peradventure it be healed. [Suddenly fell Babylon, and is bruised; yelleth upon it, taketh resin gum to his sorrow, if peradventure he be healed. (Babylon fell down suddenly, and is bruised; yelleth upon it, taketh gum of resin for his

51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense.

51:7 Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

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sorrow, if peradventure he be healed.}]

51:9 We healed Babylon, and it is not made whole (We would have healed Babylon, but it would not be made whole); forsake we it and go we each into his land; for the doom thereof came till to (the) heavens, and is raised [up] till to [the] clouds. [We (would) have cured Babylon, and he is not healed; forsake we it and go we each into his land; for full came unto heavens his doom, and up-reared is unto the clouds (We would have cured Babylon, but he is not healed; forsake we it and go we each into his land; for his doom came full unto the heavens, and is reared up unto the clouds.)]

51:10 The Lord hath brought forth our rightfulnesses; come ye, and tell we in Zion the work of our Lord God. [The Lord brought forth our rightwisenesses; come, and tell we in Zion the work of the Lord our God.]

51:11 Sharpen ye (the) arrows, fill ye (the) arrow cases; the Lord hath raised the spirit of the kings of Medes, and his mind is against Babylon, that he lose it, for it is the vengeance of the Lord, the vengeance of his temple. The king of Medes is raised of the Lord against Babylon (The Lord hath raised the king of Media against Babylon).

51:12 Raise ye (up) a sign on the walls of Babylon, increase ye [the] keeping, raise ye (up) keepers, make ye ready ambushments; for the Lord thought, and did, whatever thing he spake against the dwellers of Babylon. [Upon the walls of Babylon reareth a token (Reareth a token upon the walls of Babylon), eketh the ward, reareth the keepers, prepareth

51:9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

51:10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

51:11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

51:12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

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ambushments; for the Lord thought, and did, whatever thing he spake against the dwellers of Babylon.]

51:13 *A! thou Babylon*, that dwellest on many waters (that dwellest by many waters), rich in thy treasures, thine end cometh, the foot measure of thy cutting down. [That dwellest upon many waters, rich in treasures, come is thine end (thine end is come), the foot measure of thy cutting off.]

51:14 The Lord of hosts swore by his soul, that I shall fill thee with men, as with bruchuses, and a merry song shall be sung on thee (and a merry song shall be sung against thee). [The Lord of hosts swore by his life, for I shall full-fill thee of men, as with bruchus worm(s), and upon thee a merry faring song shall be sung. (The Lord of hosts swore by his life, for I shall fill thee full of men, as with bruchus worms, and a merry faring song shall be sung against thee.)]

51:15 *The Lord* swore, which made [the] earth by his strength, (which) made ready the world by his wisdom, and stretched forth (the) heavens by his prudence. [That made the earth in his strength, (that) before made ready the world in his wisdom, and by his prudence stretched* out (the) heavens.]

51:16 When he giveth voice, waters be multiplied in (the) heaven(s); which *Lord* raiseth clouds from [the] last of the earth, *he* made lightnings into rain (*he* made lightnings with rain), and brought forth (the) wind (out) of his treasures. [Him giving voice, be multiplied waters in heaven; that reareth clouds from the uttermost of the earth, lightnings in rain made, and

51:13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

51:14 The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.

51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

51:16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

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brought forth wind of his treasures. (Him giving voice, the waters be multiplied in the heavens; he that reareth clouds from the uttermost of the earth, made lightnings with rain, and brought forth wind out of his treasures.)}]

51:17 Each man is made a fool of knowing, each weller together is shamed in a graven image; for his welling together is false, and a spirit is not in those. (Each man is made a fool of knowing, each weller together is shamed by a graven image; for his welling together is false, and breath is not in them.) [Fool is made each man of knowing, confounded is each melter in graven thing; for false is his melting out, nor there is spirit in them. (Each man is made a fool in his knowing, each melter is confounded by a graven thing; for his melting out is false, nor there is breath in them.)}]

51:18 The works be vain, and worthy of scorn; they shall perish in the time of their visiting. [Vain be the works, and worthy (of) scorning; in (the) time of their visiting they shall perish.]

51:19 The part of Jacob is not as these things; for he that made all things *is the part of Jacob*, and Israel is the sceptre of his heritage; the Lord of hosts *is* his name.

51:20 Thou hurtlest down to me the instruments of battle, and I shall hurtle down folks in thee, and I shall lose realms in thee; (Thou art the instruments of battle for me, and I shall hurtle down the folks with thee, and lose the realms with thee;) [Thou hurtlest

51:17 Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

51:18 They are vanity, the work of errors: in the time of their visitation they shall perish.

51:19 The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name.

51:20 Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

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to me the vessels of battle, and I shall hurtle in thee Gentiles, and scatter in thee realms; (Thou art the vessels of battle for me, and I shall hurtle the Gentiles with thee, and scatter the realms with thee;)]

51:21 and I shall hurtle down in thee an horse, and the rider thereof; and I shall hurtle down in thee a chariot, and the rider thereof; (and I shall hurtle down with thee an horse, and the rider thereof; and I shall hurtle down with thee a chariot, and the rider thereof;) [and I shall hurtle in thee the horse, and his horseman; and I shall hurtle in thee the chariot, and his rider;]

51:22 and I shall hurtle down in thee man and woman; and I shall hurtle down in thee eld man and child; and I shall hurtle down in thee a young man and a virgin; (and I shall hurtle down with thee a man and a woman; and I shall hurtle down with thee an old man and a child; and I shall hurtle down with thee a young man and a virgin;) [and I shall hurtle in thee the man and the woman; and I shall hurtle in thee the old man and the child; and I shall hurtle in thee the young man and the maid;]

51:23 and I shall hurtle down in thee a shepherd and his flock; and I shall hurtle down in thee an earth-tiller and his yoke beasts; and I shall hurtle down in thee dukes and magistrates. (and I shall hurtle down with thee a shepherd and his flock; and I shall hurtle down with thee an earth-tiller and his yoke beasts; and I shall hurtle down with thee dukes and magistrates.) [and I shall hurtle in thee the shepherd and his flock; and I

51:21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

51:22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

51:23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

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shall hurtle in thee the earth-tiller and his yoke oxen; and I shall hurtle in thee dukes and master judges.]

51:24 And I shall yield, saith the Lord, to Babylon (And I shall yield to Babylon, saith the Lord), and to all the dwellers of Chaldea, all their evil, which they did in Zion, before your eyes. [And I shall yield to Babylon, and to all the dwellers of Chaldea, all his evil, that he did in Zion, in your eyes, saith the Lord.]

51:25 Lo! I, saith the Lord, to thee, thou hill bearing pestilence, which corruptest all [the] earth. I shall stretch forth mine hand on thee, and I shall unwrap thee from (the) stones, and I shall give thee into an hill of burning. (Lo! I am against thee, thou hill bearing pestilence, which corruptest all the earth, saith the Lord. I shall stretch forth mine hand upon thee, and I shall unwrap thee from the stones, and I shall make thee into a burnt hill.) [Lo! I to thee, thou hill bearing pestilence, saith the Lord, that corruptest all the earth. I shall stretch out mine hand upon thee, and turn out thee from stones, and I shall give thee into (a) mount of burning. (Lo! I am against thee, thou hill bearing pestilence, that corruptest all the earth, saith the Lord. I shall stretch out mine hand upon thee, and turn thee out from the stones, and I shall make thee into a burnt mount).]

51:26 And I shall not take of thee a stone into a corner, and a stone into foundations; but thou shalt be lost without end, saith the Lord. (And I shall not take of thee a stone for a corner, nor a stone for the foundations; but thou shalt be lost without end, saith the

51:24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

51:25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

51:26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

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Lord.)

51:27 Raise ye (up) a sign in the land, sound ye with a clarion in hills; hallow ye folks on it, tell ye to the kings of Ararat, of Minni, and of Ashchenaz against it (hallow ye folks against it, call ye together against it the kings of Ararat, Minni, and of Ashchenaz); number ye (the) Tifsar, *that is, (the leader of the) host*, against it, and bring ye an horse, as a bruchus having a prick. [Reareth a token in the land, crieth with a trump in mountains; halloweth upon it Gentiles, telleth out against it to the kings of Ararat, of Minni, and of Ashchenaz; numbereth against it (the) Tifsar, bringeth upon it (an) horse, as (a) bruchus having (a) tongue.]

51:28 Hallow ye folks against it, the kings of Media (the kings of the Medes), the dukes thereof, and all the magistrates thereof, and all the land of his power. [Halloweth upon it Gentiles, kings of Media, his dukes, and all his master judges, and all the land of his power.]

51:29 And the earth shall be moved, and shall be troubled; for the thought of the Lord shall fully awaken against Babylon, that he set the land of Babylon desert, and uninhabitable. [And all-moved shall be the land, and disturbed; for waked out against Babylon the thought of the Lord, that he put the land of Babylon desert, and uninhabitable. (And the land shall be all-moved, and disturbed; for the thought of the Lord shall awaken against Babylon, that he put the land of Babylon desert, and uninhabitable.)]

51:30 The strong men of Babylon ceased

51:27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

51:28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

51:29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

51:30 The mighty men of Babylon have

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of battle, they dwelled in strong holds (The strong men of Babylon ceased from battle, they dwelled in strong holds); the strength of them is devoured, and they be made as women; the tabernacles thereof be burnt, the bars thereof be all-broken. [Ceased the strong men of Babylon from battle, they dwelt in places of refuge; devoured is their stalworthiness, and made they be as women; burned up be his tabernacles, bruised be his bars. (The strong men of Babylon ceased from battle, they dwelt in places of refuge; their stalworthiness is devoured, and they be made as women; his tabernacles be burned up, his bars be bruised.)]

forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

51:31 A runner shall come to meet a runner, and a messenger to meet a messenger, to tell to the king of Babylon, that his city is taken from the *one* end till to the *tother* end;

51:31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end,

51:32 and the forths be before-occupied, and the marshes be burnt with fire, and the men warriors be troubled. [and the forths be before-occupied, and the marshes be burned up with fire, and the men fighters be disturbed.]

51:32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

51:33 For the Lord of hosts, God of Israel, saith these things, The daughter of Babylon *is* as a cornfloor, the time of threshing thereof; yet a little, and the time of reaping thereof shall come. [For these things saith the Lord of hosts, God of Israel, The daughter of Babylon as a cornfloor, (the) time of his threshing; yet a little, and come shall the time of his reaping (yet a little, and the time of his reaping shall come).]

51:33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

51:34 Nebuchadnezzar, the king of

51:34 Nebuchadrezzar the king of

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Babylon, ate me, and devoured me; he made me as a void vessel, he as a dragon swallowed me (he swallowed me up as a dragon); he filled his womb with my tenderness, and he casted me out.

Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

51:35 Wickedness against me, and my flesh on Babylon, saith the dwelling of Zion (saith the dweller of Zion); and my blood on the dwellers of Chaldea, saith Jerusalem. [Wickedness against me, and my flesh upon Babylon, saith the dweller of Zion; and my blood upon the dwellers of Chaldea, saith Jerusalem.]

51:35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

51:36 Therefore the Lord saith these things, Lo! I shall deem thy cause, and I shall venge thy vengeance; and I shall make the sea thereof forsaken, and I shall make dry the vein thereof. [Therefore these things saith the Lord, Lo! I shall deem thy cause, and I shall venge thy venging; and desert (I) shall make his sea (and I shall make his sea a desert), and (I) shall dry his vein.]

51:36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

51:37 And Babylon shall be into burials, *it shall be* the dwelling of dragons, (a) wondering, and (an) hissing, for that no dweller is (where there is no dweller). [And Babylon shall be into mined heaps, (*or slag,*) the dwelling of dragons, (an) astonishing, and (a) whistling, for-*thy* that there is not a dweller (al)together (for-*thy* that there is altogether not a dweller).]

51:37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

51:38 They shall roar together as lions, and they shall shake {their} locks, as the whelps of lions.

51:38 They shall roar together like lions: they shall yell as lions' whelps.

51:39 In the heat of them I shall set the drinks of them; and I shall make them

51:39 In their heat I will make their feasts, and I will make them drunken,

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drunken, that they be brought asleep, and that they sleep everlasting sleep, and rise not, saith the Lord. [In the heat of them I shall put their drink; and I shall drunken them (and I shall make them drunken), that they be grieved with sleep, and sleep an ever (en)during sleep, that they rise not, saith the Lord.]

that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

51:40 I shall lead forth them (I shall lead them forth), as lambs to slain sacrifice, and as wethers with kids. [I shall lead them down, as lambs to slain sacrifice, and as wethers with kids.]

51:40 I will bring them down like lambs to the slaughter, like rams with he goats.

51:41 How is Sheshach* taken, and the noble *city* of all (the) earth is taken? How is Babylon made into wonder among heathen men? (How Sheshach is taken! the noble *city* of all the earth is taken! how Babylon is made into wonder among heathen men!) [How taken is Sheshach, and caught is the glorious of all earth? What manner made is into astonishing Babylon among Gentiles? (How Sheshach is taken! the glorious of all the earth is caught! In what manner Babylon is made into astonishing among the Gentiles!)]

51:41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

* Sheshach is another name for Babylon.

51:42 And the sea ascended on Babylon, it was covered with the multitude of his waves. [And went up upon Babylon the sea, with the multitude of his floods it is covered. (And the sea went up upon Babylon, it is covered with the multitude of his floods.)]

51:42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

51:43 The cities thereof be made into wondering, the land *is made* uninhabitable and forsaken; the land wherein no man dwelleth, and the son of man shall not

51:43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

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pass by it (and no son of man shall pass by it). [Made be his cities into astonishing, the land unhabitable, and desert; the land in which no man dwell, nor pass through it the son of man. (His cities be made into astonishing, the land unhabitable, and desert; the land in which no man dwell, nor any son of man shall pass through it.)]

51:44 And I shall visit on Bel into Babylon (And I shall visit against Bel in Babylon), and I shall cast out of his mouth that, that he had swallowed [up], and folks shall no more flow to it; for also the wall of Babylon shall fall down. [And I shall visit upon Bel into Babylon, and throw away that, that it had sopped up from his mouth, and shall no more flow to it Gentiles; forsooth and the wall of Babylon shall at once fall. (And I shall visit upon Bel in Babylon, and throw away that, that it had swallowed up with his mouth, and the Gentiles shall no more flow to it; and forsooth the wall of Babylon shall fall at once.)]

51:45 My people, go ye out from the midst thereof, that each man save his soul from the wrath of the strong vengeance of the Lord;

51:46 and lest peradventure your heart wax nesh, and lest ye dread the hearing, that shall be heard in the land; and (an) hearing shall come in a year, and after this year *shall come* (another) hearing, and wickedness in the land, and a lord on a lord. (and lest peradventure your heart wax nesh, and lest ye dread the rumour, that shall be heard in the land; and a rumour shall come in a year, and after this year another rumour *shall come*, and wickedness in the land, and a lord

51:44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

51:45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

51:46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

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against a lord.) [and lest peradventure wax nesh your heart (and lest peradventure your heart wax nesh), and ye dread the hearing, that shall be heard in the land; and come shall in a year (an) hearing (and an hearing shall come in a year), and after this year (another) hearing, and wickedness in the land, and lordshipper upon lordshipper.]

51:47 Therefore lo! days come, saith the Lord, and I shall visit on the graven images of Babylon (and I shall visit against the graven images of Babylon); and all the land thereof shall be shamed, and all slain men thereof shall fall down in the midst thereof. [Therefore lo! days come, saith the Lord, and I shall visit upon graven things of Babylon; and all his land shall be confounded, and all his slain shall fall in his middle.]

51:48 And (the) heavens, and (the) earth's, and all things that be in those, shall praise (the victory) on Babylon (And heaven and the earth, and all things that be in them, shall praise the victory over Babylon); for raveners shall come from the north to it, saith the Lord. [And praise shall upon Babylon heavens, and earth, and all things that in them be; for from the north shall come to it raveners, saith the Lord. (And the heavens, and the earth, and all things that be in them, shall praise the victory upon Babylon; for raveners shall come to it from the north, saith the Lord.)]

51:49 And as Babylon did, that slain men fell down in Israel, so of Babylon slain men shall fall down and in all the land. (And as Babylon did, that slain men fell down in Israel, so in Babylon slain men shall fall down of all the earth.)

51:47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

51:48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

51:49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

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51:50 Come ye, that fled the sword, do not ye stand; have ye mind afar on the Lord, and Jerusalem ascend on your heart. [Ye that fled the sword, come, and doeth not stand; remembereth* afar of the Lord, and Jerusalem go up on your heart.]

51:50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51:51 We be shamed, for we heard shame; shame covered our faces, for aliens came on the hallowing of the house of the Lord. [Confounded we be, for we have heard reproof; covered shame our faces, for there came aliens upon the hallowing of the house of the Lord. (We be confounded, for we have heard reproof; shame covered our faces, for there came aliens upon the hallowing of the house of the Lord.)]

51:51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.

51:52 Therefore lo! days come, saith the Lord, and I shall visit on the graven images of Babylon (and I shall visit against the graven images of Babylon), and in all the land thereof a wounded man shall bellow. [Therefore lo! days come, saith the Lord, and I shall visit upon the graven things of Babylon, and in all his land (bel)low shall the wounded (and in all his land the wounded shall bellow).]

51:52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

51:53 If Babylon ascendeth into (the) heaven(s), and maketh steadfast his strength on high, (the) destroyers thereof shall come of me, saith the Lord (the destroyers thereof shall come from me, saith the Lord). [If go up shall Babylon into heaven, and fasten in height his stalworthiness, to me shall come his wasters, saith the Lord. (If Babylon shall go up into the heavens, and make steadfast his stalworthiness in the heights, his wasters shall come from me, saith the Lord.)]

51:53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

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51:54 The voice of a crier (out) of Babylon, and great sorrow (out) of the land of Chaldees, [Voice of the (one) crying from Babylon, and great treading from the land of Chaldees,]

51:54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

51:55 for the Lord destroyed Babylon, and lost of it a great voice (and destroyed out of it its great voice); and the waves of them shall sound as many waters. The voice of them gave sound, [for the Lord wasted Babylon, and lost of it a great voice; and sound shall his floods as many waters. Gave sound the voice of them, (for the Lord wasted Babylon, and lost out of it its great voice; and his floods shall sound as many waters. The voice of them gave sound,)]

51:55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

51:56 for a ravener came on it, that is, on Babylon; and the strong men thereof be taken, and the bow of them withered, for the strong venger, the Lord, yielding [again] shall yield. [for there came upon it, that is, upon Babylon, the ravener; and caught be his strong men, and (was) dried out the bow of them, for a strong venger, the Lord; yielding again he shall yield. (for there came upon it, that is, upon Babylon, the ravener; and his strong men be caught, and the bow of them was dried out, for the strong venger, the Lord; yielding again he shall yield.)]

51:56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompenses shall surely requite.

51:57 And I shall make drunken the princes thereof, and the wise men thereof, the dukes thereof, and the magistrates thereof, and the strong men thereof; and they shall sleep everlasting sleep, and they shall not be awakened, saith the King, the Lord of hosts *is* (the) name of him (whose name *is* the Lord of hosts). [And I shall (make) drunken his princes, and his wise men, his dukes, and his

51:57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

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master judges, and his strong men; and they shall sleep an everlasting sleep, and they shall not be waked, saith the king, Lord of hosts (*is*) his name.}]

51:58 The Lord God of hosts saith these things, That broadest wall of Babylon shall be {under}mined with {under}mining, and the high gates thereof shall be burnt with fire; and the travails of peoples *shall be* to nought, and *the travails* of heathen men shall be into fire, and (they) shall perish. [These things saith the Lord God of hosts, The wall of Babylon, he the highest, with undermining shall be undermined, and his high gates shall be burned with fire; and the travails of peoples at nought, and of Gentiles into fire they shall be, and perish. (These things saith the Lord God of hosts, The wall of Babylon, the highest one, shall be undermined with undermining, and his high gates shall be burned with fire; and the travails of peoples to nought, and of Gentiles they shall be into fire, and they shall perish.)]

51:59 The word which Jeremy, the prophet, commanded to Seraiah, son of Neriah, son of Maaseiah, when he went with Zedekiah, the king, into Babylon, in the fourth year of his realm; forsooth Seraiah was (a) prince of prophecy. [And the word that Jeremy, the prophet, commanded to Seraiah, son of Neriah, son of Maaseiah, when he should go with king Zedekiah into Babylon, in the fourth year of his reign; Seraiah forsooth was (a) prince of prophecy (forsooth Seraiah was a prince of prophecy).]

51:60 And Jeremy wrote all the evil, that was to coming on Babylon, in a book, (yea,) all these words that were written against Babylon. [And Jeremy wrote all the

51:58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

51:59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

51:60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

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evil, that was to come upon Babylon, in one book, all these words that be written against Babylon.}]

51:61 And Jeremy said to Seraiah, When thou comest into Babylon, and seest, and readest all these words,

51:61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

51:62 thou shalt say, Lord, thou spakest against this place, that thou shouldest lose it, that none be that dwell therein, from man till to beast, and that it be an everlasting wilderness. [thou shalt say, Lord, thou spake against this place, that thou shouldest destroy it, that there be not that in it dwell (that there be not that dwell in it), from man unto beast, and that there be perpetual wilderness.}]

51:62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

51:63 And when thou hast filled to read this book, thou shalt bind to it a stone (thou shalt bind a stone to it), and thou shalt cast it forth into the midst of Euphrates; [And when thou hast full ended to read this book, thou shalt bind to it a stone (thou shalt bind a stone to it), and throw it into the middle of Euphrates;]

51:63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

51:64 and thou shalt say, So Babylon shall be drowned, and it shall not rise from the face of torment, which I bring on it, and it shall be destroyed. Hitherto *be* the words of Jeremy. [and say, So shall be drowned Babylon (So Babylon shall be drowned), and (it shall) not rise from the face of the tormenting, that I bring upon it, and it shall be lost. Hitherto the words of Jeremy.}]

51:64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

Chapter 52

Chapter 52

52:1 Zedekiah was a son of one and twenty years, when he began to reign,

52:1 Zedekiah was one and twenty years old when he began to reign, and

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and he reigned eleven years in Jerusalem; and the name of his mother *was* Hamutal, the daughter of Jeremy of Libnah.

he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

52:2 And he did evils before the eyes of the Lord, by all things which Jehoiakim had done. [And he did in the eyes of the Lord evils, after all things that done had Jehoiakim. (And he did evils in the eyes of the Lord, after all things that Jehoiakim had done.)]

52:2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

52:3 For the strong vengeance of the Lord was in Jerusalem, and in Judah, till he casted them away from his face. And Zedekiah went away from the king of Babylon.

52:3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

52:4 Forsooth it was done in the ninth year of his realm, in the tenth month, in the tenth day of the month, Nebuchadnezzar, the king of Babylon, came, he and all his host, against Jerusalem; and they besieged it, and builded against it strong holds in compass. [Done is forsooth in the ninth year of his reign, in the tenth month, the tenth day of the month, came Nebuchadnezzar, king of Babylon, he and all his host, against Jerusalem; and besieged it, and built against it strong holds in compass. (Forsooth it was done in the ninth year of his reign, in the tenth month, the tenth day of the month, Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem; and besieged it, and built against it strong holds in compass.)]

52:4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

52:5 And the city was besieged, till to the eleventh year of the realm of Zedekiah. [And the city was besieged, unto the eleventh year of the reign of Zedekiah.]

52:5 So the city was besieged unto the eleventh year of king Zedekiah.

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52:6 Forsooth in the fourth month, in the ninth day of the month, hunger held the city; and foods were not to the people of the land (and there was no food for the people of the land). [The fourth forsooth month, the ninth day of the month, hunger withheld the city (Forsooth the fourth month, the ninth day of the month, hunger held the city); and there were not foods to the people of the land.]

52:7 And the city was broken (into), and all (the) men warriors thereof fled; and they went out of the city in the night, by the way of the gate, which is betwixt (the) two walls, and leadeth to the garden of the king, while [the] Chaldees besieged the city in compass; and they went forth by the way that leadeth into desert. [And broken is the city (And the city was broken into), and all his men fighters fled; and they went out of the city (in) the night, by the way of the gate, that is between (the) two walls, and leadeth to the garden of the king, (while) the Chaldees (were) besieging the city in compass; and they went away by the way that leadeth into wilderness.]

52:8 Soothly the host of Chaldees pursued the king; and they took Zedekiah in (the) desert, which is beside Jericho, and all his fellowship fled away from him. [Forsooth the host of Chaldees pursued the king, and caught Zedekiah in (the) desert, that is beside Jericho; and all his host flew away from him.]

52:9 And when they had taken the king, they brought him to the king of Babylon in Riblah, which is in the land of Hamath; and *the king of Babylon* spake dooms to him (and *the king of Babylon*

52:6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

52:7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

52:8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

52:9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

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spake dooms against him). [And when they had taken the king, they brought him to the king of Babylon in Riblah, that is in the land of Hamath; and he spake to him dooms (and he spake dooms to him).]

52:10 And the king of Babylon strangled the sons of Zedekiah before his eyes; but also he killed all the princes of Judah in Riblah (and he also killed all the princes of Judah in Riblah). [And the king of Babylon cut the throats of the sons of Zedekiah in his eyes; but and all the princes of Judah he slew in Riblah (and he also slew all the princes of Judah in Riblah).]

52:11 And he putted out the eyes of Zedekiah, and bound him in stocks; and the king of Babylon brought him into Babylon, and putted him in the house of the prison, till to the day of his death. [And the eyes of Zedekiah he put out, and bound him in gyves (And he put out the eyes of Zedekiah, and bound him in gyves); and the king of Babylon brought him into Babylon, and put him into the house of the prison, unto the day of his death.]

52:12 Forsooth in the ninth month (Forsooth in the fifth month), in the tenth day of the month, that is the nineteenth year of the king of Babylon, Nebuzaradan, the prince of [the] chivalry, that stood before the king of Babylon, came into Jerusalem. [In the fifth forsooth month, in the tenth day of the month, it is the nineteenth year of Nebuchadnezzar, king of Babylon, came Nebuzaradan, the prince of the chivalry, that stood before the king of Babylon, into Jerusalem. (Forsooth in the fifth month, in the tenth day of the month, that is the nineteenth

52:10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

52:11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

52:12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,

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year of Nebuchadnezzar, king of Babylon, Nebuzaradan, the prince of the chivalry, that stood before the king of Babylon, came into Jerusalem.}]

52:13 And he burnt the house of the Lord, and the house of the king, and all the houses of Jerusalem; and he burnt with fire each great house. [And he burned up the house of the Lord, and the house of the king, and all the houses of Jerusalem; and all the great houses with fire he burnt (and he burnt with fire all the great houses).]

52:14 And all the host of Chaldees, that was with the master of (the) chivalry, destroyed all the wall of Jerusalem by compass.

52:15 Soothly Nebuzaradan, the prince of [the] chivalry, translated (most) of the poor men of the people, and of the residue common people, that was left in the city, and of the fleers-over, that fled over to the king of Babylon; and *he translated* other men of the multitude. (Soothly Nebuzaradan, the prince of the chivalry, carried away captive most of the poor men of the people, and the residue of the common people, that was left in the city, and the fleers-over, that fled over to the king of Babylon; and *he carried away captive* other men of the multitude.) [(Most) Of the poor men forsooth of the people, and of the tother common(s), that had abided in the city, and of the fugitives, that flew to the king of Babylon, and the tother of the multitude, translated Nebuzaradan, prince of the chivalry. (Forsooth Nebuzaradan, prince of the chivalry, carried away captive most of the poor men of the people, and the tother commons, that had

52:13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

52:14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

52:15 Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

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abided in the city, and the fugitives, that flew over to the king of Babylon, and the tother of the multitude.)}]

52:16 But Nebuzaradan, the prince of [the] chivalry, left (some) of the poor men of the land (to be) vine-tillers, and earth-tillers. [(Some) Of the poor men forsooth of the land, left Nebuzaradan, the prince of the chivalry, into vine-tillers, and into field-tillers. (Forsooth Nebuzaradan, the prince of the chivalry, left some of the poor men of the land to be vine-tillers, and to be field-tillers.)}]

52:17 Also (the) Chaldees brake the brazen pillars, that were in the house of the Lord, and the foundations, and the brazen washing vessel, that was in the house of the Lord; and they took all the metal of those into Babylon. [Also the brazen pillars, that were in the house of the Lord, and the feet, and the brazen sea, that was in the house of the Lord, (the) Chaldees brake; and (they) took all the brass of them into Babylon;]

52:18 And *they took* (the) cauldrons, and fleshhooks, and psalteries, and basins*, and spoons*, and all brazen vessels, that were in service; [and (the) cauldrons, and fleshhooks, and psalteries, and vials, and little mortars, and all the brazen vessels, that were in service;]

52:19 they took also [the] water pots, and vessels of incense, and pots, and basins, and candlesticks, and spoons*, and little cups; how many ever golden, golden, and how many ever silveren, silveren. [and they took the steins, and the incense vessels, and the water vessels, and basins, and candlesticks, and little mortars,

52:16 But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.

52:17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

52:18 The cauldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

52:19 And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

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and cups; how many golden, golden, how many silveren, silveren.}]

52:20 The master of (the) chivalry took (the) two pillars, and (the) one washing vessel, and [the] twelve brazen calves, that were under the foundations, which king Solomon had made in the house of the Lord. No weight was of the metal of all these vessels. [Took the master of chivalry two pillars (The master of the chivalry took the two pillars), and (the) one sea, and the twelve brazen calves, that were under the feet, that king Solomon had made in the house of the Lord. There was no peise of the brass of all these vessels.}]

52:21 Forsooth of the pillars, eighteen cubits of height were in one pillar, and a rope of twelve cubits compassed it; certainly the thickness thereof *was* of four fingers, and (it) was hollow within. [Of the pillars forsooth (Forsooth of the pillars), eighteen cubits of height were in the one pillar, and a little cord of twelve cubits went about it; but his greatness of four fingers, and withinth it was hollow.}]

52:22 And brazen pommels *were* on ever either; and the height of one pommel *was* of five cubits; and works like nets and pomegranates *were* on the crown in compass/about, [all was brazen. (In) Like manner was the second pillar, and the pomegranates; and there were upon the head in compass (and they were upon the head in compass), all brazen, (in) like manner of the tother pillar.}] Q CUT HERE ONLY>>
[And the heads upon either (*were*) brazen; and the height of one head (*was*) of five cubits; and the little nets and the pomegranates upon the crowns in compass, all was brazen. (In) Like

52:20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

52:21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

52:22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

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manner was the second pillar, and the pomegranates; and there were upon the head in compass (and they were upon the head in compass), all brazen, (in) like manner of the tother pillar.] <<ONLY CUT THIS.

52:23 And the pomegranates were ninety and six hanging down, and all [the] pomegranates were compassed with an hundred works like nets. [And there were ninety pomegranates and six hanging (down) (And there were ninety and six pomegranates hanging down), and all the pomegranates were compassed with an hundred little nets.]

52:24 And the master of the chivalry took Seraiah, the first priest, and Zephaniah, the second priest, and [the] three keepers of the vestiary (and the three keepers of the door).

52:25 And (out) of the city he took one chaste servant and honest, that was sovereign on the men warriors (And he took out of the city one honest and chaste servant, that was sovereign on the men warriors); and seven men of them that saw the face of the king, which were found in the cities; and a scribe, (a) prince of (the) knights, that proved [the] young knights; and sixty men of the people of the land, that were found in the midst of the city. (He also took out of the city one gelding, that was sovereign on the men warriors; and seven men of them that saw the face of the king, which were found in the city; and a scribe, a prince of the knights, that proved the young knights; and sixty men of the people of the land, that were found in the midst of the city.) [And (out) of the city he took one gelding,

52:23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

52:24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

52:25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

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that was provost upon the men fighters (He also took out of the city one gelding, that was provost upon the men fighters); and the seven men of them that saw the face of the king, that be found in the city; and the scribe, (a) prince of the knights, that proved the new-made knights; and the sixty men of the people of the land, that be found in the middle of the city.]

52:26 Forsooth Nebuzaradan, the master of [the] chivalry, took them and brought them to the king of Babylon in Riblah.

52:27 And the king of Babylon smote them, and killed them in Riblah, in the land of Hamath; and Judah was translated from his (own) land (and Judah was carried away captive from his own land).

52:28 This is the people, whom Nebuchadnezzar translated in the seventh year; Jews, three thousand and three and twenty. (This is the people, whom Nebuchadnezzar carried away captive in the seventh year; three thousand and three and twenty Jews.)

52:29 In the eighteenth year, Nebuchadnezzar translated from Jerusalem eight hundred and two and thirty persons. (In the eighteenth year, Nebuchadnezzar carried away captive from Jerusalem eight hundred and two and thirty persons.)

52:30 In the three and twentieth year of Nebuchadnezzar, Nebuzaradan, the master of [the] chivalry, translated seven hundred and five and forty persons of Jews. Therefore all the persons *were* four thousand and six

52:26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

52:27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

52:28 This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

52:29 In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

52:30 In the three and twentieth year of Nebuchadnezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

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hundred. (In the three and twentieth year of Nebuchadnezzar, Nebuzaradan, the master of the chivalry, carried away captive seven hundred and five and forty persons of Jews. Therefore all the persons *were* four thousand and six hundred.) [The three and twentieth year of Nebuchadnezzar, translated Nebuzaradan, master of the chivalry, of Jews seven hundred lives and five and forty. All then the lives four thousand and six hundred. (The three and twentieth year of Nebuchadnezzar, Nebuzaradan, master of the host, carried away captive seven hundred and five and forty lives of the Jews. Then all the lives together *were* four thousand and six hundred.)]

52:31 And it was done, in the seven and thirtieth year of the passing over of Jehoiachin, king of Judah, in the twelfth month, in the five and twentieth day of the month, Evilmerodach, king of Babylon, raised [up] in that (first) year of his realm the head of Jehoiachin, king of Judah; and led him out of the house of the prison, (And it was done, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, in the five and twentieth day of the month, Evilmerodach, king of Babylon, in the first year of his realm, raised up the head of Jehoiachin, king of Judah; and led him out of the house of the prison,) [And done (it) is, in the seven and thirtieth year of the transmigration of Jehoiachin, king of Judah, the twelfth month, the five and twentieth day of the month, reared up Evilmerodach, king of Babylon, (in) that (first) year of his reign, the head of Jehoiachin, king of Judah; and brought him out of the house of the prison, (And it was done, in the seven and thirtieth year of the

52:31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

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captivity of Jehoiachin, king of Judah, in the twelfth month, the five and twentieth day of the month, Evilmerodach, king of Babylon, in the first year of his reign, reared up the head of Jehoiachin, king of Judah; and brought him out of the house of the prison,)]

52:32 and spake good things with him. And he setted the throne of him above the thrones of (the) kings, that were after him in Babylon, (and spake good things to him. And he set the throne of him above the thrones of the kings, that were with him in Babylon,) [and spake with him good things; and put his throne upon the throne of kings that were after him in Babylon, (and spake good things to him; and put his throne above the throne of the kings that were after him in Babylon,)]

52:33 and changed the clothes of his prison (and changed his prison clothes). And *Jehoiachin* ate bread before him ever[more], in all the days of his life; [and changed the clothes of his prison (and changed his prison clothes); and (he) ate bread before him evermore, all days of his life.]

52:34 and (for) his meats, everlasting meats were given to him of the king of Babylon (and for his meats, meats were given to him everlastingly by the king of Babylon), ordained by each day, till to the day of his death, in all the days of his life. [And (for) his meats, meats perpetual were given to him of the king of Babylon (And for his meats, meats were given to him perpetually by the king of Babylon), ordained by all days, unto the day of his death, all the days of his life.]

52:32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

52:33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

52:34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

THE LAMENTATIONS

of

JEREMIAH

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Chapter 1

1:1 How sitteth alone the city (that was once so) full of people? (How sitteth the city alone, that was once so full of people!) the lady of folks is made as a widow; the princess of provinces is made under tribute.

1:2 It* weeping wept in the night, and the tears thereof *be* in the cheeks thereof (and the tears thereof *be* on the cheeks thereof); there is none of all the dearworthy thereof, that comforteth it; all the friends thereof forsook it, and be made enemies to it. [Weeping she wept in the night, and the tears of her in her cheeks; there is not that comfort her, of all her dearworthy; all her friends despised her, and be made to her enemies (and be made enemies to her).]

* Throughout this chapter, where the “Later Version” uses the impersonal “it” and “thereof”, the “Early Version” and most other translations use “she” and “her”.

1:3 Judah passed from torment and multitude of servage (Judah went into the torment of captivity and a multitude of servage), it dwelled among heathen men, and found no rest; all the pursuers thereof took it among (the) anguishes. [Passed Judah for the affliction and the

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Chapter 1

1:1 How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

1:2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

1:3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

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multitude of servage (Judah went into the affliction of captivity and the multitude of servage), (she) dwelled among Gentiles, nor she found rest; all her pursuers caught her among anguishes.]

1:4 The ways of Zion mourn, for no men come to the solemnity (for no men come to the solemn feasts); all the gates thereof be destroyed, the priests thereof wail; the virgins thereof be defouled, and it is oppressed with bitterness. [The ways of Zion wail, for-thy that there be not, that come to the solemnity; all her gates be destroyed, her priests wailing, her maidens defouled, and she oppressed with bitterness.]

1:5 The enemies thereof be made in the head, and the enemies thereof be made rich, for the Lord spake on it (The enemies thereof be made at the head, and the enemies thereof be made rich, for the Lord spake against it). For the multitude of wickednesses thereof the little children thereof be led into captivity, before the face of the troubler. [Made be her enemies in the head (Her enemies be made at the head), and her enemies be (en)riched, for the Lord spake upon her. For the multitude of her wickednesses her little children be led into captivity, before the face of the troubling (one).]

1:6 And all the fairness of the daughter of Zion went out from the daughter of Zion; the princes thereof be made as rams not finding pastures; and went forth without strength before the face of the follower (and went forth without strength before the face of the pursuer). [And went out from the daughter of Zion all her fairness; made be her princes as

1:4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

1:5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

1:6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

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wethers not finding pastures, and they went away without strength before the face of the follower. (And from the daughter of Zion all her fairness went out; her princes be made as wethers not finding pastures, and they went away without strength before the face of the pursuer.)}]

1:7 And Jerusalem bethought on the days of her affliction and of (her) trespassing, and on all her desirable things which it had from [the] eld days; when the people thereof fell down in(to) the hand of (the) enemy's, and none helper was (when the people thereof fell down into the enemy's hand, and there was no helper); [the] enemies saw it, and scorned the sabbaths thereof. [And recorded Jerusalem of the days of her affliction and trespass, and of all her desirable things that she had from the old days; when should fall her people in(to) the enemy's hand, and there was not an helper; saw her the enemies, and scorned her sabbaths. (And Jerusalem remembered of the days of her affliction and trespass, and of all her desirable things that she had from the old days; when her people should fall into the enemy's hand, and there was not a helper; the enemies saw her, and scorned her sabbaths.)}]

1:8 Jerusalem sinned a sin, therefore it was made unsteadfast; all that glorified it forsook it, for they saw the shame thereof; forsooth it wailed, and was turned aback. [A sin sinned Jerusalem, therefore unstable she is made; all that glorified her despised her, for they saw her shame; she forsooth wailing, and is turned backward. (Jerusalem sinned a sin, therefore she is made unstable; all that glorified her despised her, for they saw her shame; forsooth

1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

1:8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

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she waileth, and was turned backward.}]

1:9 The filths thereof *be* in the feet thereof, and it had no mind of her end; it was put down greatly, and had no comforter; Lord, see thou my torment, for the enemy is raised [up]. [The filths of her in her feet, and she remembered* not of her end; done down she is hugely (she is hugely done down), not having a comforter; see, Lord, my tormenting, for reared up is the enemy.]

1:10 The enemy put his hand to all the desirable things thereof; for it saw heathen men entered into thy saintuary, of which thou haddest commanded, that they should not enter into thy church (of which thou haddest commanded, that they should not enter into thy congregation). [His hand sent the enemy to all her desirable things (The enemy sent his hand to all her desirable things); for she saw Gentiles go into her saintuary, of which thou haddest commanded, that they should not go into thy church.]

1:11 All the people thereof was wailing and seeking bread, they gave all precious things for meat, to strengthen* the soul; see thou, Lord, and behold, for I am made vile. [All her people wailing and seeking bread, and gave each precious things for meat, to be refreshed the soul; see, Lord, and behold, for made I am foul (for I am made foul).]

1:12 A! all ye that pass by the way, perceive, and see, if any sorrow is as my sorrow; for he gathered away grapes from me, as the Lord spake in the day of wrath of his strong vengeance. [O! all ye that pass by the way, taketh heed, and seeth, if

1:9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

1:11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

1:12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

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there is (any) sorrow as my sorrow; for pulled me (to pieces) it hath (for it hath pulled me to pieces), as the Lord spake in the day of the wrath of his strong vengeance.}]

1:13 From on high he sent fire in(to) my bones, and taught me; he spreaded abroad a net to my feet, he turned me aback; he setted me desolate, mixed together all day with mourning. [From on high he sent fire in(to) my bones, and learned me; spreaded out a net to my feet, turned me backward; he set me desolate, all day with mourning defaced (all day defaced with mourning).}]

1:14 The yoke of my wickedness watched* in the hand of him, those be folded together, and put on my neck; my strength* is made feeble; the Lord gave me in(to) the(ir) hand(s), from which I shall not be able to rise (up). [Waked the yoke of my wickedness in his hand, wrapped they be together, and laid on my neck; feebled is my virtue; gave me the Lord in(to) the hand, of which I shall not be able to rise. (The yoke of my wickedness watched in his hand, they be wrapped together, and laid on my neck; my strength is enfeebled; the Lord gave me into their hands, out of which I shall not be able to rise.)}]

1:15 The Lord took away all my worshipful men from the midst of me; he called time against me, that he should all-foul my chosen men; the Lord stamped a presser to the virgin, the daughter of Judah (the Lord stamped the virgin, the daughter of Judah, as in a presser). [Took away the Lord all my great worthy-doers from my middle; he called against me time, that he bruise my chosen; the

1:13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

1:14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

1:15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.

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press trode the Lord to the maiden, the daughter of Judah. (The Lord took away all my great worthy-doers from my middle; he called time against me, that he bruise my chosen; the Lord trode the maiden, the daughter of Judah, as in a press.)}

1:16 Therefore I *am* weeping, and mine eye *is* leading down water; for a comforter, converting my soul (refreshing my soul), is made far from me; my sons be made lost, for the enemy had the mastery. [Therefore I weeping, and mine eye leading down water; for far made from me is the comforter, turning my soul; made be my sons lost, for more mighty was the enemy. (Therefore I *am* weeping, and mine eye leading down water; for the comforter, turning my soul, is made far from me; my sons be made lost, for the enemy was more mighty.)}

1:17 Zion spreaded abroad his hands, none is that comforteth it; the Lord sent against Jacob (the) enemies thereof, in the compass thereof; Jerusalem is made as defouled with unclean blood among them. [Straightened out Zion her hands, there is not that comfort her; the Lord sent against Jacob, in the compass of her, her enemies; made is Jerusalem as defouled with women flux(ing) bloods among them. (Zion stretched out her hands, there is not that comfort her; the Lord sent against Jacob her enemies, in the compass of her; Jerusalem is made as defouled women with fluxing bloods among them.)}

1:18 The Lord is just, for I (have) stirred his mouth to wrathfulness; all peoples, I beseech (thee), hear ye, and see my sorrow; my virgins and my young men

1:16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

1:17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

1:18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young

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went forth into captivity. [Rightwise is the Lord, for his mouth to wrath I stirred (The Lord is rightwise, for I stirred his mouth to wrath); heareth, I beseech, all peoples, and seeth my sorrow; my maidens and my young men went into captivity.]

1:19 I called my friends, and they deceived me; my priests and mine eld men in the city be wasted; for they sought meat to themselves, to comfort their life./to strengthen* their life. (I called my friends, and they deceived me; my priests and mine old men be wasted in the city; for they sought meat for themselves, to refresh their souls.) [I called my friends, and they beguiled me; my priests and mine old men in the city be wasted (my priests and mine old men be wasted in the city); for they sought meat to themselves, that they refresh their souls.]

1:20 See thou, Lord, for I am troubled, my womb is troubled; mine heart is destroyed in myself, for I am full of bitterness; [the] sword slayeth withoutforth, and like death is at home (and at home there is like death). [See, Lord, for I am troubled, all-disturbed is my womb; turned upside-down is mine heart in myself, for of bitterness full I am; withoutforth slayeth the sword, and at home death is like. (See, Lord, for I am troubled, all disturbed is my womb; mine heart is turned upside-down in myself, for I am full of bitterness; withoutforth the sword slayeth, and at home there is like death.)]

1:21 They heard, that I make inward wailing, and none is that comforteth me; all mine enemies heard (of) mine evil, they be glad, for thou hast done

men are gone into captivity.

1:19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

1:20 Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

1:21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring

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(it); thou hast brought a day of comfort, and they shall be made like me (but thou shalt bring a day of comfort, and they shall be made like me). [They heard, for I inwardly wail, and there is not that comforteth me; all mine enemies heard (of) mine evil, (and) gladdened, for thou didest (it); thou broughtest to day of comforting, and made they shall be like me (but thou shalt bring the day of comforting, and they shall be made like me).]

1:22 All the evil of them enter before thee, and gather thou grapes away from them, as thou hast gathered grapes away from me, for my wickednesses; for my wailings *be* many, and mine heart *is* mourning. [Go in all the evil of them before thee, and pull them (to pieces), as thou pulledest me (to pieces) for my wickednesses; many forsooth my wailings, and mine heart mourning. (All the evil of them go before thee, and pull them to pieces, as thou pulledest me to pieces, for my wickednesses; forsooth my wailings *be* many, and mine heart *is* mourning.)]

Chapter 2

2:1 How hath the Lord covered the daughter of Zion with darkness in his strong vengeance? he hath cast down from heaven into (the) earth the noble *city* of Israel; and bethought not on the stool of his feet, in the day of his strong vengeance. (How the Lord hath covered the daughter of Zion with darkness in his strong vengeance! he hath cast down from heaven to the earth the glory of Israel; and bethought not on the stool of his feet in the day of his strong vengeance.) [How about-covered with

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the day that thou hast called, and they shall be like unto me.

1:22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Chapter 2

2:1 How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

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mistiness the Lord in his strong vengeance the daughter of Zion? threw afar from heaven into the glorious land of Israel; and recorded not of his little ascending stool of his feet, in the day of his strong vengeance. (How the Lord covered the daughter of Zion with mistiness in his strong vengeance! threw afar from heaven to the earth the glory of Israel; and remembered not of his little ascending stool of his feet in the day of his strong vengeance.)]

2:2 The Lord casted down, and spared not, all the fair things of Jacob; he destroyed in his strong vengeance the strong holds of the virgin of Judah, and casted down into [the] earth (and cast them down to the ground); he defouled the realm, and the princes thereof. [The Lord threw down, and spared not, all the fair things of Jacob;/Stumbled down the Lord, and spared not, all the fair things of Jacob (The Lord stumbled down, and spared not, all the fair things of Jacob); (he) destroyed in his strong vengeance the strong holds of the maiden of Judah, (and) threw (them) down into the earth; (he) defouled the realm, and his princes.]

2:3 He brake in the ire of his strong vengeance all the horn of Israel; he turned aback his right hand from the face of the enemy; and he kindled in Jacob, as (a) fire of flame devouring in compass (and he kindled against Jacob, as a fire of devouring flame in compass). [He brake in the wrath of his strong vengeance each horn of Israel; turned away backward his right hand from the face of the enemy; and burned up into Jacob, as fire of devouring flame in compass.]

2:4 He as an enemy bent his bow, he as an adversary made steadfast his right

2:2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

2:3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

2:4 He hath bent his bow like an enemy: he stood with his right hand as

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hand (He bent his bow as an enemy, he made steadfast his right hand as an adversary); and he killed all thing that was fair in sight in the tabernacle of the daughter of Zion; he shedded out his indignation as fire. [He bent his bow as an inward enemy, and he fastened his right hand as an uttermore enemy; and slew all that was fair in sight in the tabernacle of the daughter of Zion; poured out as fire his indignation. (He bent his bow as an inward enemy, and he made steadfast his right hand as an uttermore enemy; and slew all that was fair in sight in the tabernacle of the daughter of Zion; he poured out his indignation as fire.)]

2:5 The Lord is made as an enemy; he casted down Israel, he casted down all the walls thereof; he destroyed the strong holds thereof, and [full-]filled in the daughter of Judah (with) a man made low, and a woman made low (and filled full the daughter of Judah with a man made low, and a woman made low). [Made is the Lord as an enemy; (he) tumbled down all his walls; wasted his strong holds, and full-filled in the daughter of Judah the lowed man and the lowed woman. (The Lord is made as an enemy; he tumbled down all his walls; wasted his strong holds, and filled the daughter of Judah full with the lowed man and the lowed woman.)]

2:6 And he scattered his tent as a garden, he destroyed his tabernacle; the Lord gave to forgetting in Zion a feast day, and sabbath (the Lord gave to forgetting feast days and sabbaths in Zion); and the king and (the) priest into shame, and into the indignation of his strong vengeance. [And he wasted as a garden his tent, (he) destroyed his tabernacle;

an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

2:5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

2:6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

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to forgetting took the Lord in Zion (the) feast day, and sabbath; and (into) reproof, and indignation of his wrath, king and priest. (And he wasted his tent as a garden, he destroyed his tabernacle; the Lord took to forgetting the feast day, and sabbath, in Zion; and the king and the priest into reproof, and into the indignation of his wrath.)]

2:7 The Lord putted away his altar, he cursed his hallowing (he cursed his sanctuary); he betook into the hands of the enemy the walls of the towers thereof; they gave voice in the house of the Lord, as in a solemn day. [Put aback the Lord his altar, cursed to his hallowing; took into the hands of the enemy the walls of his towers; voice they gave in the house of the Lord, as in solemn day. (The Lord put aback his altar, cursed his saintuary; took into the hands of the enemy the walls of his towers; they gave voice in the house of the Lord, as in solemn day.)]

2:8 The Lord thought to destroy the wall of the daughter of Zion; he stretched forth his cord, and turned not away his hand from perdition; the forewall, *either the outerward*, mourned, and the wall was destroyed together (with it). [Thought the Lord to scatter the wall of the daughter of Zion; he straightened out his little cord, and turned not away his hand from perdition; and he wailed before the walling, and the wall together is scattered. (The Lord thought to scatter the wall of the daughter of Zion; he stretched out his little cord, and turned not his hand away from perdition; and he wailed before the walling, and the wall is scattered together with it.)]

2:9 The gates thereof be pitched in(to)

2:7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

2:8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

2:9 Her gates are sunk into the

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the earth, he lost and all-brake the bars thereof; the king thereof and the princes thereof (be) among (the) heathen men; the law is not, and the prophets thereof found not of the Lord a vision, *either revelation* (the law is not; and the prophets thereof found not a vision, *either revelation*, from the Lord). [Down-pitched in the earth be her gates (Her gates be down-pitched into the earth), he lost and bruised her bars; his kings and his princes (be) in (the) Gentiles; there is not law, and his prophets found not vision of the Lord.]

2:10 They sat in [the] earth (They sat on the earth), the eld men of the daughter of Zion were still; they besprinkled their heads with ashes, the elder men of Judah be girt with hair shirts; the virgins of Judah casted down to the earth their heads (the virgins of Judah cast down their heads to the ground).

2:11 Mine eyes failed for tears, mine entrails were troubled; my maw was shed out in [the] earth upon the sorrow of the daughter of my people (my maw was shed out on the earth upon the sorrow of the daughter of my people); when a little child and [the] sucking (one) failed in the streets of the city. [Failed for tears mine eyes, disturbed be my bowels; poured out is in the earth my maw upon the treading of the daughter of my people; when should fail the little child and the sucking in the streets of the burg town. (Mine eyes failed for tears, my bowels be disturbed; my maw is poured out on the earth upon the treading of the daughter of my people; when the little child and the sucking should fail in the streets of the burg town.)]

ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

2:10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

2:11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

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2:12 They said to their mothers, Where is wheat, and wine? (Where is corn, and wine?) when they failed as wounded men in the streets of the city; when they sent out their souls in(to) the bosom of their mothers.

2:12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

2:13 To whom shall I comparison thee? either to whom shall I liken thee, thou daughter of Jerusalem? to whom shall I make thee even, and shall I comfort thee, thou virgin, the daughter of Zion? (to whom shall I make thee even, that I may comfort thee, thou virgin, the daughter of Zion?) for why thy sorrow *is* (as) great as the sea; who shall do medicine to thee? [To whom shall I comparison thee? or to whom shall I liken thee, thou daughter of Jerusalem? to whom shall I even thee, and comfort thee, thou maiden daughter of Zion? great forsooth as the sea thy contrition (forsooth thy contrition *is* as great as the sea); who shall leech thee?]

2:13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

2:14 Thy prophets saw to thee false things, and fond; and *they* opened not thy wickedness, that they should stir thee to penance; but they saw to thee false takings, and castings out. (The prophets saw false and fond things for thee; and *they* opened not thy wickedness, that they should stir thee to penance; but they saw false takings and castings out for thee.) [Thy prophets saw to thee false, and fool things; and opened not thy wickedness, that thee to penance they should stir; they saw forsooth to thee false takings to, and throwings-out. (Thy prophets saw for thee false and foolish things; and opened not thy wickedness, that they should stir thee to penance; forsooth they saw for thee false takings to, and throwings-out.)]

2:14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

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2:15 All men passing on the way clapped with hands on thee; they hissed, and moved their head on the daughter of Jerusalem; and said, This is the city of perfect fairness, the joy of all (the) earth. (All men passing on the way clapped with hands at thee; they hissed, and moved their head on the daughter of Jerusalem; and said, Is this the city of perfect fairness, the joy of all the earth?) [Clapped upon thee with hands all the passers by the way (All the passers by the way clapped with hands upon thee); whistled, and moved their head upon the daughter of Jerusalem; saying, Whether this is not the chief city of perfect fairness, the joy of all earth?]

2:16 All thine enemies opened their mouth on thee (All thine enemies opened their mouth against thee); they hissed, and gnashed with their teeth, and said, We shall devour (thee); lo! this is the day which we abided (for), we (have) found (it), we saw (it). [Opened upon thee their mouth all thine enemies (All thine enemies opened their mouth upon thee); whistled, and gnashed with their teeth, and said, We shall devour (thee); lo! this is the day that we abided, we have found (it), and (have) seen (it).]

2:17 The Lord did those things which he thought, he [ful]filled his word which he had commanded from [the] eld days; he destroyed, and spared not; and made glad the enemy on thee; and enhanced the horn of thine enemies. [The Lord did that (that) he thought (to), he fulfilled his word that he commanded from the old days; he destroyed, and spared not; and gladdened upon thee the enemy (and made glad the enemy upon thee); and enhanced the horn of

2:15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

2:16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

2:17 The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

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thine enemies.}]

2:18 The heart of them cried to the Lord, on the walls of the daughter of Zion; lead thou forth tears as a strand, by day and night; give thou not rest to thee, neither the apple of thine eye be still. [Cried the heart of them to the Lord, upon the walls of the daughter of Zion; bring down as a stiff stream tears, by day and night; give thou not rest to thee, nor be still the apple of thine eye. (The heart of them cried to the Lord, upon the walls of the daughter of Zion; bring down tears as a strong stream, by day and night; give thou not rest to thee, nor the apple of thine eye be still.)]

2:19 Rise thou together, praise thou in the night, in the beginning of (the) wakings (Rise thou up, praise thou in the night, in the beginning of the watches); shed out thine heart as water, before the sight of the Lord; raise thine hands to him for the souls of thy little children, that failed for hunger in the head of all (the) meetings of (the) ways. [Rise, praise thou in the night, in the beginning of watches; pour out as water thine heart, before the sight of the Lord; rear to him thine hands for the soul of thy little children, that for hunger perish in the head of all many ways into one. (Rise up, praise thou in the night, in the beginning of the watches; pour out thine heart as water, before the sight of the Lord; rear to him thine hands for the soul of thy little children, that perish for hunger in the head of all the many ways into one.)]

2:20 See thou, Lord, and behold, whom thou hast made so bare; therefore whether (the) women shall eat their fruit, [and] little children at the measure

2:18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

2:19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

2:20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the

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of an hand? for a priest and (a) prophet is slain in the saintuary of the Lord (for a priest and a prophet be slain in the saintuary of the Lord). [See, Lord, and behold, whom thou hast pulled (to pieces); so therefore lest shall eat women their fruit, and little children at the measure of a span? for slain is in the saintuary of the Lord the priest, and the prophet. (See, Lord, and behold, whom thou hast pulled to pieces; so therefore shall the women eat their fruit, and little children at the measure of a span? for the priest and the prophet be slain in the saintuary of the Lord.)]

2:21 A child and an eld man lie on the earth withoutforth; my virgins and my young men fell down by sword; thou hast slain them in the day of thy strong vengeance, thou smotest and didest no mercy. [Lie in the earth withoutforth the child and the old man; my maidens and my young men fell in sword slain (The child and the old man lie on the earth withoutforth; my maidens and my young men fell slain by the sword); in the day of thy strong vengeance thou smited, nor thou shalt have ruth.]

2:22 Thou calledest, as to a solemn day, them that made me afeared of compass (them that made me afeared by compass); and none was that escaped in the day of the strong vengeance of the Lord, and was left; mine enemy wasted them, which I fed, and nourished up. [Thou calledest, as to a solemn day, that should fear me of the compass (that should make me afeared by compass); and there was not that should escape in the day of the strong vengeance of the Lord, and be left; whom I brought forth and nourished, mine enemy wasted them.]

prophet be slain in the sanctuary of the Lord?

2:21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

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Chapter 3

3:1 I *am* a man seeing my poverty in the rod of his indignation. (I *am* a man seeing my poverty by the rod of his indignation.) [I a man seeing my poorness in the rod of his indignation.]

3:2 He drove me, and brought (me) into darkneses, and not into light.

3:3 Only he turned into me, and turned together his hand all day. (He turned only against me, and turned his hand against me all day.) [Only into me he turned, and converted his hand all day.]

3:4 He made eld my skin, and my flesh (He made my skin and my flesh old); he all-brake my bones. [For elded he made my skin, and my flesh (For he made my skin and my flesh old); he bruised my bones.]

3:5 He builded in my compass, and he compassed me with gall and travail. [He built up in my compass, and compassed me with gall and with travail.]

3:6 He setted me in dark places, as everlasting dead men. [In dark things he set me, as dead men ever (en)during.]

3:7 He builded about against me, that I go not out; he aggrieved my gyves (he made my gyves heavy). [He built about against me, that I go not out; he aggrieved my gyves.]

3:8 But and when I cry and pray, he hath excluded my prayer. [But and when I shall cry and pray, he closed out mine orison.]

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Chapter 3

3:1 I am the man that hath seen affliction by the rod of his wrath.

3:2 He hath led me, and brought me into darkness, but not into light.

3:3 Surely against me is he turned; he turneth his hand against me all the day.

3:4 My flesh and my skin hath he made old: he hath broken my bones.

3:5 He hath builded against me, and compassed me with gall and travail.

3:6 He hath set me in dark places, as they that be dead of old.

3:7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

3:8 Also when I cry and shout, he shutteth out my prayer.

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3:9 He closed together my ways with square stones; he destroyed my paths. (He altogether enclosed my ways with square stones; he destroyed my paths.) [He closed my ways with square stones; my paths he turned upside-down.]

3:9 He hath enclosed my ways with hewn stone, he hath made my paths crooked.

3:10 He is made a bear setting ambush to me, a lion in hid places. [A waiting bear made he is to me, a lion in hid things. (He is made to me a bear lying in wait, a lion in hid things.)]

3:10 He was unto me as a bear lying in wait, and as a lion in secret places.

3:11 He destroyed my paths, and brake me; he setted me desolate. [My paths he turned upside-down, and brake me; he put me desolate.]

3:11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

3:12 He bent his bow, and setted me as a sign to an arrow. (He bent his bow, and set me as a target for his arrow.) [He bent his bow, and set me as a sign to the arrow.]

3:12 He hath bent his bow, and set me as a mark for the arrow.

3:13 He sent in(to) my reins the daughters of his arrow case. [He put in my reins the daughters of his arrow case.]

3:13 He hath caused the arrows of his quiver to enter into my reins.

3:14 I am made into scorn to all the people, the song of them all day.

3:14 I was a derision to all my people; and their song all the day.

3:15 He filled me with bitternesses; he greatly filled me with wormwood. [He full-filled me with bitternesses; he drunkened me with wormwood.]

3:15 He hath filled me with bitterness, he hath made me drunken with wormwood.

3:16 He brake at number my teeth (He brake my teeth with gravel); he fed me with ashes.

3:16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

3:17 And my soul is put away; I have forgotten goods (I have forgotten good

3:17 And thou hast removed my soul far off from peace: I forgot prosperity.

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things). [And put aback is my soul; I forgat of goods.]

3:18 And I said, Mine end perished, and mine hope, from the Lord. (And I said, My strength, and mine hope, perished from the Lord.) [And I said, Perished mine end, and mine hope, from the Lord. (And I said, Mine end, and mine hope, perished from the Lord.)]

3:19 Have thou mind on my poverty and (my) going over, and on wormwood and gall. [Record of poorness and of mine over-going (Remember of my poorness and of my going over), and of wormwood and of gall.]

3:20 By mind I shall be mindful; and my soul shall fail in me.

3:21 I bethink these things in mine heart, I shall hope in God. [These things thinking in mine heart, in God I shall hope.]

3:22 The mercies of the Lord *be* many, for we be not wasted; for why his merciful doings failed not. [The mercies of the Lord many, forsooth we be not wasted; for his mercies failed not.]

3:23 I knew in the morrowtide; thy faith is much. (They are new in the morrowtide; much is thy faith.) [I knew in the morrowtide; much is thy faith.]

3:24 My soul said, The Lord is my part; therefore I shall abide him. [My part the Lord, said my soul (The Lord my part, said my soul); therefore I shall abide him.]

3:25 The Lord is good to them that

3:18 And I said, My strength and my hope is perished from the LORD:

3:19 Remembering mine affliction and my misery, the wormwood and the gall.

3:20 My soul hath them still in remembrance, and is humbled in me.

3:21 This I recall to my mind, therefore have I hope.

3:22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

3:23 They are new every morning: great is thy faithfulness.

3:24 The LORD is my portion, saith my soul; therefore will I hope in him.

3:25 The LORD is good unto them that

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hope into him, to a soul seeking him.
[Good is the Lord to men hoping in him, to
the soul seeking him.]

wait for him, to the soul that seeketh
him.

3:26 It is good to abide with stillness
the health of God. [Good is to abide with
silence the health giver of God. (It is good to
abide with silence the health of God.)]

3:26 It is good that a man should both
hope and quietly wait for the salvation
of the LORD.

3:27 It is good to a man (It is good for a
man), when he hath borne the yoke of
his youth. [Good is to the man, that hath
borne the yoke of the Lord from his waxing
youth.]

3:27 It is good for a man that he bear
the yoke in his youth.

3:28 He shall sit alone, and he shall be
still; for he raised himself above himself
(for he hath borne it upon himself). [He
shall sit solitary, and be still; for he reared
himself above himself.]

3:28 He sitteth alone and keepeth
silence, because he hath borne it upon
him.

3:29 He shall set his mouth in dust, if
peradventure hope is (if peradventure
there be hope). [He shall set in powder his
mouth (He shall set his mouth in powder), if
peradventure there be hope.]

3:29 He putteth his mouth in the dust;
if so be there may be hope.

3:30 He shall give the cheek to a man
that smiteth him; he shall be [full-]filled
with shames. [He shall give to the (one)
smiting him the cheek (He shall give the cheek
to the one smiting him); he shall be full-filled
with reproofs.]

3:30 He giveth his cheek to him that
smiteth him: he is filled full with
reproach.

3:31 For the Lord shall not put away
without end. [For put aback shall not the
Lord into evermore. (For the Lord shall not put
aback into evermore.)]

3:31 For the Lord will not cast off for
ever:

3:32 For if he casted away, and he shall
do mercy after the multitude of his
mercies. [For if he have cast away, he shall

3:32 But though he cause grief, yet will
he have compassion according to the
multitude of his mercies.

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have mercy after the multitude of his mercies.]

3:33 For he maked not low of his heart;
and casted not away the sons of men.
(For he made not low their heart nor
cast not away the sons of men.) [Forsooth
he lowed not of his heart; and cast (not) away
the sons of man.]

3:34 That he should all-foul under his
feet all the bound men of [the] earth.
[That he should bruise under his feet all the
gyved of the land.]

3:35 That he should bow down the
doom of (a) man, in the sight of the
cheer of the Highest. [That he should bow
down the doom of man, in the sight of the
cheer of the highest.]

3:36 That he should pervert a man in
his doom, the Lord knew not (the Lord
desireth not). [That he mis-turn a man in his
doom, the Lord knew not.]

3:37 Who is this that said, that a thing
should be done, when the Lord
commandeth (it) not? [Who is this that
said, it should be done, the Lord not
commanding?]

3:38 Neither goods neither evils shall
go out of the mouth of the Highest.
(Doeth not good and evil goeth out of
the mouth of the Highest?) [(Out) Of the
mouth of the highest shall not go out nor good
things nor evil. (Out of the mouth of the
Highest shall not good and evil things go
out?)]

3:39 What grumbled a man living, a
man (punished) for his sins? (Why

3:33 For he doth not afflict willingly
nor grieve the children of men.

3:34 To crush under his feet all the
prisoners of the earth,

3:35 To turn aside the right of a man
before the face of the most High,

3:36 To subvert a man in his cause, the
Lord approveth not.

3:37 Who is he that saith, and it
cometh to pass, when the Lord
commandeth it not?

3:38 Out of the mouth of the most
High proceedeth not evil and good?

3:39 Wherefore doth a living man
complain, a man for the punishment of

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grumbled a living man, a man punished for his sins?) [(For) What grutched a man living, a man (punished) for his sins?]

his sins?

3:40 Search we our ways, and seek we, and turn we again to the Lord. [Search we our ways, and seek, and be we turned again to the Lord.]

3:40 Let us search and try our ways, and turn again to the LORD.

3:41 Raise we our hearts with (our) hands, to the Lord into heavens. (Raise we up our hearts with our hands to the Lord in heaven.)

3:41 Let us lift up our heart with our hands unto God in the heavens.

3:42 We have done wickedly, and have stirred *thee* to wrath; therefore thou art not able to be prayed. [We wickedly did, and to wrath stirred (We did wickedly, and stirred to wrath); therefore thou art unprayable.]

3:42 We have transgressed and have rebelled: thou hast not pardoned.

3:43 Thou coveredest in strong vengeance, and smitedest us; thou killedest, and sparedest not. [Thou coveredest in strong vengeance, and smited us; thou slew, and sparedest not.]

3:43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

3:44 Thou settedest a cloud to thee, that prayer pass not. (Thou set a cloud by thee, that prayer pass not through it.) [Thou putttest against a cloud to thee, lest pass the prayer (through it).]

3:44 Thou hast covered thyself with a cloud, that our prayer should not pass through.

3:45 Thou settedest me, drawing up by the root, and casting out, in the midst of [the] peoples. [Pulling up by the root, and casting away, thou putttest me, in the middle of the peoples. (Thou putttest me, pulling up by the root, and casting away, in the middle of the peoples.)]

3:45 Thou hast made us as the offscouring and refuse in the midst of the people.

3:46 All [the] enemies opened their

3:46 All our enemies have opened their

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mouth on us. (All the enemies opened their mouth against us.)

mouths against us.

3:47 Inward dread and snare is made to us, prophecy and defouling. (Inward dread and snare is made upon us, prophecy and defouling.) [Fear and snare done is to us, prophesying and contrition. (Fear and snare is done to us, prophesying and contrition.)]

3:47 Fear and a snare is come upon us, desolation and destruction.

3:48 Mine eyes led down partings of waters, for the defouling of the daughter of my people. [Mine eyes brought down divisions of waters, in the contrition of the daughter of my people.]

3:48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

3:49 Mine eye was tormented, and was not still; for no rest was (for there was no rest). [Mine eye is tormented, and was not still; for-thy that there was not rest.]

3:49 Mine eye trickleth down, and ceaseth not, without any intermission,

3:50 Till the Lord beheld, and saw from heavens. (Till the Lord beheld, and saw from heaven.)

3:50 Till the LORD look down, and behold from heaven.

3:51 Mine eye robbed my soul in all the daughters of my city. (Mine eye robbed my soul because of all the daughters of my city.)

3:51 Mine eye affecteth mine heart because of all the daughters of my city.

3:52 Mine enemies took me without cause, by hunting as a bird.

3:52 Mine enemies chased me sore, like a bird, without cause.

3:53 My life slid into a pit^{*}; and they putted a stone on me. [Slid is into a snare my life (My life is slid into a snare); and they set a stone upon me.]

3:53 They have cut off my life in the dungeon, and cast a stone upon me.

3:54 Waters flowed over mine head; I said, I perish.

3:54 Waters flowed over mine head; then I said, I am cut off.

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3:55 Lord, I called to help thy name, from the last lake. (Lord, I called thy name for help, from the last pit.) [I inwardly-called thy name, Lord, from the last snare.]

3:55 I called upon thy name, O LORD, out of the low dungeon.

3:56 Thou heardest my voice; turn thou not away thine ear from my sobbing and cries.

3:56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

3:57 Thou nighedest to me in the day, wherein I called thee to help; thou saidest, Dread thou not. [Thou nighedest in the day, when I inwardly-called thee; thou saidest, Not dread thou (Dread thou not).]

3:57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

3:58 Lord, again-buyer of my life, thou deemedest the cause of my soul. [Thou deemest, Lord, the cause of my soul, thou again-buyer of my life.]

3:58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

3:59 Lord, thou sawest the wickedness of them against me; deem thou my doom. [Thou saw, Lord, the wickedness of them against me; deem thou my doom.]

3:59 O LORD, thou hast seen my wrong: judge thou my cause.

3:60 Thou sawest all the strong vengeance, all the thoughts of them against me. [Thou saw each strong vengeance, all the thoughts of them against me.]

3:60 Thou hast seen all their vengeance and all their imaginations against me.

3:61 Lord, thou heardest the shames of them; all the thoughts of them against me. [Thou hast heard the reproofs of them, Lord; all the thoughts of them against me.]

3:61 Thou hast heard their reproach, O LORD, and all their imaginations against me;

3:62 The lips of men rising (up) against me, and the thoughts of them against me all day. [The lips of men in-rising to me, and the bethinkings of them against me all day.]

3:62 The lips of those that rose up against me, and their device against me all the day.

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3:63 See thou the sitting and rising again of them; I am the psalm of them. [The sitting of them and the again-rising of them see (See the sitting of them and the rising again of them); I am the psalm of them.]

3:64 Lord, thou shalt yield while to them, by the works of their hands. [Thou shalt yield to them the while, Lord, after the works of their hands.]

3:65 Thou shalt give to them the shield of heart, thy travail (to them). (Thou shalt give to them sorrow of heart, *thou shalt give to them* thy travail.)

3:66 Lord, thou shalt pursue them in thy strong vengeance, and thou shalt defoul them under (the) heavens. [Thou shalt pursue in thy strong vengeance, and tread them under (the) heavens, Lord.]

Chapter 4

4:1 How is gold made dark, the best colour is changed? (How the gold is made dark, the best colour is changed!) the stones of the saintuary be scattered in the head of all (the) streets.

4:2 The noble sons of Zion, and clothed with the best gold, how be they areckoned into earthen vessels, into the work of the hands of a potter? (how they be areckoned as earthen vessels, the work of the hands of a potter!)

4:3 But also lamias made naked their teats, gave milk to their whelps; the daughter of my people *is* cruel, as an ostrich in desert. [But and the cruel beasts called lamia, nakeded their teats, gave their

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3:63 Behold their sitting down, and their rising up; I am their music.

3:64 Render unto them a recompense, O LORD, according to the work of their hands.

3:65 Give them sorrow of heart, thy curse unto them.

3:66 Persecute and destroy them in anger from under the heavens of the LORD.

Chapter 4

4:1 How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

4:2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

4:3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

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whelps suck; the daughter of my people cruel,
as an ostrich in desert.]

4:4 The tongue of the sucking child
cleaved to his palate in thirst; little
children asked bread, and none was that
brake to them. [Cleaved to the tongue of
the sucking (child) to his palate in thirst (The
tongue of the sucking child cleaved to his
palate in thirst); the little children asked bread,
and there was not that should break to them.]

4:5 They that ate lustfully, perished in
(the) ways; they that were nourished in
cradles, embraced turds. [(They) That ate
voluptuously, died in ways; (they) that were
nourished in fair clothes of saffron, have
embraced drit.]

4:6 And the wickedness of the
daughter of my people is made more
than the sin of (the) men of Sodom, that
was destroyed in a moment, and hands
took not therein. [And more made is the
wickedness of the daughter of my people than
the sin of Sodom's, that is turned upside-down
in a moment, and took not into it hands. (And
the wickedness of the daughter of my people is
made more than the sin of Sodom, that is
turned upside-down in a moment, and hands
took not into it.)]

4:7 (The) Nazarites thereof were
whiter than snow, shiner than milk;
ruddier than old ivory, fairer than
sapphire. [Whiter is Nazarites than snow,
shiner than milk; redder than old ivory,
than sapphire fairer (fairer than sapphire).]

4:8 The face of them was made blacker
than coals, and they were not known in
(the) streets; the skin cleaved to their

4:4 The tongue of the sucking child
cleaveth to the roof of his mouth for
thirst: the young children ask bread,
and no man breaketh it unto them.

4:5 They that did feed delicately are
desolate in the streets: they that were
brought up in scarlet embrace
dunghills.

4:6 For the punishment of the iniquity
of the daughter of my people is greater
than the punishment of the sin of
Sodom, that was overthrown as in a
moment, and no hands stayed on her.

4:7 Her Nazarites were purer than
snow, they were whiter than milk, they
were more ruddy in body than rubies,
their polishing was of sapphire:

4:8 Their visage is blacker than a coal;
they are not known in the streets: their
skin cleaveth to their bones; it is

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bones, it dried, and was made as a stick. [Greatly blacked is above coals the face of them, and they be not known in streets; cleaved the skin to the bones of them, it dried, and made is as a tree. (Greatly blackened above coals is the face of them, and they be not known in the streets; the skin cleaved to the bones of them, it dried, and is made as a tree.)]

4:9 It was better to men slain with sword, than to men slain with hunger; for these men waxed rotten, they were wasted of the barrenness of [the] earth (they were wasted because of the barrenness of the earth).

4:10 The hands of merciful women seethed their (own) children; they were made the meats of those *women* in the sorrow of the daughter of my people. [The hands of merciful women seethed their sons; made they be the meats of them in the contrition of the daughter of my people (they be made the meats of them in the contrition of the daughter of my people).]

4:11 The Lord [ful]filled his strong vengeance, he shedded out the ire of his indignation; and the Lord kindled a fire in Zion, and it devoured the foundations thereof. [The Lord fulfilled his strong vengeance, poured out the wrath of his indignation; and the Lord tended up fire in Zion, and devoured his foundations.]

4:12 The kings of [the] earth, and all the dwellers of the world believed not, that an adversary and [the] enemy should enter in by the gates of Jerusalem.

4:13 For the sins of the prophets

withered, it is become like a stick.

4:9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

4:10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

4:11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

4:12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

4:13 For the sins of her prophets, and

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thereof, and for [the] wickednesses of (the) priests thereof, that shedded out the blood of just men in the midst thereof. [For the sins of his prophets, and the wickednesses of his priests, that poured out in his middle the blood of rightwise men (that poured out the blood of rightwise men in his middle).]

4:14 Blind men erred in streets (They wandered as blind men in the streets), they were defouled in blood; and when they might not go, they held their hems.

4:15 They cried to them, Depart away, ye defouled men, depart ye, go ye away, do not ye touch; forsooth they chided, and were stirred; they said among heathen men, *God* shall no more add to, that he dwell among them. [Goeth away, ye defouled, they cried to them, departeth away, goeth away, doeth not touch; forsooth they jangled, and be stirred; (they) said among Gentiles, He shall no more lay to, that he dwell in them.]

4:16 The face of the Lord parted them, he shall no more lay to, that he behold them; they were not ashamed of the faces of priests (they were not ashamed before the priests), neither they had mercy on eld men. [The face of the Lord divided them, he shall not add, that he behold them; the faces of priests they shamed not, nor of the old men they ruthed (they were not shamed before the priests, nor they had ruth on the old men).]

4:17 The while we stood yet, our eyes failed to our vain help (The while yet we stood, our eyes failed for our vain help);

the iniquities of her priests, that have shed the blood of the just in the midst of her,

4:14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

4:15 They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

4:16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

4:17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save

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when we beheld attentive to a folk, that might not save us. [When yet we should stand alive, failed our eyes to our vain help; when we beheld taking heed to the folk of kind, that save us might not. (When yet we should stand alive, our eyes failed for our vain help; when we beheld taking heed to the folk of kind, that might not save us.)]

4:18 Our steps were slidery in the way of our streets; our end nighed, our days were [ful]filled, for our end came. [They made slidery our steps in the way of our streets; nighed our end, fulfilled be our days, for come is our end. (They made our steps slippery in the way of our streets; our end nighed, our days be fulfilled, for our end is come.)]

4:19 Our pursuers were swifter than the eagles of (the) heaven(s); they pursued us on [the] hills, they setted ambushments to us in desert. [Swifter were our pursuers than eagles of heaven upon the mountains; they pursued us, in desert they setted ambushes to us.]

4:20 The spirit of our mouth, Christ the Lord, was taken in our sins (The breath of our mouth, the anointed of the Lord, was taken in our sins); to whom we said, We shall live in thy shadow among heathen men.

4:21 Thou daughter of Edom, make joy, and be glad, that dwellest in the land of Uz; the cup shall come also to thee (the cup shall also come to thee), thou shalt be made drunken, and shalt be made bare. [Joy, and glad, thou daughter of Edom, that dwellest in the land of Uz; to thee also shall come the chalice, thou shalt be

us.

4:18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

4:19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

4:20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

4:21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

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drunk, and nakeded (the chalice shall also come to thee, thou shalt be made drunk, and made naked).]

4:22 Thou daughter of Zion, thy wickedness is [ful]filled; he shall not add more, that he make thee to pass over (into captivity); thou daughter of Edom, he shall visit thy wickedness, he shall uncover thy sins. [Fulfilled is thy wickedness, thy daughter of Zion; he shall no more add, that he over-pass thee; he shall visit thy wickedness, thou daughter of Edom, discover he shall thy sins. (Thy wickedness is fulfilled, thy daughter of Zion; he shall no more add, that he make thee pass over into captivity; he shall visit thy wickedness, thou daughter of Edom, he shall uncover thy sins.)]

4:22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

Chapter 5

Chapter 5

5:1 Lord, have thou mind what befell to us; see thou, and behold our shame. [Remember*, Lord, what hath fallen to us; inwardly look, and behold our reproof.]

5:1 Remember, O LORD, what is come upon us: consider, and behold our reproach.

5:2 Our heritage is turned to aliens, our houses *be turned* to strangers. [Our heritage turned is to aliens (Our heritage is turned to aliens), our houses to strangers.]

5:2 Our inheritance is turned to strangers, our houses to aliens.

5:3 We be made fatherless children without father; our mothers *be* as widows.

5:3 We are orphans and fatherless, our mothers are as widows.

5:4 We drank our (own) water for money, we bought our (own) wood* for silver. [Our water in money we have drunken, our trees for price we have bought. (We have drunk our water for money, we have bought our wood for price.)]

5:4 We have drunken our water for money; our wood is sold unto us.

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5:5 We were driven by our heads, and rest was not given to faint men. [By our nolls we were driven, and to the weary was not given rest. (We were driven by our nolls, and rest was not given to the weary.)]

5:5 Our necks are under persecution: we labour, and have no rest.

5:6 We gave (the) hand to Egypt, and to Assyrians, that we should be [ful]filled with bread. [To Egypt we gave hand, and to Assyria, that we should be fulfilled with bread.]

5:6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

5:7 Our fathers sinned, and be not, and we bare the wickednesses of them. [Our fathers sinned, and be not, and we the wickednesses of them have borne (and we have borne the wickednesses of them).]

5:7 Our fathers have sinned, and are not; and we have borne their iniquities.

5:8 Servants were lords of us, and none was, that again-bought (us) from the hand of them. [Servants lordshipped of us, and there was not, that again should buy (us) from the hand of them (and there was not, that should buy us again from the hand of them).]

5:8 Servants have ruled over us: there is none that doth deliver us out of their hand.

5:9 In our lives we brought bread to us, from the face of [the] sword in desert. (Risking our lives we brought in bread for us from the face of the sword in the desert.)

5:9 We gat our bread with the peril of our lives because of the sword of the wilderness.

5:10 Our skin is burnt as a furnace, of the face of tempests of hunger (from the face of the tempests of hunger). [Our skin as an oven is burnt (Our skin is burnt as an oven), from the face of tempests of hunger.]

5:10 Our skin was black like an oven because of the terrible famine.

5:11 They made low (the) women in Zion, and (the) virgins in the cities of Judah. [Women in Zion they meeked, and maidens in the cities of Judah. (They meeked women in Zion and maidens in the cities of

5:11 They ravished the women in Zion, and the maids in the cities of Judah.

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Judah.)}

5:12 Princes were hanged [up] by the hand; they were not ashamed of the faces of eld men (they were not ashamed before the faces of the old men). [Princes by the hand be hanged up; faces of old men they shamed not. (Princes be hanged up by the hand; they shamed not before the faces of the old men.)]

5:13 They misused (the) young waxing men unchastely, and children fell down in (the) tree. (They used the waxing young men unchastely, and the children fell down under the wood.)

5:14 Eld men failed from [the] gates; young men *failed* from the choir* of singers. [Old men failed of the gates; young men of the quire of singers.]

5:15 The joy of our heart failed; our song is turned into mourning.

5:16 The crown of our head fell down (The crown fell down from our head); woe to us! for we sinned. [Fell the crown of our head (The crown fell from our head); woe to us! for we have sinned.]

5:17 Therefore our heart is made sorrowful, therefore our eyes be made dark. [Therefore dreary made is our heart, therefore darkened be our eyes. (Therefore our heart is made dreary, therefore our eyes be darkened.)]

5:18 For the hill of Zion, for it perished; foxes went in it. [For the mount of Zion, for it perished; wolves went in it.]

5:12 Princes are hanged up by their hand: the faces of elders were not honoured.

5:13 They took the young men to grind, and the children fell under the wood.

5:14 The elders have ceased from the gate, the young men from their music.

5:15 The joy of our heart is ceased; our dance is turned into mourning.

5:16 The crown is fallen from our head: woe unto us, that we have sinned!

5:17 For this our heart is faint; for these things our eyes are dim.

5:18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

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5:19 But thou, Lord, shalt dwell without end; thy seat *shall dwell* in generation and into generation. [Thou, forsooth, Lord, into without end shalt abide still (Forsooth thou Lord, shalt abide still into without end); thy see into generation and to generation.]

5:19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

5:20 Why shalt thou forget us without end, shalt thou forsake us into [the] length of days? [Why into without out end thou shalt forget us, thou shalt forsake us into the length of days?]

5:20 Wherefore dost thou forget us for ever, and forsake us so long time?

5:21 Lord, convert thou us to thee, and we shall be converted (Lord, turn thou us back to thee, and we shall be turned back); make thou new our days, as at the beginning. [Convert us, Lord, to thee, and we shall be converted; (re)new thou our days, as from the beginning.]

5:21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

5:22 But thou casting away hast cast away us; thou art wroth against us greatly. (But thou casting away hast cast us away; thou art greatly wroth against us.) [But casting away, thou hast put us out; thou wrathedest against us hugely (thou hugely wrathedest against us).]

5:22 But thou hast utterly rejected us; thou art very wroth against us.

THE BOOK *of*
EZEKIEL,
THE PROPHET

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Chapter 1

Chapter 1

1:1 And it was done, in the thirtieth year, in the fourth *month*, in the fifth day of the month, when I was in the midst of (the) captives, beside the flood (of) Chebar, (the) heavens were opened, and I saw the revelations of God. [And it is done, in the thirtieth year, in the fourth month, in the fifth day of the month, when I was in the middle of (the) captives, beside the flood (of) Chebar, heavens were opened, and I saw visions of God.]

1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

1:2 In the fifth *day* of the month; that is the fifth year of [the] passing over of Jehoiachin, king of Judah; (On the fifth *day* of the month; that is the fifth year of the captivity of Jehoiachin, king of Judah;) [In the fifth of the month; that is the fifth year of the transmigration, *or passing over*, of Jehoiachin, king of Judah;]

1:2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

1:3 the word of the Lord was made to Ezekiel, priest, the son of Buzi, in the land of Chaldees, beside the flood (of) Chebar; and the hand of the Lord was made there [up]on him.

1:3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

1:4 And I saw, and lo! a whirlwind came from the north, and a great cloud, and fire wrapping in (itself) (and fire enwrapping itself), and brightness in the compass thereof; and as the likeness of

1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of

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electrum from the midst thereof, that is, from the midst of the fire. [And I saw, and lo! a wind of tempest, *or whirlwind*, came from the north, and a great cloud, and fire enwrapping (itself), and a shining in the compass of it; and of the middle of it, *that is to say, of the middle of (the) fire*, as a likeness of electrum, *that is, a metal of gold and silver, clearer than gold.*]

amber, out of the midst of the fire.

1:5 And of the midst thereof *was* a likeness of four beasts. And this *was* the beholding of those, the likeness of a man in those (And this *was* the beholding of them, each had the likeness of a man). [And of the middle of it a likeness of four beasts. And this (*was*) the beholding of them, the likeness of (a) man in (each of) them.]

1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

1:6 And four faces *were* to one, and four wings *were* to one.

1:6 And every one had four faces, and every one had four wings.

1:7 And the feet of those *were* straight feet, and the sole of the foot of those *was* as the sole of a foot of a calf, and sparkles (and they sparkled), as the beholding of boiling brass. [And the feet of them straight feet, and the sole of the foot of them as the sole of a calf's foot, and sparkles, as beholding of white metal.]

1:7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

1:8 And the hands of a man *were* under the wings of those, in four parts; and those had faces and wings by four parts; (And the hands of a man *were* under the wings of them, on their four sides; and those four had faces and wings;) [And an hand of (a) man under the pens of them, in four parts. And they had faces and pens by four parts (And they four had faces and wings);]

1:8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

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1:9 and the wings of those were joined together of one to another. They turned not again, when they went, but each went before his face (but each one went straight forward). [and the pens of them, of another to the tother were joined (and their wings were joined one to the tother). They turned not again, when they went, but each went before his face.]

1:10 Forsooth the likeness of the face of those *was* the face of a man, and the face of a lion, at the right half (of each) of those four. Forsooth the face of an ox *was* at the left half (of each) of those four; and the face of an eagle *was* above (each of) those four. (For the likeness of the face of them *was* the face of a man, and the face of a lion, on the right side of each of those four. And the face of an ox, and the face of an eagle, *was* on the left side of each of those four.) [Forsooth the likeness of the semblance of them; a face of a man, and (the) face of a lion, at the right half of them four. Forsooth a face of an ox at the left half of them four; and the face of an eagle from above of them four (And a face of an ox, and the face of an eagle, on the left side of each of the four of them).]

1:11 And the faces of those and (the) wings of those *were* stretched forth above. Two wings of each were joined together, and twain covered the bodies of those. [And the faces of them and pens of them straight out above. Two pens of each were joined, and two covered the bodies of them.]

1:12 And each of those went before his face (And they each went straight forward). Where (ever) the fierceness of

1:9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

1:11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

1:12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when

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the wind was, thither those went, and turned not again, when they went. [And each of them walked before his face. Where (ever) the fierceness of the spirit was, thither they went, neither they turned again, when they walked.]

1:13 And the likeness of the beasts, and the beholding of them, *was* as of burning coals of fire, and as the beholding of lamps. This was the sight running about in the midst of [the] beasts, the shining of (the) fire, and the lightning going out of the fire. [And the likeness of the beasts, and the beholding of them, as of burning coals of fire, and as (the) beholding of lamps. This was the sight diversely running in (the) middle of the beasts, (the) shining of (the) fire, and (out) of the fire (the) lightning going forth (This was the sight running diversely in the middle of the beasts, the shining of the fire, and the lightning going forth out of the fire).]

1:14 And the beasts went, and turned again, at the likeness of lightning shining. (And the beasts went, and returned, at the likeness of a shining of lightning.)

1:15 And when I beheld the beasts, one wheel, having four faces, appeared on the earth, beside the beasts. (And when I beheld the beasts, one wheel appeared on the earth, beside each of the beasts having four faces.) [And when I beheld the beasts, one wheel appeared upon earth, beside (each of) the beasts, having four faces.]

1:16 And the beholding of the wheels and the work of those *was* as the sight of the sea (And the beholding of the

they went.

1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

1:15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

1:16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness:

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wheels and their work *was* like the colour of the sea); and one likeness *was* of (all of) those four; and the beholding and the works of those, as if a wheel be in the midst of a wheel. [And the beholding of (the) wheels and the work of them as the sight of the sea; and one likeness of them four; and the beholding of them and (their) works, as if a wheel be in the middle of a wheel.]

1:17 Those going went by (the) four parts of those, and turned not again, when those went. (They going went by their four sides, and did not turn when they went.) [They going went by (the) four parts of them, and they turned not again, when they went.]

1:18 Also stature, and highness, and horrible beholding was to the wheels; and all the body (of them) *was* full of eyes in the compass of those four. [And stature was to the wheels, and highness, and horrible beholding; and all the body (of them *was*) full of eyes in compass of them four.]

1:19 And when the beasts went, the wheels also went together beside those. And when the beasts were raised [up] from the earth, the wheels also were raised [up] together (with them). [And when the beasts walked, and the wheels together walked beside them. And when the beasts were lifted up from the earth, and the wheels were lifted up together (with them).]

1:20 Whither ever the spirit went, when the spirit went thither, also the wheels following it were raised [up] together (with them); for why the spirit of life was in the wheels. [Whither ever the

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and their appearance and their work was as it were a wheel in the middle of a wheel.

1:17 When they went, they went upon their four sides: and they turned not when they went.

1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

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spirit went, thither going the spirit, and the wheels were lifted up together following him; forsooth the spirit of life was in the wheels.}]

1:21 Those went with the *beasts* going, and those stood with the *beasts* standing. And with the *beasts* raised (up) from [the] earth, also the wheels following those *beasts* were raised (up) together; for the spirit of life was in the wheels. [With the going they went, and with the standing they stood. And with the (*beasts*) raised from the earth, and the wheels were raised together following them; for the spirit of life was in the wheels.}]

1:22 And the likeness of the firmament *was* above the head[s] of the *beasts*, and as the beholding of horrible crystal, and stretched abroad on the heads of those *beasts* above (and stretched abroad over the heads of those *beasts* above). [And the likeness of the firmament upon the heads of (the) *beasts*, and as beholding of crystal horrible (and as the beholding of horrible crystal), and straight forth above upon the heads of them.}]

1:23 Forsooth under the firmament the wings of those *beasts were* straight, of one to another; each *beast* covered his body with two wings, and another was covered in like manner. [Forsooth under the firmament the pens of them straight, of the tother to the tother; each covered his body with two wings, and the tother also was covered.}]

1:24 And I heard the sound of wings, as the sound of many waters, as the sound of (the) high God. When those went, there was as a sound of (a) multitude, as

1:21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

1:23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the

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the sound of (the) hosts of battle; and when those stood, the wings of those were let down. [And I heard the sound of wings, as the sound of many waters, as the sound of high God. When they walked, there was as the sound of (a) multitude, as the sound of castles, *or (the) hosts of men*; and when they stood, the pens of them were laid down.]

noise of an host: when they stood, they let down their wings.

1:25 For why when a voice was made on the firmament, that was on the head[s] of those, those stood, and let down their wings. (For when a voice was made on the firmament, that was over their heads, they stood, and let down their wings.) [For why when a voice was made upon the firmament, which was upon the heads of them, they stood, and sent down their wings.]

1:25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

1:26 And on the firmament, that was above the head(s) of those, *was* as the beholding of a sapphire stone, the likeness of a throne; and on the likeness of the throne *was* a likeness, as the beholding of a man above (upon it). (And on the firmament, that was over their heads, *was* the likeness of a throne like the beholding of a sapphire stone; and high above, on the likeness of the throne, *was* a likeness like the beholding of a man, sitting upon it.) [And upon the firmament that was nighing to the head(s) of them, as the beholding of a sapphire stone, a likeness of (a) throne; and upon (the) likeness of the throne (*was*) the likeness, as (the) beholding of a man from above (upon it). (And upon the firmament that was nighing to the heads of them, a likeness of a throne, as the beholding of a sapphire stone; and high above upon the likeness of the throne *was* the likeness as the beholding of a man, sitting upon it.)]

1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

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1:27 And I saw as a likeness of electrum, as the beholding of fire within (it), by the compass thereof (in the compass thereof); from the loins of him and above, and from the loins of him till to beneath, I saw as the likeness of fire, shining in compass, [And I saw as the likeness of electrum, as the beholding of fire withinforth, by the compass of it; from the loins of him and above, and from the loins of him and beneath, I saw as the likeness of fire, shining in the compass,]

1:28 as the beholding of the rainbow, when it is in the cloud in the day of rain. This was the beholding of (the) shining by compass. This *was* a sight of the likeness of the glory of the Lord. And I saw, and I fell down on my face; and I heard the voice of a speaker. [as the beholding of a bow, when it shall be in the cloud in the day of rain. This was the beholding of (the) shining in compass. This (*was* a) sight of (the) likeness of (the) glory of the Lord. And I saw, and I fell into my face; and I heard a voice of the (one) speaking (And I saw, and I fell onto my face; and I heard a voice of one speaking).]

Chapter 2

2:1 And he said to me, Thou, son of man, stand on thy feet, and I shall speak with thee. [And he said to me, Son of man, stand upon thy feet, and I shall speak with thee.]

2:2 And the spirit entered into me, after that he spake to me, and setted me on my feet. And I heard *one* speaking to me, [And a spirit entered into me, after that he spake to me, and set me upon my feet. And

1:27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Chapter 2

2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

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I heard the (*one*) speaking to me (And I heard *one* speaking to me),]

2:3 and saying, Son of man, I send thee to the sons of Israel, to folks apostates (to an apostate nation), *either (those) going aback from (the) faith*, that went away from me; the fathers of them brake my covenant till to this day. [and saying, Son of man, I send thee to the sons of Israel, to folks apostates (to apostate folks), *that have broken their religion or law*, which went away from me; the fathers of them brake my covenant unto this day.]

2:4 And the sons be of hard face, and of unchastiseable heart, to whom I send thee. And thou shalt say to them, The Lord God saith these things; [And the sons be of hard face, and of heart unchastiseable (and of unchastiseable heart), *that will not be made tame or meek*, to whom I send thee. And thou shalt say to them, These things saith the Lord God;]

2:5 if peradventure namely they hear (namely if perhaps they hear), and if peradventure they rest, for it is an house stirring (me) to wrath. And they shall know, that a prophet is in the midst of them. [if peradventure either they hear (or if perhaps they hear), and if peradventure they rest, for it is an house stirring to wrath. And they shall know, for a prophet shall be in the middle of them.]

2:6 Therefore thou, son of man, dread not them, neither dread thou the words of them; for unbelievful men and destroyers be with thee, and thou dwellest with scorpions (Therefore thou, son of man, dread them not, neither

2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

2:4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

2:5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

2:6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though

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dread thou their words; though unbelieving men and destroyers be with thee, and thou dwellest with scorpions). Dread thou not the words of them, and dread thou not the faces of them, for it is an house stirring (me) to wrath. [Therefore thou, son of man, dread not them (dread them not), nor dread thou the words of them; for unbelieving men and destroyers be with thee, and thou dwellest with scorpions. Dread thou not the words of them, nor dread the semblance of them, for it is an house stirring to wrath.]

2:7 Therefore thou shalt speak my words to them, if peradventure they hear, and rest, for they be stirrers to wrath. [Therefore thou shalt speak my words to them, if peradventure they hear, and rest, for they be wrathers.]

2:8 But thou, son of man, hear whatever things I shall speak to thee; and do not thou be a stirrer to wrath, as the house of Israel is a stirrer to wrath. Open thy mouth, and eat whatever things I give to thee. [Forsooth thou, son of man, hear whatever things I shall speak to thee; and do not thou be stirring to wrath, as the house of Israel is wrathers. Open thy mouth, and eat whatever things I give to thee.]

2:9 And I saw, and lo! an hand was sent to me, in which a book was folded together (in which was a book folded up).

2:10 And he spreaded abroad it before me, that was written within and withoutforth. (And he spread it out before me, and it was written within

they be a rebellious house.

2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

2:8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

2:9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;

2:10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

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and withoutforth.) And lamentations, and song, and woe, were written therein. [And he laid it abroad before me, the which was written withinforth and withoutforth. And lamentations, and ditty, *or song*, and woe, was written in it.]

Chapter 3

3:1 And he said to me, Son of man, eat thou whatever thing thou findest, eat thou this volume; and go thou, and speak to the sons of Israel. [And he said to me, Son of man, eat whatever thing thou shalt find, eat this volume, *or book*; and going speak to the sons of Israel.]

3:2 And I opened my mouth, and he fed me with that volume.

3:3 And he said to me, Son of man, thy womb shall eat, and thine entrails shall be filled with this volume, which I give to thee. And I ate it, and it was made as sweet honey in my mouth. [And he said to me, Son of man, thy womb shall eat, and thine entrails shall be full-filled with this volume, which I give to thee. And I ate it, and it is made in my mouth as sweet honey.]

3:4 And he said to me, Son of man, go thou to the house of Israel, and thou shalt speak my words to them.

3:5 For thou shalt not be sent to a people of high word, and of unknown language; *thou shalt be sent* to the house of Israel, [Forsooth thou shalt not be sent to a people of deep word, and of unknown tongue; (but) to the house of Israel,]

3:6 neither to many peoples of high

Chapter 3

3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

3:2 So I opened my mouth, and he caused me to eat that roll.

3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

3:4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

3:5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

3:6 Not to many people of a strange

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word, and of unknown language, of which thou mayest not hear the words. And if thou were sent to them, they should hear thee. (neither to many peoples of high word, and of unknown language, of which thou mayest not understand the words. But if thou had been sent to them, they would have heard thee.) [neither to many peoples of deep word, and of unknown tongue, of whom thou mayest not hear the words. And if thou shouldest be sent to them, they should hear thee.]

3:7 But the house of Israel will not hear thee, for they will not hear me. For all the house of Israel is of defouled, *either of unshamefast*, forehead, and of hard heart. [Forsooth the house of Israel will not hear thee, for they will not hear me. Forsooth all the house of Israel is of defouled, *or unshamefast*, forehead, and hard heart.]

3:8 Lo! I gave thy face stronger than the faces of them (Lo! I have made thy face stronger than their faces), and thy forehead harder than the foreheads of them. [Lo! I have given thy face mightier than the face of them, and thy forehead harder than the forehead of them.]

3:9 And I gave thy face as an adamant, and as a flint (And I have made thy face like an adamant, and like a flint); dread thou not them, neither dread thou of the face of them, for it is an house stirring (me) to wrath. [And I harded thy face as an adamant, and as a flint; dread thou not them, neither dread thou the face of them, for it is an house stirring to wrath.]

speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

3:7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

3:8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

3:9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

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3:10 And he said to me, Son of man, take in thine heart, and hear with thine ears all these my words, which I speak to thee.

3:10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

3:11 And go thou, and enter to the passing over, to the sons of thy people. And thou shalt speak to them, and thou shalt say to them, The Lord God saith these things, if peradventure they hear, and rest. (And go thou, and enter to the captives, to the sons of thy people. And thou shalt speak to them, and thou shalt say to them, The Lord God saith these things, whether they will hear or not.) [And go, enter to the passing over, to the sons of thy people. And thou shalt speak to them, and thou shalt say to them, These things saith the Lord God, if peradventure they hear, and rest.]

3:11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

3:12 And the spirit took me (up), and I heard after me the voice of a great moving. (And the voice said,) The blessed glory of the Lord *was heard* from his place; [And the spirit took me to, and I heard after me a voice of great moving together, (saying,) The blessed glory of the Lord from his place;]

3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

3:13 and *I heard* the voice of (the) wings of the beasts smiting one another, and the voice of (the) wheels following the beasts, and the voice of a great stirring. [and the voice of wings of beasts smiting another to the tother, and the voice of (the) wheels following the beasts, and the voice of (a) great moving together.]

3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 Also the spirit raised me (up), and took me (away). And I went forth bitter in the indignation of my spirit; for

3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of

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the hand of the Lord was with me, and comforted me (but the hand of the Lord was with me, and was strong upon me). [And the spirit raised me, and took me. And I went away in bitter indignation of my spirit; forsooth the hand of the Lord was with me, comforting me.]

the LORD was strong upon me.

3:15 And I came to the passing over, to the heap of new fruits, to them that dwelled beside the flood (of) Chebar (And I came to the captives at Telabib, to those who dwelled beside the Chebar River). And I sat where they sat, and I dwelled there seven days, wailing, in the midst of them. [And I came to the transmigration, *or passing over*, to the heap of new fruits, to them that dwelled beside the flood (of) Chebar. And I sat where they sat, and I dwelled there seven days, mourning, in the middle of them.]

3:15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

3:16 Forsooth when seven days were passed, the word of the Lord was made to me, and said, [Forsooth when seven days had passed, the word of the Lord is made to me, saying,]

3:16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

3:17 Son of man, I gave thee *to be* an espyer, *or a beholder*, to the house of Israel. And thou shalt hear of my mouth a word, and thou shalt tell [*it*] to them of me (And thou shalt hear from my mouth a word, and thou shalt tell *it* to them from me). [Son of man, I have given thee to be a beholder, *or an espyer*, to the house of Israel. And thou shalt hear of my mouth a word, and thou shalt tell *it* to them of me.]

3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

3:18 If when I say to the wicked man, Thou shalt die by death, (and) thou

3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not

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tellest *it* not to him, and speakest not to him, that he be turned from his wicked way, and live; that wicked man shall die in his wickedness, but I shall seek his blood of thine hand (but I shall seek his blood at thy hand). [If me saying to the unpius man, By death thou shalt die, (but) thou shalt not tell to him, neither speak to him, that he be turned from his unpius way, and live; that unpius (man) shall die in his wickedness, forsooth I shall again-seek the blood of him of thine hand.]

3:19 Forsooth if thou tellest to the wicked man, and he is not converted from his wickedness, and from his wicked way; soothly he shall die in his wickedness, but thou hast delivered thy soul. [Forsooth if thou shalt show to the unpius man, and he shall not be converted from his unpiusness, and from his wicked way; soothly he shall die in his wickedness, but thou hast delivered thy soul.]

3:20 But also if a just man is turned from his rightfulness, and doeth wickedness, I shall set an hurting before him (I shall set a cause of stumbling before him); (and) he shall die, for thou toldest not to him; he shall die in his sin, and his rightfulnesses, which he did, shall not be in mind, but I shall seek his blood of thine hand (but I shall seek his blood at thy hand). [But and if the rightwise man shall be converted from his rightwiseness, and shall do wickedness, I shall put an hurting before him; (and) he shall die, for thou showedest not to him; he shall die in his sin, and the rightwisenesses, which he did, shall not be in mind, soothly I shall again-seek his blood of thine hand.]

warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

3:19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

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3:21 Forsooth if thou tellest to a just man, that a just man do not sin (that a just man should not sin), and he sin not, he living shall live, for thou toldest to him, and thou hast delivered thy soul. [Forsooth if thou shalt tell to the just man, that the just man (should) sin not, and he shall not sin (and he sin not), he living shall live, for thou toldest to him, and thou hast delivered thy soul.]

3:22 And the hand of the Lord was made [up]on me, and he said to me, Rise thou (up), and go out into the field, and there I shall speak with thee.

3:23 And I rose (up), and went out into the field. And lo! the glory of the Lord stood there, as the glory which I saw beside the flood [of] Chebar; and I fell down on my face.

3:24 And the spirit entered into me, and setted me on my feet. And he spake to me, and said to me, Enter thou, and be thou enclosed in the midst of thine house. [And the spirit entered into me, and set me upon my feet. And he spake to me, and said to me, Enter, and be thou (en)closed in the middle of thine house.]

3:25 And thou, son of man, lo! bonds be given on thee (lo! bands be put upon thee), and they shall bind thee with those, and thou shalt not go out in the midst of them. [And thou, son of man, lo! bonds be given upon thee, and they shall bind thee in them, and thou shalt not go out in the middle of them.]

3:26 And I shall make thy tongue to cleave to the roof of thy mouth, and

3:21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

3:22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

3:23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

3:25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

3:26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt

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thou shalt be dumb, and thou shalt not be as a man rebuking; for it is an house stirring (me) to wrath. [And I shall make thy tongue for to cleave to the roof of thy mouth, and thou shalt be dumb, neither as (a) man chiding, *or sharply speaking*; for it is an house stirring to wrath.]

3:27 But when I shall speak to thee, I shall open thy mouth, and thou shalt say to them, The Lord saith these things, He that heareth, hear, and he that resteth, rest (and he that will not, will not); for it is an house stirring (me) to wrath. [Forsooth when I shall speak to thee, I shall open thy mouth, and thou shalt say to them, These things saith the Lord, He that heareth, hear, and he that resteth, rest; for it is an house stirring to wrath.]

Chapter 4

4:1 And thou, son of man, take to thee a tilestone; and thou shalt set it before thee, and thou shalt describe therein the city of Jerusalem (and thou shalt describe thereon the city of Jerusalem). [And thou, son of man, take to thee a tilestone; and thou shalt put it before thee, and thou shalt describe in it the city of Jerusalem.]

4:2 And thou shalt ordain besieging against that *Jerusalem*; and thou shalt build strong holds, and thou shalt bear together [an heap of] earth, and thou shalt give hosts of battle against it, and thou shalt set engines by compass. [And thou shalt ordain against it a besieging; and thou shalt build wardings, thou shalt bear together an heap of earth, and thou shalt give against it castles, *or hosts*, and thou shalt put engines in compass.]

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be dumb, and shalt not be to them a reprover: for they are a rebellious house.

3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

Chapter 4

4:1 Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem:

4:2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

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4:3 And take thou to thee an iron frying pan; and thou shalt set it into an iron wall betwixt thee and betwixt the city; and thou shalt set steadfastly thy face to it, and it shall be into besieging, and thou shalt compass it; it is a sign to the house of Israel. (And take thou to thee an iron frying pan; and thou shalt set it for an iron wall between thee and the city; and thou shalt steadfastly set thy face against it, and it shall be into besieging, and thou shalt encompass it; it shall be a sign to the house of Israel.) [And take thou to thee an iron pan; and thou shalt put it into an iron wall betwixt thee and betwixt the city; and thou shalt upon all sides stable thy face to it, and it shall be into besieging, and thou shalt about-give it, *or compass (it)*; it is a token to the house of Israel. (And take thou to thee an iron pan; and thou shalt put it for an iron wall between thee and the city; and thou shalt stable thy face against it upon all sides, and it shall be into besieging, and thou shalt give it about, *or encompass it*; it is a token to the house of Israel.)]

4:4 And thou shalt sleep on thy left side, and thou shalt put the wickednesses of the house of Israel on that *side*; in the number of days in which thou shalt sleep on that *side*, and thou shalt take the wickedness of them (in the number of days in which thou shalt sleep on that *side*, thou shalt bear their wickedness). [And thou shalt sleep upon thy left side, and thou shalt put the wickednesses of the house of Israel upon it; in the number of days in which thou shalt sleep on it, and thou shalt take to their wickedness.]

4:5 Forsooth I gave to thee the years of the wickedness of them by (the) number

4:3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

4:5 For I have laid upon thee the years of their iniquity, according to the

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of days, three hundred and ninety days; and thou shalt bear the wickedness of the house of Israel.

4:6 And when thou hast [ful]filled these things, thou shalt sleep the second time on thy right side. And thou shalt take the wickedness of the house of Judah by forty days; I gave to thee a day for a year, a day soothly for a year (And thou shalt bear the wickedness of the house of Judah forty days; I gave to thee a day for a year, truly a day for a year). [And when thou shalt fulfill these things, thou shalt sleep upon thy right side the second time. And thou shalt take to the wickedness of the house of Judah forty days, a day for a year, soothly I gave to thee a day for a year.]

4:7 And thou shalt turn thy face to the besieging of Jerusalem; and thine arm shall be stretched forth, and thou shalt prophesy against it.

4:8 Lo! I have compassed thee with bonds, and thou shalt not turn thee from this side into the other side, till thou [ful]fill the days of thy besieging. [Lo! I gave about, *or compassed*, thee with bonds, and thou shalt not convert thee from this side into the tother side, till thou fulfill the days of thy sieging.]

4:9 And take thou to thee wheat, and barley, and beans, and lentils, and millet, and fitches; and thou shalt put those into one vessel. And thou shalt make to thee loaves for the number of days, by which thou shalt sleep on thy side (And thou shalt make for thee loaves for the number of days, by which thou shalt sleep on thy side); by three hundred and

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number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

4:9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

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ninety days thou shalt eat it.

4:10 Forsooth thy meat, which thou shalt eat, shall be in weight twenty staters in a day; from time till to time thou shalt eat it. (And thy food, which thou shalt eat, shall be by weight, twenty staters in a day; from time till to time thou shalt eat it.) [Forsooth thy meat, which thou shalt eat, shall be in weight twenty staters, *that is, ten ounces*, in the day; from time unto time thou shalt eat it.]

4:11 And thou shalt drink water in measure, the sixth part of (an) hin; from time till to time thou shalt drink it. (And thou shalt drink water by measure, the sixth part of an hin; from time till to time thou shalt drink it.) [And thou shalt drink water in measure, the sixth part of hin; from time unto time thou shalt drink it.]

4:12 And thou shalt eat it as barley bread baken under the ashes; and with the dung that goeth out of a man thou shalt cover it, before the eyes of them. [And thou shalt eat it as a barley loaf baken under ashes; and thou shalt cover it with a turd that goeth out of a man, in the eyes, *or sight*, of them.]

4:13 The Lord saith these things, So the sons of Israel shall eat their bread defouled among heathen men, to whom I shall cast them out. (The Lord saith these things, And so the sons of Israel shall eat their defiled bread among heathen men, to whom I shall cast them out.)

4:14 And I said, A! A! A! Lord God, lo!

4:10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

4:11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

4:12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

4:13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

4:14 Then said I, Ah Lord GOD!

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my soul is not defouled, and from my young childhood till to now I ate not a thing dead by itself, and rent of beasts (or rent in pieces by beasts); and all unclean flesh entered not into my mouth. [And I said, A! A! A! Lord God, lo! my soul is not defouled, and from my young childhood till now I ate not dead carrion, and drawn of beasts (or drawn by beasts); and all unclean flesh entered not into my mouth.]

behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

4:15 And (so) he said to me, Lo! I have given to thee the dung of oxes for men's turds; and thou shalt make thy bread with it (instead). [And he said to me, Lo! I gave to thee dung of oxen for man's turds; and thou shalt make thy bread in it (instead).]

4:15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

4:16 And he said to me, Son of man, lo! I shall all-break the staff of bread in Jerusalem, and they shall eat their bread in weight and in busyness, and they shall drink water in measure and in anguish; (And he said to me, Son of man, lo! I shall all-break the staff of bread in Jerusalem, and they shall eat their bread by weight and with busyness, and they shall drink water by measure and in anguish;)

4:16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

4:17 that when bread and water fail, each man fall down to his brother (each man fall down before his brother), and they fail in their wickednesses. [that water and bread failing, each man fall down to his brother, and wax rotten together in their wickednesses (and grow altogether rotten in their wickednesses).]

4:17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

Chapter 5

Chapter 5

5:1 And thou, son of man, take to thee

5:1 And thou, son of man, take thee a

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a sharp sword, [*or razor,*] (for) shaving hairs; and thou shalt take it, and shalt lead it by thine head, and by thy beard. And thou shalt take to thee a balance of weight, and thou shalt part those (hairs). [And thou, son of man, take to thee a sharp sword, *or razor,* (for) shaving hairs; and thou shalt take it to, and thou shalt lead it by thine head, and by thy beard. And thou shalt take to thee a balance of weight, and thou shalt part them.]

sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

5:2 Thou shalt burn the third part with fire in the midst of the city, by the [ful]filling of (the) days of besieging. And thou shalt take the third part, and shalt cut (it) by (the) sword in the compass thereof. But thou shalt scatter the tother third part into the wind; and I shall make naked a sword after them. (Thou shalt burn a third part with fire in the midst of the city, by the fulfilling of the days of besieging. And thou shalt take a third part, and shalt cut it by the sword in the compass thereof. And thou shalt scatter the other third part into the wind; and I shall make naked a sword after them.) [And thou shalt burn the third part in fire in the middle of the city, beside the fulfilling of (the) days of sieging. And thou taking to the third part, shalt (al)together cut by sword in compass of it. Soothly thou shalt scatter into wind the tother third part; and I shall make naked, *or unsheatb,* the sword after them.]

5:2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

5:3 And thou shalt take thereof a little number (of those hairs), and thou shalt bind those in the highness of thy mantle. [And thou shalt take thereof a little number (of them), and thou shalt bind them in the height of thine overmost cloak*.]

5:3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

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5:4 And again thou shalt take of them, and thou shalt cast forth them into the midst of the fire (And again thou shalt take of them, and thou shalt cast them forth into the midst of the fire). And thou shalt burn them in (the) fire; and (the) fire shall go out of that into all the house of Israel. [And again thou shalt take of them, and thou shalt cast them into the middle of (the) fire. And thou shalt burn them in (the) fire; and of it fire shall go out into all the house of Israel (and the fire shall go out of it into all the house of Israel).]

5:5 The Lord God saith these things, This is Jerusalem; I have set it in the midst of heathen men, and (their) lands (that be) in the compass thereof. [These things saith the Lord God, This is Jerusalem; in the middle of heathen men I have put it (I have put it in the middle of heathen men), and (their) lands, (that be) in the compass of it.]

5:6 And it despised my dooms, that it was more wicked than heathen men; and *it despised* my commandments more than (the) lands that be in the compass thereof. For they have cast away my dooms, and they went not in my commandments. [And it despised my dooms, that it were more unpious than heathen men; and my commandments more than (the) lands that be in compass of it. Forsooth they have cast away my dooms, and they walked not in my precepts, *or behests*.]

5:7 Therefore the Lord God saith these things, For ye have (sur)passed (in wickedness the) heathen men that be in your compass, and ye went not in my commandments, and ye did not my dooms, and ye wrought not (even) by

5:4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5:5 Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

5:7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the

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the dooms of (the) heathen men that be in your compass; [Therefore these things saith the Lord God, For ye have over-passed, *or over-came (or gone over)*, (in wickedness the) heathen men that be in your compass, and ye walked not in my behests, and my dooms ye have not done (and ye have not done my judgements), and ye have not (even) wrought after the dooms of heathen men that be in your compass;]

judgments of the nations that are round about you;

5:8 therefore the Lord God saith these things, Lo! I to thee (Lo! I am against thee), and I myself shall make dooms in the midst of thee, before the eyes of (the) heathen men; [therefore saith the Lord these things, Lo! I to thee, and I myself in the middle of thee shall make dooms (and I myself shall make judgements in the middle of thee), in the eyes, *or sight*, of heathen men;]

5:8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

5:9 and I shall do things in thee which I did not, and to which I shall no more make like things, for all thine abominations. (and I shall do things in thee which I have not done before, and which I shall never do again, for all thine abominations.) [and I shall do in thee which things I did not, and to which I shall no more make like things, for all thine abominations.]

5:9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

5:10 Therefore fathers shall eat (their) sons in the midst of thee, and sons shall eat their fathers; and I shall make dooms in thee, and I shall winnow all thine remnants into each wind;

5:10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

5:11 Therefore (as) I live, saith the Lord God, no but for that that thou defoulest mine holy thing in all thine

5:11 Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable

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offences, and in all thine abominations; and I shall break (thee), and mine eye shall not spare, and I shall not do mercy. (Therefore as I live, saith the Lord God, for that thou hast defiled my holy place with all thy offences, and with all thy abominations, therefore I shall break thee, and my eye shall not spare, and I shall not do mercy.) [Therefore I live, saith the Lord God, no but for that that thou defouledest mine holy thing in all thine offences, and in all thine abominations; and I shall break (al)together (therefore I shall altogether break thee), and mine eye shall not spare, and I shall not have mercy.]

5:12 The third part of thee shall die by pestilence, and shall be wasted by hunger in the midst of thee; and the third part of thee shall fall down by sword in thy compass; forsooth I shall scatter thy third part into each wind, and I shall draw out a sword after them. (A third part of thee shall die by pestilence, and shall be wasted by hunger in the midst of thee; and a third part of thee shall fall down by sword in thy compass; forsooth I shall scatter a third part into each wind, and I shall draw out a sword after them.) [The third part of thee shall die by pestilence, and in hunger shall be wasted in the middle of thee (and shall be wasted by hunger in the middle of thee); and the third part of thee shall fall down by sword in thy compass; soothly I shall scatter thy third part into each wind, and I shall draw out a sword after them.]

5:13 And I shall [ful]fill my strong vengeance, and I shall make mine indignation to rest in them, and I shall

things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

5:12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

5:13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be

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be comforted. And they shall know, that I the Lord spake in my fervent love, when I shall {ful}fill all mine indignation in them. (And I shall fulfill my strong vengeance, and I shall make my indignation to rest upon them, and I shall be comforted. And they shall know, that I the Lord spoke in my fervent wrath, when I shall fulfill all my indignation upon them.) [And I shall fulfill my strong vengeance, and I shall make mine indignation for to rest in them, and I shall be comforted. And they shall know, for I the Lord spake in my fervent wrath, when I shall fulfill mine indignation in them.]

5:14 And I shall give thee into desert (And I shall make thee into desert), [and] into shame to heathen men that be in thy compass, in the sight of each that passeth forth. [And I shall give thee into scorning, and (into) shame to heathen men that be in thy compass, in the sight of each man passing forth.]

5:15 And thou shalt be shame and blasphemy, ensample and wondering, among heathen men that be in thy compass, when I shall make dooms in thee, in strong vengeance, and (in) indignation, and in blamings of ire. I the Lord have spoken, [And thou shalt be shame and blasphemy, ensample and great wondering, in heathen men that be in thy compass, when I shall do in thee dooms (when I shall do judgements in thee), in strong vengeance, and indignation, and in blamings of wrath. I the Lord (have spoken);]

5:16 when I shall send into them the worst arrows of hunger, that shall bear death; and which I shall send, that I lose

comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

5:14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

5:15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.

5:16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send

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you (when I shall send into you the worst arrows of hunger, that shall bear death; and which I shall send, so that I destroy you). And I shall gather hunger on you, and I shall all-break in you the firmness of bread. [when I shall send the worst arrows of hunger into them, which shall be deadly; and whom I shall send, that I scatter you (when I shall send the worst arrows of hunger into you, which shall be deadly; and which I shall send, that I scatter you). And I shall gather hunger upon you, and I shall defoul in you the staff of bread.]

to destroy you: and I will increase the famine upon you, and will break your staff of bread:

5:17 And (so) I shall send into you hunger, and worst beasts, till to the death; and pestilence and blood shall pass by thee (and pestilence and blood shall pass through thee), and I shall bring in [a] sword on thee; I the Lord spake. [And (so) I shall send into you hunger, and worst beasts, unto death; and pestilence and blood shall pass by thee, and I shall lead in a sword upon thee; I the Lord have spoken.]

5:17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

Chapter 6

Chapter 6

6:1 And the word of the Lord was made to me, and he said [saying],

6:1 And the word of the LORD came unto me, saying,

6:2 Thou, son of man, set thy face to(ward) the hills of Israel; and thou shalt prophesy to those *hills* (and thou shalt prophesy against those *hills*), [Son of man, put thy face to the hills of Israel; and thou shalt prophesy to them,]

6:2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

6:3 and shalt say, Hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to (the) mountains, and (to the) little hills, to (the) rocks of stone, and to (the) valleys,

6:3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a

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Lo! I shall bring in on you a sword, and I shall lose your high things (and I shall destroy your high places). [and thou shalt say, Hills of Israel, hear ye the word of the Lord God. These things saith the Lord God to mountains, and raisings of hills, to rocks, and (to) valleys, Lo! I shall lead to on you a sword (Lo! I shall lead onto you a sword), and I shall scatter your high things.]

6:4 And I shall destroy your altars, and your simulacra shall be broken; and I shall cast down your slain men before your idols.

6:5 And I shall give the dead bodies of the sons of Israel before the face of your simulacra, and I shall scatter your bones about your altars, [And I shall give the dead carrions of the sons of Israel before the face of your simulacra, and I shall scatter your bones about your altars,]

6:6 in all your dwellings. Cities shall be forsaken, and high things shall be destroyed (and high places shall be destroyed), and shall be scattered; and your altars shall perish, and shall be broken. And your idols shall cease, and your temples of idols shall be all-broken, and your works shall be done away. [in all your dwellings. Cities shall be (made) desert, and high things shall be destroyed, and shall be scattered; and your altars shall perish, and shall be broken (al)together. And your idols shall cease, and your wood(en) maumets shall be trodden (al)together, and your works shall be done away. (in all your dwellings. Cities shall be made desert, and high places shall be destroyed, and shall be scattered; and your altars shall perish, and shall be altogether broken. And your idols shall cease, and your

sword upon you, and I will destroy your high places.

6:4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

6:5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6:6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

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wooden idols shall be altogether trodden, and your works shall be done away.)}]

6:7 And a slain man shall fall down in the midst of you (And slain men shall fall down in the midst of you); and ye shall know, that I am the Lord.

6:8 And I shall leave in you them that fled [the] sword among (the) heathen men, when I shall scatter you into (the) lands. [And I shall leave in you them that have fled the sword in heathen men, when I shall scatter you into lands.]

6:9 And your delivered men shall have mind on me among (the) heathen men, to which they be led prisoners; for I have all-broken their heart (that is) doing fornication, and going away from me, and their eyes doing fornication after their idols. And they shall displease themselves on the evils, which they did in all their abominations (And they shall loathe themselves for the evils, which they did in all their abominations). [And your delivered men shall bethink of me in heathen men, to whom they be led captives; for I have defouled the heart of them doing fornication, and going away from me, and the eyes of them doing fornication after their idols. And they shall displease to themselves upon the evil things, which they did in all their abominations.]

6:10 And they shall know, that I the Lord spake not in vain, that I should do this evil to them (that I would do this evil to them).

6:11 The Lord God saith these things, Smite thine hand, and hurtle thy foot,

6:7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

6:8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

6:9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

6:10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

6:11 Thus saith the Lord GOD; Smite with thine hand, and stamp with thy

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and say, Alas! to all abominations of the evils of the house of Israel (and say, Alas! to all the evil abominations of the house of Israel); for they shall fall down by sword, hunger, and pestilence. [These things saith the Lord God, Smite thine hand, and hurtle together thy foot (and altogether hurtle thy foot), and say, Alas! to all (the) abominations of evil things of the house of Israel, that be to falling by sword, hunger, and pestilence.]

6:12 He that is far (off), shall die by pestilence. Forsooth he that is nigh, shall fall by sword. And he that is left and besieged, shall die by hunger. And I shall [ful]fill mine indignation in them (And I shall fulfill mine indignation upon them).

6:13 And ye shall know, that I *am* the Lord, when your slain men shall be in the midst of your idols, in the compass of your altars, in each high little hill, and in all the highnesses of mountains, and under each tree full of wood, and under each oak full of boughs, that is, a place where they burnt incense sweet smelling to all their idols (that is, the place where they burned sweet smelling incense to all their idols). [And ye shall know, for I the Lord, when your slain men shall be in the middle of your idols, in the compass of your altars, in each high little hill, and in all heights of mountains, and under each tree full of wood, *or boughs*, and under each oak full of boughs, that is to say, a place where they burnt incenses sweet savouring to all their idols (that is to say, the place where they burned sweet savouring incenses to all their idols).]

foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

6:12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

6:13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

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6:14 And I shall stretch forth mine hand on them, and I shall make their land desolate and destitute, from (the) desert (toward) Diblath, in all the dwellings of them; and they shall know, that I *am* the Lord. [And I shall hold forth mine hand upon them, and I shall make the land of them desolate and destitute, *or forsaken*, from (the) desert (toward) Diblath, in all the dwellings of them; and they shall know, for I the Lord.]

6:14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

Chapter 7

Chapter 7

7:1 And the word of the Lord was made to me, saying,

7:1 Moreover the word of the LORD came unto me, saying,

7:2 And thou, son of man, the Lord God of the land of Israel saith these things, The end cometh, the end cometh, on [the] four coasts of the land. (And thou, son of man, the Lord God saith these things to the land of Israel, The end cometh, the end cometh, upon the four corners of the land.) [And thou, son of man, these things saith the Lord God to the land of Israel, End cometh, end cometh, upon the four plages, *or parts*, of the earth.]

7:2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

7:3 Now an end *is* on thee, and I shall send in my strong vengeance on thee, and I shall deem thee by thy ways, and I shall set all thine abominations against thee. [Now (an) end upon thee, and I shall send my strong vengeance into thee, and I shall deem thee after thy ways, and I shall put against thee all thine abominations.]

7:3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

7:4 And mine eye shall not spare on thee (And my eye shall not spare thee), and I shall not do mercy. But I shall set thy ways on thee, and thine

7:4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst

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abominations shall be in the midst of thee; and ye shall know, that I *am* the Lord. [And mine eye shall not spare upon thee, and I shall not have mercy. But I shall put thy ways upon thee, and thine abominations shall be in the middle of thee; and ye shall know, for I the Lord.]

of thee: and ye shall know that I am the LORD.

7:5 The Lord God saith these things, Lo! torment, lo! torment cometh; [These things saith the Lord God, One affliction, *or torment*, lo! affliction cometh;]

7:5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

7:6 the end cometh, the end cometh; it shall wake fully against thee (it shall watch for thee); lo! it cometh. [the end cometh, the end cometh; it shall wake out against thee; lo! it cometh.]

7:6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7:7 Sorrow cometh on thee, (thou) that dwellest in the land; the time cometh, the day of slaying is nigh, and not of (the) glory of (the) hills. [Contrition, *or treading together*, cometh upon thee, that dwellest in (the) earth; time cometh, the day of slaying is nigh, and not of (the) glory of hills.]

7:7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

7:8 Now at once I shall shed out mine ire on thee, and I shall [ful]fill my strong vengeance in thee (and I shall fulfill my strong vengeance upon thee); and I shall deem thee by thy ways, and I shall put to thee all thy great trespasses. [Now of nigh I shall pour out mine wrath upon thee, and I shall fulfill my strong vengeance in thee; and I shall deem thee after thy ways, and I shall put to thee all thy great trespasses.]

7:8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

7:9 And mine eye shall not spare, neither I shall do mercy; but I shall put

7:9 And mine eye shall not spare, neither will I have pity: I will

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on thee thy ways, and thine abominations shall be in the midst of thee; and ye shall know, that I am the Lord smiting (thee) (and ye shall know, that I am the Lord that smiteth). [And mine eye shall not spare, neither I shall have mercy; but thy ways I shall put to thee (but I shall put to thee thy ways), and thine abominations shall be in the middle of thee; and ye shall know, for I am the Lord smiting.]

recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

7:10 Lo! the day, lo! it cometh; sorrow is gone out. A rod flowered, pride burgeoned, [Lo! the day, lo! it cometh; contrition, or *defouling (al)together*, is gone out. The rod flourished, pride burgeoned,]

7:10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

7:11 wickedness rose (up) in the rod of unpiety; not (any) of them (shall remain), and not of the people, neither of the sound of them, and no rest shall be in them. [wickedness rose in the rod of unpiety; not (any) of them (shall remain), and not of the people, neither of the sound of them, and rest shall not be in them.]

7:11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

7:12 The time cometh, the day nighed; he that buyeth, be not glad, and he that selleth, mourn not; for why ire *is* on all the people thereof. [Time cometh, the day nighed; he that buyeth, glad not, and he that selleth, mourn not; for wrath (*is*) upon all the people of it.]

7:12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

7:13 For he that selleth, shall not turn again to that that he sold, and yet the life of them *is* in livers (and yet the life of them *is* in the living); for why the vision, *either revelation*, to all the multitude thereof shall not go again, and a man shall not be strengthened* in the wickedness of his life. [For he that

7:13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

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sold, shall not turn again to that thing that he sold, and yet in men living the life of them (and yet in living men the life of them); forsooth the vision, *or prophecy*, shall not go again to all the multitude of it, and a man shall not be comforted in the wickedness of his life.]

7:14 Sing ye with a trump, all men be made ready, and none is that shall go to battle; for why my wrath *is* on all the people thereof. [Sing ye with trump, and be all men made ready (and all men be made ready), and there is not that shall go to battle; forsooth my wrath upon all the people of him.]

7:15 Sword *is* without, pestilence and hunger within; he that is in the field, shall die by sword; and they that be in the city, shall be devoured by pestilence and hunger.

7:16 And they shall be saved that flee of them; and they shall be as (the) culvers of (the) great valleys in [the] hills, all quaking, each man in his wickedness. (But they who flee of them shall be saved; and they shall be on the hills like the doves of the great valleys, all quaking, each man in his wickedness.) [And they of them that shall flee, shall be saved; and they shall be in the mountains as culvers of even valleys, all dreadful, each in his wickedness.]

7:17 All hands shall be benumbed, and all knees shall flow with waters. [All hands shall be undone, and all knees shall flow with waters.]

7:18 And they shall gird them(selves) with hair shirts, and inward dread shall cover them; and shame *shall be* in each

7:14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

7:15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

7:16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

7:17 All hands shall be feeble, and all knees shall be weak as water.

7:18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces,

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face, and baldness *shall be* in all the heads of them (and shame *shall be* on each face, and baldness *shall be* on all their heads). [And they shall gird them(selves) with hair shirts, and inward dread shall cover them (al)together; and in each face confusion, and in all the heads of them baldness.]

and baldness upon all their heads.

7:19 The silver of them shall be cast out, and the gold of them shall be into a dunghill; the silver of them and the gold of them shall not be able to deliver them in the day of the strong vengeance of the Lord. They shall not [ful]fill their soul(s), and the wombs of them shall not be filled; for it is made the cause of stumbling of their wickedness.

7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

7:20 And they setted the ornament of their brooches into pride; and they made of it the images of their abominations and simulacra (and they made out of them the images of their abominations and idols). For this thing I gave it to them, into uncleanness.

7:20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

7:21 And I shall give it into the hands of aliens, to ravish, and to the unpius men of (the) earth, into prey (for prey), and they shall defoul it. [And I shall give it into the hands of aliens, for to take away, and to unpius men of earth, into prey, and they shall defoul it.]

7:21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

7:22 And I shall turn away my face from them, and they shall defoul my private (place); and knaves shall enter into it, and shall defoul it. [And I shall turn away my face from them, and they shall defoul my privy thing; and foul men, *or runners*, shall enter into it, and shall defoul it.]

7:22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

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7:23 Make thou a closing together; for the land is full of doom of bloods, and the city *is* full of wickedness. [Make thou conclusion, *or end*; for the land is full of doom of bloods, and the city full of wickedness.]

7:23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

7:24 And I shall bring the worst of heathen men, and they shall have in possession the houses of them; and I shall make the pride of mighty men to cease, and *enemies* shall have in possession the saintuaries of them. [And I shall bring the worst *men* of (the) folk of kind, and they shall wield the houses of them; and I shall make the pride of mighty men for to rest, and they shall wield the saintuaries of them.]

7:24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

7:25 In anguish coming above (them) (In anguish coming upon them), they shall seek peace, and it shall not be. [(In) Anguish coming upon (them), they shall again-seek peace, and it shall not be.]

7:25 Destruction cometh; and they shall seek peace, and there shall be none.

7:26 Disturbing shall come on disturbing, and hearing on hearing; and they shall seek of the prophet a revelation, and (the) law shall perish from the priest, and counsel from the elder men (but the law shall perish from the priest, and counsel from the elders). [Troubling together shall come upon troubling together, and hearing upon hearing; and they shall seek a vision of the prophet, and law shall perish from priest, and counsel from elder men.]

7:26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

7:27 The king shall mourn, and the prince shall be clothed in wailing, and the hands of the people of the land shall be disturbed; by the way of them I shall do to them, and by the dooms of them I shall deem them; and they shall know,

7:27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall

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that I *am* the Lord. [The king shall mourn, and the prince shall be clothed with inward sorrow, and the hands of the people of the land shall be troubled (al)together (and the hands of the people of the land shall be altogether troubled); after the way of them I shall do to them, and after the dooms of them I shall deem them; and they shall know, for I the Lord.]

know that I am the LORD.

Chapter 8

Chapter 8

8:1 And it was done in the sixth year, in the sixth month, on the fifth day of the month, I sat in mine house, and the eld men of Judah sat before me; and the hand of the Lord God fell there on me. [And it is done in the sixth year, in the sixth month, in the fifth day of the month, I sat in mine house, and the old men of Judah sat before me; and the hand of the Lord God fell there upon me.]

8:1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

8:2 And I saw, and lo! a likeness as the beholding of fire; from the beholding of his loins and beneath was fire, and from his loins and above *was* as the beholding of shining, as the sight of electrum, [*that is, metal made of gold and silver, (but) brighter than gold*].

8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

8:3 And the likeness of an hand was sent out, and took me by the hair, *either locks*, of mine head; and the spirit raised me [up] betwixt heaven and earth, and brought me into Jerusalem, in the sight of God (in the visions of God), beside the inner door that beheld to the north, where the idol of envy was set, to stir (up) indignation. [And the likeness of an hand sent out, caught me in the hair of mine head; and a spirit lifted me up betwixt heaven

8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

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and earth, and led me into Jerusalem, in the vision of God, beside the inner door that beholdeth to the north, where the idol of zeal, *or envy*, was set, for to stir envy.}]

8:4 And lo! the glory of (the) God of Israel *was* there, by the sight which I saw in the field. (And lo! the glory of the God of Israel *was* there, like the vision which I saw in the field.) [And lo! there (*was*) the glory of God of Israel, after the vision which I saw in the field.]

8:5 And he said to me, Thou, son of man, raise up thine eyes to the way of the north; and I raised (up) mine eyes to the way of the north, and lo! from the north of the gate of the altar, the idol of envy *was* in that entering. [And he said to me, Son of man, raise thine eyes to the way of the north; (and I raised up my eyes to the way of the north,) and lo! from the north of the gate of the altar, the idol of envy (*was*) in that entering.]

8:6 And he said to me, Son of man, guessest thou whether thou seest what thing these men do, (yea,) the great abominations which the house of Israel doeth here, that I (should) go far away from my saintuary? and yet thou shalt turn (again), and shalt see greater abominations.

8:7 And he led me within to the door of the foreyard; and I saw, and lo! one hole in the wall. [And he led me in to the door of the porch; and I saw, and lo! an hole in the wall.]

8:8 And he said to me, Son of man, dig thou (in) the wall; and when I had

8:4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8:8 Then said he unto me, Son of man, dig now in the wall: and when I had

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digged (in) the wall, one door appeared. [And he said to me, Son of man, dig (in) the wall; and when I had through-digged the wall (and when I had digged through the wall), one door appeared.]

digged in the wall, behold a door.

8:9 And he said to me, Enter thou, and see the worst abominations, which these men do here. [And he said to me, Go thou in, and see the worst abominations, which these men do here.]

8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

8:10 And I entered, and saw; and lo! each likeness of reptiles, *either creeping beasts*, and abominations of beasts, and all [the] idols of the house of Israel, were painted in the wall all about in compass (were painted on the wall all about in compass).

8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

8:11 And seventy men of the elders of the house of Israel *stood*; and Jaazaniah, the son of Shaphan, stood in the midst of them, standing before the paintings; and each man had a censer in his hand, and the smoke of a cloud of incense went *up*.

8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

8:12 And he said to me, Certainly, son of man, thou seest what things the elder men of the house of Israel do in darkneses, each man in the hid place of his bed; for they say, The Lord seeth not us (for they say, The Lord seeth us not), the Lord hath forsaken the land.

8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

8:13 And the Lord said to me, Yet thou shalt turn (again), and shalt see greater abominations, which these men do.

8:13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

8:14 And he led me within, by the door of the gate of the house of the Lord,

8:14 Then he brought me to the door of the gate of the LORD'S house which

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which *door* beheld to the north; and lo! women sat there, bewailing Adonis (bewailing Tammuz). [And he led me in, by the door of the gate of the house of the Lord, that beheld to the north; and lo! there sat women, mourning *a maumet of lechery, that is called* Adonis.]

8:15 And *the Lord* said to me, Certainly, son of man, thou hast seen (And *the Lord* said to me, Certainly, son of man, hast thou seen this?); yet thou shalt turn (again), and shalt see greater abominations than these. [And he said to me, Certainly, son of man, thou hast seen; yet thou converted shall see greater abominations than these. (And he said to me, Certainly, son of man, hast thou seen this? yet thou shalt turn again, and shalt see greater abominations than these.)]

8:16 And he led me within, into the inner foreyard of the house of the Lord; and lo! in the door of the temple of the Lord (and lo! at the door of the Temple of the Lord), betwixt the porch and the altar, *were* as five and twenty men having the backs against the temple of the Lord, and their faces to the east; and they worshipped at the rising of the sun. [And he led me in, into the innermore porch of the house of the Lord; and lo! in the door of the temple of the Lord, betwixt the vestuary and the altar, (*were*) as five and twenty men having the backs against the temple of the Lord, and the faces to the east; and they worshipped at the rising of the sun.]

8:17 And *the Lord* said to me, Certainly, son of man, thou hast seen (And *the Lord* said to me, Certainly, son of man, hast thou seen this?); whether this is a light

was toward the north; and, behold, there sat women weeping for Tammuz.

8:15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

8:17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they

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thing to the house of Judah, that they should do these abominations, which they did here? For they filled the land with wickedness, and turned (again) to stir me to wrath; and lo! they apply a branch to their nostrils. [And he said to me, Certainly, man's son, thou hast seen, whether this thing is light to the house of Judah, that they should do these abominations, which they did here? For they full-filling the earth with wickedness, be turned together to stir me to wrath; and lo! they apply, *or lay to*, a branch to their nostrils. (And he said to me, Certainly, son of man, hast thou seen this? whether this thing is light to the house of Judah, that they should do these abominations, which they did here? For they filling the earth full with wickedness, be altogether turned to stir me to wrath; and lo! they apply, *or lay to*, a branch to their nostrils.)]

commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

8:18 Therefore and I shall do in strong vengeance; mine eye shall not spare, neither I shall do mercy (neither I shall have mercy); and when they shall cry to mine ears with (a) great voice, I shall not hear them. [Therefore and I shall do in my strong vengeance; mine eye shall not spare *to them*, neither I shall have mercy; and when they shall cry to mine ears with great voice, I shall not hear them.]

8:18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Chapter 9

Chapter 9

9:1 And he cried in mine ears with (a) great voice, and said, The visitings of the city have nighed, and each man hath in his hand an instrument of slaying. [And he cried in mine ears with great voice, saying, The visitations of the city have nighed, and each man hath a vessel of slaying in his hand.]

9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

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9:2 And lo! six men came from the way of the higher gate, that beholdeth to the north, and the instrument of death of each man *was* in his hand (and each man had an instrument of death in his hand); also one man in the midst of them was clothed with linen clothes, and a penner of a writer (*was*) at his reins (and an inkhorn of a writer *was* at his side); and they entered, and stood beside the brazen altar. [And lo! six men came from the way of the higher gate, that beholdeth to the north, and a vessel of death of each man in his hand (and each man had a vessel of death in his hand); and one man in the middle of them was clothed with linen, and (had) an inkhorn of a writer at his reins; and they entered, and stood beside the brazen altar.]

9:3 And the glory of the Lord of Israel was taken up from (the) cherub, which glory was on it, to the threshold of the house; and *the Lord* called the man that was clothed with linen clothes, and had a penner of a writer in his loins (and had an inkhorn of a writer at his side). [And the glory of the Lord of Israel is taken (up) of cherubim, that was on it, at the threshold of the house; and he called the man that was clothed with linen, and had an inkhorn of a writer in his loins.]

9:4 And the Lord said to him, Pass thou by the midst of the city, in the midst of Jerusalem, and mark thou Tau on the foreheads of men wailing and sorrowing on all [the] abominations that be done in the midst thereof. [And the Lord said to him, Go thou by the middle (of the) city, in the middle of Jerusalem, and mark Tau upon the foreheads of men mourning and sorrowing upon all the abominations that be

9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

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done in the middle thereof.]

9:5 And he said to them in mine hearing, Go ye through the city, and follow ye him, and smite ye; your eye spare not, neither do ye mercy (neither have ye mercy). [And he said to them, me hearing, Pass ye through the city following him, and smite ye; your eye spare not, neither have ye mercy.]

9:6 Slay ye till to death, an eld man, a young man, and a virgin, a little child, and women; but slay ye not any man, on whom ye see Tau; and begin ye at my saintuary. Therefore they began at the elder men, that were before the face of the house. [Slay ye old man, young man, maiden, little child, and women, unto the perishing; forsooth slay ye not each man, upon whom ye shall see Tau; and begin ye of my saintuary (and begin ye at my sanctuary). Therefore they began at the elder men, that were before the face of the house.]

9:7 And he said to them, Defoul ye the house, and fill ye the foreyards with slain men; go ye out. And they went out, and killed them that were in the city. [And he said to them, Defoul ye the house, and full-fill ye the porches with slain men; go ye out. And they went out, and they have smitten them that were in the city.]

9:8 And lo! when the slaying was [ful]filled, I was left (And lo! as the slaying was fulfilled, I was left). And I fell down on my face, and I cried, and said, Alas! alas! alas! Lord God, therefore whether thou shalt lose all the remnants of Israel, and shalt shed out thy strong vengeance on Jerusalem?

9:5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

9:6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

9:7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

9:8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

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{And (as) the slaying (was) fulfilled, I dwelt (there). And I fell upon my face, and crying I said, Alas! alas! alas! Lord God, therefore whether thou shalt destroy all the relics of Israel, shedding out thy strong vengeance upon Jerusalem?}

9:9 And he said to me, The wickedness of the house of Israel and of Judah is full great, and the land is {full-}filled of bloods, and the city is {full-}filled with turning away (from righteousness); for they said, The Lord hath forsaken the land, and the Lord seeth not. {And he said to me, The wickedness of the house of Israel and Judah is full great, and the earth is full-filled with bloods, *or sins*, and the city is full-filled with turning away (from rightwiseness); forsooth they said, The Lord hath forsaken the land, and the Lord seeth not.}

9:10 Therefore and mine eye shall not spare, neither I shall do mercy (neither I shall have mercy); I shall yield the way of them on the head of them. {Therefore and mine eye shall not spare, neither I shall have mercy; I shall yield the way of them upon the head of them.}

9:11 And lo! the man that was clothed in linen clothes, that had a penner in his back (that had an inkhorn at his side), answered a word, and said, I have done, as thou commandedest to me. {And lo! the man that was clothed with linen, that had an inkhorn in his ridge, answered a word, saying, I have done, as thou commandedest to me.}

9:9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

9:10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

9:11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Chapter 10

Chapter 10

10:1 And I saw, and lo! in the

10:1 Then I looked, and, behold, in the

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firmament that was on the head of (the) cherubims, as a sapphire stone, and as the form of likeness of a king's seat appeared thereon. (And I saw, and lo! in the firmament that was above the head of the cherubims, there appeared over them as it were a sapphire stone, in the form of the likeness of a king's seat, or a throne.)

firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

10:2 And he said to the man that was clothed in linen clothes, and spake (And he spoke to the man who was clothed in linen clothes, and said), Enter thou in the midst of the wheels, that be under (the) cherubims, and fill thine hand with coals of fire, that be betwixt (the) cherubims, and shed thou (them) out on the city. And he entered in my sight; [And he said to the man that was clothed with linen, and he saith (And he spoke to the man that was clothed with linen, and he said), Go thou in in the middle of (the) wheels, that be under (the) cherubim(s), and fill thine hand with coals of fire, that be among (the) cherubim(s), and shed out upon the city. And he went (in) in my sight;]

10:2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

10:3 forsooth (the) cherubims stood at the right side of the house, when the man entered, and a cloud filled the inner foreyard. [forsooth (the) cherubims stood on the right half of the house, when the man went in, and a cloud full-filled the porch withinforth.]

10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

10:4 And the glory of the Lord was raised [up] from above (the) cherubims to the threshold of the house; and the house was filled with a cloud, and the foreyard was [full-]filled with (the) shining of the glory of the Lord. [And the

10:4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

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glory of the Lord is lifted up above (the) cherubim(s) at the threshold of the house; and the house is full-filled with a cloud, and the porch is full-filled with shining of the glory of the Lord.]

10:5 And the sound of (the) wings of (the) cherubims was heard till to the outermore foreyard, as the voice of Almighty God speaking. [And the sound of (the) wings of (the) cherubim(s) was heard unto the uttermore porch, as the voice of Almighty God speaking.]

10:6 And when he had commanded to the man that was clothed in linen clothes, and had said, Take thou fire from the midst of the wheels (Take thou fire from between the wheels), that be betwixt (the) cherubims, he entered, and stood beside the wheel[s]. [And when he had commanded to the man that was clothed with linen, saying, Take thou fire of the middle of the wheels, that be within (the) cherubim(s), he gone in, stood beside the wheels.]

10:7 And (a) cherub stretched forth his hand from the midst of (the) cherubims, to the fire that was betwixt (the) cherubims; and took, and gave (it) into the hands of him that was clothed in linen clothes; and he took (it), and went out. [And (a) cherub held forth his hand from the middle of (the) cherubim(s), to the fire that was betwixt (the) cherubim(s); and took and gave (it) into the hands of him that was clothed with linen; which taken, went out.]

10:8 And the likeness of the hand of a man appeared in (the) cherubims, under the wings of those. [And the likeness of an hand of (a) man appeared in (the) cherubim(s),

10:5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

10:6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

10:7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

10:8 And there appeared in the cherubims the form of a man's hand under their wings.

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under the pens of them.]

10:9 And I saw, and lo! four wheels *were* beside (the) cherubims; one wheel beside one cherub, and another wheel beside another cherub; forsooth the likeness of (the) wheels was as the sight of the stone chrysolyte (and the likeness of the wheels was like the sight of a chrysolyte stone). [And I saw, and lo! four wheels beside (the) cherubim(s); one wheel beside one cherub, and another wheel beside one cherub; forsooth the form of (the) wheels was as the sight of a stone chrysolyte (forsooth the form of the wheels was like the sight of a chrysolyte stone).]

10:10 And the beholding of those *was* one likeness of four, as if a wheel be in the midst of a wheel. (And the beholding of those four *was* one likeness, as if a wheel be in the midst of a wheel.) [And the beholding of them (*was*) one likeness of four (And the beholding of those four *was* one likeness), as if a wheel be in the middle of a wheel.]

10:11 And when they went, they went into four parts; those turned not again going, but to the place to which that that was the first *wheel* bowed to go, also [the] others followed, and turned not again. (And when they went, they went to the four directions; they turned not again as they went, but to the place to which the first *wheel* bowed to go, the others also followed, and turned not again.)

10:12 And all the body of those *wheels*, and the necks, and (the) hands, and (the) wings *of the beasts*, and the circles

10:9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10:10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

10:11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

10:12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round

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(and the wheels), were full of eyes, in the compass of (the) four wheels. [And all the work of them, and necks, and hands, and pens, and circles, were full of eyes, in the compass of (the) four wheels.]

about, even the wheels that they four had.

10:13 And he called those wheels voluble, *or able to go all about*, in mine hearing. [And he called those wheels voluble, *or turning about*, in mine hearing.]

10:13 As for the wheels, it was cried unto them in my hearing, O wheel.

10:14 Forsooth one *beast* had four faces; one face *was* the face of (a) cherub, and the second face *was* the face of a man, and in the third *was* the face of a lion, and in the fourth *was* the face of an eagle (and the third *was* the face of a lion, and the fourth *was* the face of an eagle); [Forsooth one had four faces; one face the face of (a) cherub, and the second face a face of (a) man, and the third face (the) face of a lion, and the fourth a face of an eagle;]

10:14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

10:15 and the cherubims were raised [up]. That is the beast, which I had seen beside the flood (of) Chebar. [and the cherubims be lifted up. That is the beast, whom I saw beside the flood (of) Chebar.]

10:15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

10:16 And when (the) cherubims went, also the wheels beside those went together [beside them]; when the cherubims raised [up] their wings, that those should be enhanced from the earth, the wheels abided not still, but also those were beside (the) *cherubims*. [And when (the) cherubims walked, and the wheels went together beside them (And when the cherubims went, the wheels went together beside them); and when the cherubims lifted up their wings, that they should be reared from the earth, the wheels abided not, but and they

10:16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

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were beside *them*.]

10:17 The *wheels* stood with those *cherubims* standing, and were raised [up] with the *cherubims* raised [up]; for the spirit of life was in those *wheels*. (The *wheels* stood with those *cherubims* when they stood, and they were raised up with the *cherubims* when they were raised up; for the spirit of life was in those *wheels*.) [Them standing, they stood, and with the (*cherubims*) lifted up, they were lifted up; forsooth the spirit of life was in them.]

10:18 And the glory of the Lord went out from the threshold of the temple, and stood on the cherubims (and stood over the cherubims).

10:19 And [the] cherubims raised [up] their wings, and were enhanced from the earth before me; and when those went out, also the wheels followed; and it stood in the entering of the east gate of the house of the Lord, and the glory of (the) God of Israel was on those (and the glory of the God of Israel was over them). [And the cherubims lifting up their wings, be raised from the earth before me; and them going out, and the wheels followed; and it stood in the entry of the east gate of the house of the Lord, and the glory of God of Israel was upon it.]

10:20 That is the beast, which I saw under (the) God of Israel, beside the flood [of] Chebar. And I understood that four cherubims (they) were (And I understood that they were four cherubims); [That is the beast, whom I saw under God of Israel, beside the flood of Chebar. And I understood for four cherubims

10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

10:18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

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(they) were (And I understood that they were four cherubims);]

10:21 four faces *were* to one, and four wings to one; and the likeness of the hand of a man *was* under the wings of those. [by four cheeks, *or faces*, to one, and four wings to one; and a likeness of (a) man's hand under the wings of them.]

10:22 And the likeness of the cheeks of those *were* those (same) cheeks which I had seen beside the flood (of) Chebar; and the beholding of those, and the fierceness of each, *was* to enter before his face. (And the likeness of their faces *were* the same faces which I had seen beside the Chebar River; and the beholding of them, and the fierceness of each; and each one of them went straight forward.) [And the likeness of the cheeks of them, (*were*) those (same) cheeks whom I saw beside the flood Chebar; and the beholding of them, and the fierceness of each, for to go before his face.]

10:21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

10:22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Chapter 11

Chapter 11

11:1 And the spirit raised me [up], and led me within to the east gate of the house of the Lord, that beholdeth the rising of the sun. And lo! in the entering of the gate were five and twenty men; and I saw in the midst of them Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people. [And the spirit lifted me up, and led me in at the east gate of the house of the Lord, which beholdeth the rising of the sun. And lo! in the entry of the gate were five and twenty men; and I saw in the middle of them Jaazaniah, the son of Azur, and Pelatiah, the

11:1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

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son of Benaiah, princes of the people.}]

11:2 And he said to me, Thou, son of man, these *be* the men that think wickedness, and treat the worst counsel in this city, [And he said to me, Son of man, these (*be* the) men that think wickedness, and treat the worst counsel in this city,]

11:3 and say, Whether houses were not builded a while ago? this (city) is the cauldron, forsooth we *be* (the) fleshes.

11:4 Therefore prophesy thou of them, prophesy thou, son of man. (Therefore prophesy thou against them, prophesy thou, son of man.)

11:5 And the Spirit of the Lord fell into me, and said to me, Speak thou, The Lord saith these things, Ye house of Israel spake thus, and I knew the thoughts of your heart; [And the Spirit of the Lord fell into me, and said to me, Speak thou, The Lord saith these things, Thus, the house of Israel, ye spake (Thus ye spoke, O house of Israel), and I knew the thoughts of your hearts;]

11:6 ye killed full many men in this city, and ye filled the ways thereof with slain men. [ye slew full many men in this city, and ye full-filled the ways of it with slain men.]

11:7 Therefore the Lord saith these things, Your slain men, which ye putted in the midst thereof, these be the fleshes, and this is the cauldron; and I shall lead you out of the midst thereof (but I shall lead you out of the midst thereof). [Therefore the Lord saith these

11:2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

11:3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

11:4 Therefore prophesy against them, prophesy, O son of man.

11:5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

11:6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

11:7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

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things, Your slain men, whom ye have put in the middle of it, these be (the) flesh, and this is the cauldron; and I shall lead you out of the middle of it.}]

11:8 Ye dreaded (the) sword, and I shall bring in a sword [up]on you, saith the Lord God.

11:9 And I shall cast you out of the midst thereof (And I shall bring you out of the midst thereof), and I shall give you into the hand of enemies, and I shall make dooms in you.

11:10 By sword ye shall fall down, I shall deem you in the ends of Israel; and ye shall know, that I am the Lord. [Ye shall fall by sword, in the ends of Israel I shall deem you (Ye shall fall by sword, I shall deem you in the ends of Israel); and ye shall know, for I the Lord.}]

11:11 This (city) shall not be to you into a cauldron, and ye shall not be into fleshes in the midst thereof; (but) I shall deem you in the ends of Israel,

11:12 and ye shall know, that I *am* the Lord. For ye went not in my behests, and ye did not my dooms, but ye wrought by the dooms of heathen men, that be in your compass. [and ye shall know, for I the Lord. For ye walked not in my behests, and ye did not my dooms, but ye wrought after the dooms of heathen men, that be in your compass.}]

11:13 And it was done, when I prophesied, Pelatiah, the son of Benaiah, was dead (that Pelatiah, the son of Benaiah, died); and I fell down on my

11:8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

11:9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

11:10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11:11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

11:12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

11:13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and

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face, and I cried with great voice, and said, Alas! alas! alas! Lord God, thou makest [an] ending of the remnants of Israel.

said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

11:14 And the word of the Lord was made to me, and said [saying],

11:14 Again the word of the LORD came unto me, saying,

11:15 Son of man, thy brethren, (yea,) thy brethren, thy kinsmen, and all the house of Israel, and all men, (be they) to whom the dwellers of Jerusalem (have) said, Go ye away far from the Lord (Go ye far away from the Lord), the land is given to us into possession.

11:15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

11:16 Therefore the Lord God saith these things, For I made them (to be) far (off) among heathen men, and for I scattered them in lands, I shall be to them into a little hallowing, in the lands to which they came (yet I shall be to them like a little sanctuary, in the lands to which they shall come). [Therefore these things saith the Lord God, For I made them (to be) far (off) in heathen men, and for I scattered them in lands, I shall be to them into a little hallowing, in lands to whom they came.]

11:16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

11:17 Therefore speak thou, The Lord God saith these things, I shall gather you from peoples, and I shall gather you together from (the) lands, in which ye be scattered; and I shall give the earth of Israel to you (and I shall give you the land of Israel). [Therefore speak thou, These things saith the Lord God, I shall gather you from peoples, and I shall gather you from lands, in which ye be scattered; and I shall give to you the land of Israel.]

11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

11:18 And they shall enter thither, and

11:18 And they shall come thither, and

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shall do away all offences, [*or grievings,*] and all abominations thereof in that day.

11:19 And I shall give to them one heart, and I shall give a new spirit in the entrails of them; and I shall take away a stony heart from the flesh of them, and I shall give to them an heart of flesh; [And I shall give to them one heart, and I shall give a new spirit in the entrails of them; and I shall take away a stone heart of the flesh of them, and I shall give to them an heart of flesh;]

11:20 that they go in my commandments, and keep my dooms, and do those; and that they be into a people to me, and I be into God to them. [that they walk in my behests, and keep my dooms, and do them; and be to me into (a) people, and I be to them into God.]

11:21 But of which the heart goeth after their offendings and abominations, I shall set the way of them in their (own) head, saith the Lord God. (But of whom the heart goeth after their offendings and abominations, I shall set the way of them upon their own head, saith the Lord God.) [Forsooth the heart of whom goeth after their offendings and abominations, I shall put the way of them in their head, the Lord God saith (saith the Lord God).]

11:22 And the cherubims raised [up] their wings, and the wheels *went* with those, and the glory of (the) God of Israel was on those (and the glory of the God of Israel was over them). [And (the) cherubims lifted up their wings, and the wheels with them, and the glory of God of

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they shall take away all the detestable things thereof and all the abominations thereof from thence.

11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

11:20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

11:21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

11:22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

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Israel was upon them.]

11:23 And the glory of the Lord ascended from the midst of the city, and stood on the hill, which is at the east of the city. [And the glory of the Lord went up of the middle of the city, and stood upon the hill, that is at the east of the city.]

11:24 And the spirit raised me (up), and brought me into Chaldea, to the passing over (to the captives), in [a] vision by the spirit of God; and the vision which I had seen, was taken away from me. [And the spirit raised me, and led me into Chaldea, to (the) transmigration, in a vision in the spirit of God; and the vision which I saw, is taken away from me.]

11:25 And I spake to the passing over all the words of the Lord, which he had showed to me. (And I spake to the captives all the words of the Lord, which he had showed to me.) [And I spake to the transmigration, *or the people led out of their land*, all the words of the Lord, which he showed to me.]

11:23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

11:24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

11:25 Then I spake unto them of the captivity all the things that the LORD had showed me.

Chapter 12

Chapter 12

12:1 And the word of the Lord was made to me, and he said [saying],

12:2 Son of man, thou dwellest in the midst of an house stirring (me) to wrath, which have eyes to see, and see not, and ears to hear, and hear not; for it an house stirring (me) to wrath.

12:3 Therefore thou, son of man, make to thee vessels of passing over, and thou shalt pass over by day before them;

12:1 The word of the LORD also came unto me, saying,

12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

12:3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou

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forsooth thou shalt pass over from thy place to another place, in the sight of them; if peradventure they behold, for it is an house stirring (me) to wrath. (Therefore thou, son of man, prepare for thyself things for going into captivity, and thou shalt go out as if going into captivity by day before them; and thou shalt go out from thy place to another place in their sight; if perhaps they behold, for it is a house stirring me to wrath.) [Therefore thou, son of man, make to thee vessels of transmigration, *or passing over*, and thou shalt pass over before them by day; forsooth thou shalt pass over from thy place to another place, in the sight of them; if peradventure they behold, for it is an house stirring to wrath.]

12:4 And thou shalt bear withoutforth thy vessels, as the vessels of a man passing over by day, in the sight of them; soothly thou shalt go out in the eventide before them, as a man passing forth goeth out. (And thou shalt bear withoutforth thy things, like the things of a man going out into captivity by day, in their sight; soothly thou shalt go out in the eventide before them, like a man going forth into captivity goeth out.) [And thou shalt bear out thy vessels, as vessels of a man passing over by day, in the sight of them; forsooth thou shalt go out in the evening before them, as a man passing over goeth out.]

12:5 Before the eyes of them dig (in) the wall to thee (Before the eyes of them, dig through the wall for thyself), and thou shalt go out through it, [Before the eyes of them, dig to thee (in) a wall, and thou shalt go out by it,]

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shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

12:4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

12:5 Dig thou through the wall in their sight, and carry out thereby.

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12:6 in the sight of them. Thou shalt be borne on shoulders, thou shalt be borne out in darkness; thou shalt cover thy face, and thou shalt not see the earth, for I have given thee *to be* a sign of thing to coming to the house of Israel. (in their sight. Thou shalt bear those things out upon thy shoulders, thou shalt bear them out in darkness; thou shalt cover thy face, and thou shalt not see the ground, for I have given thee *to be* a sign of a thing to come to the house of Israel.) [in the sight of them. In shoulders thou shalt be borne, in darkneses thou shalt be borne out (Thou shalt bear them out upon thy shoulders, thou shalt bear them out in darkneses); thou shalt hide thy face, and thou shalt not see the earth, for I gave thee (*to be*) a wondering, signifying (a) thing to coming after to the house of Israel.]

12:7 Therefore I did as the Lord commanded to me; I brought forth my vessels, as the vessels of a man passing over by day, and in the eventide I digged (through) a wall to me with (mine) hand; I went out in darkness, and I was borne on shoulders, in the sight of them. (Therefore I did as the Lord commanded to me; I brought forth my things by day, like the things of a man going out into captivity, and in the eventide I dug through a wall for myself with my hand; I went out in darkness, and I bare them upon my shoulders, in their sight.) [Therefore I did as the Lord commanded me; I brought forth my vessels, as (the) vessels of a man passing over by day, and in the evening I digged (through) a wall with (mine) hand; in darkness I went out, and in shoulders I am borne (and I bare them upon my shoulders), in the sight of them.]

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12:6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

12:7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

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12:8 And the word of the Lord was made early to me (And early the word of the Lord was made to me), and he said [saying],

12:8 And in the morning came the word of the LORD unto me, saying,

12:9 Son of man, whether the house of Israel, the house stirring (me) to wrath, said not to thee, What doest thou?

12:9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

12:10 Say thou to them, The Lord God saith these things, This burden *is* on the duke, which is in Jerusalem, and on all the house of Israel, which is in the midst of them. [Say thou to them, These things saith the Lord God, This charge upon the duke, which is in Jerusalem, and upon all the house of Israel, that is in the middle of them.]

12:10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

12:11 Say thou, I *am* your sign of thing to coming; as I did, so it shall be done to them; they shall go into passing over (they shall go out into exile), and into captivity. [Therefore say thou, I (*am*) your wondering; as I did, so it shall be done to them; they shall go into transmigration, and into captivity.]

12:11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12:12 And the duke which is in the midst of them, shall be borne out on shoulders, and he shall go out in darkness; they shall dig (through) the wall, and lead him out; his face shall be covered, that he see not with eye the earth. (And the prince who is in their midst, shall bear his things upon his shoulder, and he shall go out in darkness; they shall dig through the wall, to let him get out; his face shall be covered, so that he see not the ground with his eyes.) [And the duke that is in the middle of them, shall be borne in shoulders, and shall go out in darkness; they shall dig

12:12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

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(through) the wall, for to lead out him; the face of him shall be covered, that he see not with eye the earth. (And the duke that is in the middle of them, shall bear his things upon his shoulder, and shall go out in darkness; they shall dig through the wall, to let him get out; the face of him shall be covered, that he see not the ground with his eyes.)]

12:13 And I shall stretch forth my net on him, and he shall be taken in my net; and I shall lead him into Babylon, into the land of Chaldees, and he shall not see that land, and he shall die there (though he shall not see that land, and he shall die there). [And I shall stretch out my net upon him, and he shall be taken in my net; and I shall lead him into Babylon, into the land of Chaldees, and he shall not see it, and he shall die there.]

12:14 And I shall scatter into each wind all men that be about him, his help, and his companies; and I shall draw out the sword after them.

12:15 And they shall know, that I *am* the Lord, when I shall scatter them among heathen men, and shall sow them abroad in (the) lands.

12:16 And I shall leave of them a few men from sword, and hunger, and pestilence, that they tell out all the great trespasses of them among heathen men, to whom they shall enter; and they shall know, that I *am* the Lord.

12:17 And the word of the Lord was made to me, and he said [saying],

12:18 Thou, son of man, eat thy bread in

12:13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

12:14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

12:15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

12:16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

12:17 Moreover the word of the LORD came to me, saying,

12:18 Son of man, eat thy bread with

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disturbing, but also drink thy water in haste and mourning. [Son of man, eat thou thy bread in troubling (a)together, but and drink thy water in haste and mourning.]

12:19 And thou shalt say to the people of the land, The Lord God saith these things to them that dwell in Jerusalem, (and) in the land of Israel, They shall eat their bread in anguish, and they shall drink their water in desolation; that the land be desolate of his multitude, for the wickedness of all men that dwell therein. [And thou shalt say to the people of the land, These things saith the Lord God to them that dwell in Jerusalem, in the land of Israel, They shall eat their bread in busyness, and they shall drink their water in discomfort; that the land be desolated from his multitude, for the wickedness of all men that dwell in it.]

12:20 And [the] cities that be now inhabited, shall be desolate, and the land *shall be* forsaken; and ye shall know, that I *am* the Lord. [And the cities that be now inhabited, shall be desolate, and the land (a) desert; and ye shall know, for I the Lord.]

12:21 And the word of the Lord was made to me, and he said [saying],

12:22 Son of man, what is this proverb to you, of men saying in the land of Israel, Days shall be deferred into long time, and each vision shall perish? [Son of man, what is this proverb, *or ensample*, to you in the land of Israel, of men saying, Days shall be deferred, *or drawn*, into long (time), and each vision, *or prophecy*, shall perish?]

12:23 Therefore say thou to them, The

quaking, and drink thy water with trembling and with carefulness;

12:19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

12:20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

12:21 And the word of the LORD came unto me, saying,

12:22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

12:23 Tell them therefore, Thus saith the

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Lord God saith these things, I shall make this proverb to cease, and it shall no more be said commonly in Israel (and it shall no more be commonly said in Israel); and speak thou to them, that the days have nighed, and each word of vision, *either of prophesy*. [Therefore say thou to them, These things saith the Lord God, I shall make this proverb for to rest, neither openly, *or every where*, it shall be said over in Israel (I shall make this proverb to rest, neither openly, *or any where*, shall it be said any more in Israel); and speak thou to them, for days have nighed, and the word of each vision.]

Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

12:24 For why each vision shall no more be void, neither before-telling of thing to coming *shall be* doubtful in the midst of the sons of Israel; (For no more shall each vision be void, nor doubtful before-telling of a thing to come *shall be* in the midst of the sons of Israel;) [Forsooth not each vision shall be void, neither divination doubtful in the middle of the sons of Israel; (Forsooth each vision shall not be void, neither doubtful divination in the middle of the sons of Israel;)]

12:24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

12:25 for I the Lord shall speak whatever word I shall speak, and it shall be done; it shall no more be delayed, but in your days, ye house stirring to (me) wrath, I shall speak a word, and I shall do that *word*, saith the Lord God. [for I the Lord shall speak whatever word I shall speak, and it shall be done; it shall no more be drawn along, but in your days, ye house stirring to wrath, I shall speak a word, and I shall do it, the Lord God saith (saith the Lord God).]

12:25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

12:26 And the word of the Lord was made to me, and he said [saying],

12:26 Again the word of the LORD came to me, saying,

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12:27 Thou, son of man, lo! the house of Israel, of them that say, The vision which this *man* seeth, *is* into many days (to come), and this man prophesieth into long times (and this man prophesieth into times far off). [Son of man, lo! the house of Israel, of men saying, The vision which this seeth, this prophesieth into many days (to come), and into long times.]

12:27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

12:28 Therefore say thou to them, The Lord God saith these things, Each word of me shall no more be deferred; the word which I shall speak, shall be [ful]filled, saith the Lord God. [Therefore say thou to them, These things saith the Lord God, Each (of) my word(s) shall not be drawn along; the word that I shall speak, shall be fulfilled, saith the Lord God.]

12:28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

Chapter 13

Chapter 13

13:1 And the word of the Lord was made to me, and he said [saying],

13:1 And the word of the LORD came unto me, saying,

13:2 Son of man, prophesy thou to the prophets of Israel that prophesy (Son of man, prophesy thou against the prophets of Israel that prophesy); and thou shalt say to them that prophesy (out) of their (own) heart, Hear ye the word of the Lord.

13:2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

13:3 The Lord God saith these things, Woe to the unwise prophets, that follow their spirit, and see nothing; [These things saith the Lord God, Woe to the unwise prophets, that follow their spirit, and see nothing;]

13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

13:4 Israel, thy prophets were as foxes

13:4 O Israel, thy prophets are like the

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in (the) desert[s].

foxes in the deserts.

13:5 Ye ascended not even against, neither again-setted a wall for the house of Israel (neither set again a wall for the house of Israel), that ye should stand in (the) battle in the day of the Lord. [Ye went not up over against, neither ye again-putted a wall for the house of Israel (neither ye put up again a wall for the house of Israel), that ye stand in battle in day of the Lord.]

13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

13:6 They see vain things, and divine a lie*, and say, The Lord saith, when the Lord sent not them (when the Lord sent them not); and they continued to confirm the word. [They see vain things, and divine leasing, saying, The Lord saith, when he sent not them (when he sent them not); and they lasted for to confirm the word.]

13:6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

13:7 Whether ye saw not a vain vision, and spake false divining, and said, The Lord saith, when I spake not? (when I have not spoken?) [Whether ye saw not a vain vision, and ye spake a false divining, and said, The Lord saith, when I spake not?]

13:7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

13:8 Therefore the Lord God saith these things, For ye spake vain things, and saw a lie*, therefore lo! I to you (therefore lo! I am against you), saith the Lord God. [Therefore these things saith the Lord God, For ye spake vain things, and ye saw leasings, therefore lo! I to you, saith the Lord God.]

13:8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

13:9 And mine hand shall be on the prophets that see vain things, and divine a lie*/and divine lies*; they shall not be in the counsel(s) of my people, and they shall not be written in the scripture of

13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel,

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the house of Israel, neither they shall enter into the land of Israel; and ye shall know, that I *am* the Lord God. [And mine hand shall be upon the prophets that see vain things, and divine leasing; they shall not be in the counsel(s) of my people, and they shall not be written in the writing of the house of Israel, neither they shall enter into the land of Israel; and ye shall know, for I the Lord God.]

neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

13:10 For they deceived my people, and said, Peace, peace, and no peace is; and it builded a wall (and they built a wall), but they pargeted it with fen without chaffs. [For that they deceived my people, saying, Peace, peace, and peace is not; and he builded a wall, forsooth they daubed, *or pargeted*, it with fen without chaffs.]

13:10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

13:11 Say thou to them that parget without tempering, that it shall fall down; for a strong rain shall be (over)flowing (for there shall be an overflowing rain), and I shall give full great stones falling from above, and *I shall give* a wind of tempest that destroyeth (it). [Say thou to them that daub, *or lay mortar*, without tempering, that it is to falling down; forsooth a rain (over)flowing shall be (forsooth there shall be an overflowing rain), and I shall give full great stones falling down from above, and a wind of tempest destroying.]

13:11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

13:12 For lo! the wall fell down. Whether it shall not be said to you, Where is the pargeting, which ye pargeted? (For lo! when the wall falleth down, whether it shall not be said to you, Where is the pargeting, which ye pargeted?) [Forsooth lo! the wall fell down.

13:12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

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Whether it shall not be said to you, Where is the daubing, that ye daubed?}]

13:13 Therefore the Lord God saith these things, And I shall make the spirit of tempests to break out in mine indignation, and [a] strong rain (over)flowing in my strong vengeance shall be (and there shall be a strong overflowing rain in my strong vengeance), and great stones in [my] wrath into wasting. [Therefore these things saith the Lord God, And I shall make a spirit of tempests to break out in mine indignation, and a rain (over)flowing shall be in my strong vengeance (and there shall be an overflowing rain in my strong vengeance), and great stones in my wrath into wasting.]

13:14 And I shall destroy the wall, which ye have pargeted without tempering, and I shall make it even with the earth (and I shall make it even to the ground); and the fundament thereof shall be showed, and it shall fall down, and it shall be wasted in the midst thereof; and ye shall know, that I am the Lord. [And I shall destroy the wall, whom ye daubed without tempering (which ye daubed without tempering), and I shall make it even to the earth; and the fundament of it shall be showed, and it shall fall down, and it shall be wasted in the midst of it; and ye shall know, for I am the Lord.]

13:15 And I shall [ful]fill mine indignation in the wall, and in them that pargeted it without tempering (And I shall fulfill my indignation upon the wall, and upon them who pargeted it without tempering); and I shall say to you, The wall is not, and they be not,

13:13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

13:14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

13:15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

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that pargeted it, [And I shall fulfill mine indignation in the wall, and in them that daubed it without tempering; and I shall say to you, The wall is not, and the prophets of Israel that daubed it, be not,]

13:16 (to wit,) the prophets of Israel, that prophesy to Jerusalem, and see to it the vision of peace (and see for it the vision of peace), and peace is not, saith the Lord God. [which prophesy to Jerusalem, and see to it a vision of peace, and peace is not, the Lord God saith (saith the Lord God).]

13:17 And thou, son of man, set thy face against the daughters of thy people, that prophesy (out) of their (own) heart; and prophesy thou on them (and prophesy thou against them),

13:18 and say thou, The Lord God saith these things, *Woe to them* that sew together cushions under each cubit of [the] hand, and make pillows under the head of each age, to take souls; and when they deceived the souls of my people, they quickened the souls of them. (and say thou, The Lord God saith these things, *Woe to them* that sew together cushions under each cubit of the hand, and put veils on the heads of everyone, to take souls; and when they deceived the souls of my people, did they leave their souls alive?) [and say, These things saith the Lord God, *Woe to them* that sew together cushions under each cubit of the hand, and make pillows under the head of each age, for to take, *or deceive*, souls; and when they took the souls of my people, they quickened the souls of them.]

13:16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.

13:17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

13:18 And say, Thus saith the Lord GOD; *Woe to the women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

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13:19 And they defouled me to my people, for an handful of barley, and for a gobbet of bread, that they should slay souls that die not, and quicken souls that live not; and they lied to my people, believing to lies*. (And they defiled me among my people, for a handful of barley, and for a piece of bread, so that they slay souls that should not die, and quicken souls that should not live; and they lied to my people, believing to lies.) [And they defouled me to my people, for an handful of barley, and a gobbet of bread, that they slew souls which die not, and quickened souls which live not (that they slew souls which should not die, and quickened souls which should not live), lying to my people, believing to leasings.]

13:20 For this thing the Lord God saith these things, Lo! I to your cushions, by which ye deceive souls flying; and I shall all-break those from (out of) your arms, and I shall deliver [the] souls which ye deceive, souls (that ye make) to fly. (For this thing the Lord God saith these things, Lo! I am against your cushions, by which ye hunt souls to make them fly; and I shall all-break those from out of your arms, and I shall deliver the souls which ye hunt, souls that ye make to fly.) [For this thing the Lord God saith, Lo! I to your cushions, by whom ye take souls flying; and I shall all-break them (out) of your arms, and I shall dismiss, *or deliver*, the souls (that ye make) for to fly, whom ye take.]

13:21 And I shall all-break your pillows (And I shall all-break your veils), and I shall deliver my people from (out of) your hand; and they shall no more be in your hands, to be robbed; and ye shall

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13:19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

13:20 Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

13:21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

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know, that I *am* the Lord.

13:22 For that that ye made falsely the heart of a just man to mourn, whom I made not sorry (For that that ye falsely made the heart of a just man to mourn, whom I have not made not sorry); and ye strengthened* the hands of a wicked man, that he should not turn again from his evil way, and live. [For that that ye made lyingly the heart of the just man for to mourn, whom I made not sorrowful (For that that ye lyingly made the heart of the just man for to mourn, whom I made not sorrowful); and ye comforted the hands of the unpius man, that he should not turn again from his evil way, and should live.]

13:23 Therefore ye shall not (anymore) see vain things, and ye shall no more divine false divinings; and I shall deliver my people from your hand, and ye shall know, that I *am* the Lord. [Therefore ye shall not (anymore) see vain things, and ye shall no more divine divinings; and I shall deliver my people from your hand, and ye shall know, for I the Lord.]

Chapter 14

14:1 And men of the elders of Israel came to me, and sat before me.

14:2 And the word of the Lord was made to me, and he said [saying],

14:3 Son of man, these men have set their uncleannesses in their hearts, and have set steadfastly the cause of stumbling of their wickedness against their face (and have steadfastly set the cause of stumbling of their wickedness

13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

13:23 Therefore ye shall see no more vanity, nor divine divinings: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

Chapter 14

14:1 Then came certain of the elders of Israel unto me, and sat before me.

14:2 And the word of the LORD came unto me, saying,

14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?

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before their face). Whether I *that am* asked, shall answer to them?/Whether I asked, shall answer to them?

14:4 For this thing speak thou to them, and thou shalt say to them, These things saith the Lord God, A man, a man of the house of Israel, that setteth his uncleannesses in his heart, and setteth steadfastly the cause of stumbling of his wickedness against his face (and steadfastly setteth the cause of stumbling of his wickedness before his face), and cometh to the prophet, and asketh me by him, I the Lord shall answer to him in the multitude of his uncleannesses;

14:5 that the house of Israel be taken in their (own) heart, by which they went away from me in all their idols.

14:6 Therefore say thou to the house of Israel, The Lord God saith these things, Be ye converted, and go ye away from your idols, and turn away your faces from all your filths. [Therefore say thou to the house of Israel, These things saith the Lord God, Be converted, and depart ye from your idols, and turn away your faces from all your defoulinges.]

14:7 For why a man, a man of the house of Israel, and of (the) converts, whoever is a comeling in Israel, if he is aliened from me, and setteth his idols in his heart, and setteth steadfastly the cause of stumbling of his wickedness against his face (and steadfastly setteth the cause of stumbling of his wickedness before his face), and he cometh to the prophet, to ask me by him, I the Lord

14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

14:5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

14:6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

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shall answer him by myself. [For a man, a man of the house of Israel, and of proselytes, *or men new(ly) come to the law of Jews*, whoever shall be comeling, *or guest*, in Israel, if he shall be aliened from me, and shall put his idols in his heart, and shall set the cause of stumbling of his wickedness against his face, and shall come to the prophet, that he ask by him me (that he ask me by him), I the Lord shall answer to him by myself.]

14:8 And I shall set my face on that man (And I shall set my face against that man), and I shall make him into (an) ensample, and into a proverb, and I shall lose him from the midst of my people; and ye shall know, that I *am* the Lord. [And I shall put my face upon that man, and I shall make him into ensample, and into a proverb, and I shall destroy him from the middle of my people; and ye shall know, for I the Lord.]

14:9 And when a prophet erreth, and speaketh a word, I the Lord shall deceive that prophet (I the Lord have deceived that prophet); and I shall stretch forth mine hand on him, and I shall do him away from the midst of my people Israel. [And when the prophet shall err, and shall speak a word, I the Lord shall deceive that prophet; and I shall stretch out mine hand on him, and shall do him away (out) of the middle of my people Israel.]

14:10 And they shall bear their wickedness; by the wickedness of the asker, so the wickedness of the prophet shall be (so shall be the wickedness of the prophet); [And they shall bear their wickedness; after the wickedness of the man asking, so the wickedness of the prophet shall

14:8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

14:10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

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be (so shall be the wickedness of the prophet);]

14:11 that the house of Israel err no more from me (that the house of Israel wander no more astray from me), neither be defouled in all their trespassings; but that it be into a people to me, and I be into God to them, saith the Lord of hosts. [that the house of Israel err no more from me, neither be defouled in all his trespassings; but (it) be to me into a people, and I be to him into a God, the Lord of hosts saith (and I be to him into God, saith the Lord of hosts).]

14:12 And the word of the Lord was made to me, and he said [saying],

14:13 Son of man, when the land sinneth against me, that it trespassing do trespass (that trespassing it do trespass), I shall stretch forth mine hand on it, and I shall all-break the staff of bread thereof; and I shall send hunger into it, and I shall slay of it man and beast. [Son of man, when the earth shall sin against me, that it trespassing trespass (that trespassing it trespass), I shall stretch out mine hand upon it, and I shall (al)together tread the staff of bread of it; and I shall send into it hunger, and I shall slay of it man and work beast.]

14:14 And (even) if these three men, Noe, Daniel, and Job, be in the midst thereof, they by their rightfulness shall (only) deliver their (own) souls, saith the Lord of hosts. [And (even) if these three men, Noe, Daniel, and Job, shall be in the middle of it, they by their rightwiseness shall (only) deliver their (own) souls, the Lord of hosts saith (saith the Lord of hosts).]

14:11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

14:12 The word of the LORD came again to me, saying,

14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

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14:15 That if also I bring in worst beasts on the land, that I destroy it, and if it is without (a) way, for that no passer is for the beasts, (And if also I bring in worst beasts on the land, that I destroy it, and if it is without a way, for that no man may pass through for these beasts,) [That and if I shall lead in worst beasts upon the land, that I waste it, and it shall be unwayed, *or wayless*, for that there is no passing by it for beasts,]

14:16 and (if) these three men that *be before said*, be therein, (as) I live, saith the Lord God, for they shall neither deliver sons, neither daughters (they shall deliver neither sons, nor daughters), but they alone shall be delivered; forsooth the land shall be made desolate. [and (if) these three men that shall be in it, the Lord God saith, I live, for neither they shall deliver sons, neither daughters, but they alone shall be delivered; forsooth the land shall be desolate. (and if these three men that shall be in it, saith the Lord God, I live, they shall deliver neither sons, nor daughters, but they alone shall be delivered; forsooth the land shall be desolate.)]

14:17 Either if I bring in (a) sword on that land, and I say to the sword, Pass thou through the land, and I slay of it man and beast, [Or if I shall lead in a sword upon that land, and I shall say to the sword, Pass by the land, and I shall slay man and beast of it,]

14:18 and (if) these three men be in the midst thereof, (as) I live, saith the Lord God, that they shall not deliver sons neither daughters (they shall not deliver sons nor daughters), but they alone shall be delivered. [and (if) these three men be in

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14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

14:17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

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the middle of it, I live, saith the Lord God, they shall not deliver sons neither daughters, but they alone shall be delivered.}]

14:19 Forsooth if I bring in also pestilence on that land, and I shed out mine indignation on it in blood, that I do away from it man and beast, [And forsooth if I shall send in upon that land pestilence, and shall shed out mine indignation upon it in blood, that I do away from it man and beast,]

14:20 and (if) Noe, and Daniel, and Job, be in the midst thereof, (as) I live, saith the Lord God, for they shall not deliver a son and a daughter (they shall not deliver a son nor a daughter), but they by their rightfulness shall (only) deliver their (own) souls. [and (if) Noe, Daniel, and Job, be in the middle of it, I live, saith the Lord God, for they shall not deliver son and daughter, but they alone by their rightwiseness shall deliver their (own) souls (but they by their righteousness shall only deliver their own souls).]

14:21 For the Lord God saith these things, That though I send in my four worst dooms, sword, and hunger, and evil beasts, and pestilence, into Jerusalem, that I slay of it man and beast, [For these things saith the Lord God, That and if I shall send into Jerusalem my four worst dooms, sword, and hunger, and evil beasts, and pestilence, that I slay man and beast of it,]

14:22 nevertheless salvation of them that led out sons and daughters, shall be left therein (nevertheless, some of them shall be left therein who shall be led out,

14:19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

14:21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall

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both sons and daughters). Lo! they shall go out to you, and ye shall see the way of them, and the findings of them; and ye shall be comforted on the evil, which I brought in on Jerusalem, (and) in all things which I bare in on it. [and nevertheless saving of men leading out sons and daughters shall be left in it (and nevertheless, some of the men shall be left in it that shall be led out, both sons and daughters). Lo! they shall go out to you, and ye shall see the way of them, and the findings of them; and ye shall be comforted on the evil which I led into Jerusalem, (and) in all things which I have brought in on it.]

see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

14:23 And they shall comfort you, when ye shall see the way of them and the findings of them; and ye shall know, that not in vain I did all things (and ye shall know, that I have not done all these things in vain), whatever things I did therein, saith the Lord Almighty. [And they shall comfort you, when ye shall see the way of them and the findings of them; and ye shall know, for not idly I did all things (and ye shall know, for I did not idly all these things), whatever I did in it, saith the Lord Almighty.]

14:23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

Chapter 15

Chapter 15

15:1 And the word of the Lord was made to me, and he said [saying],

15:1 And the word of the LORD came unto me, saying,

15:2 Son of man, what shall be done to the tree of a vine (what shall be done to the vine tree), of all the trees of (the) woods, that be among the trees of (the) woods?

15:2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

15:3 Whether wood*, or *timber*, shall be

15:3 Shall wood be taken thereof to do

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taken thereof, that work be made? either shall a stake be made thereof, that any vessel hang thereon? [Whether a tree shall be taken of it, that work be made? or a little pale shall be forged of it, that any manner vessel hang in it?]

any work? or will men take a pin of it to hang any vessel thereon?

15:4 Lo! it is given [to the fire] into meat (Lo! it is sent into the fire for fuel); [the] fire wasted ever either part thereof, and the midst thereof is driven into a dead spark; whether it shall be profitable to work? [Lo! it is given to the fire into meat; the fire hath wasted each either part of it, and the middle of it is brought into a dead brand; whether it shall be profitable to work?]

15:4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?

15:5 Yea, when it was whole, it was not covenable to work; how much more when fire hath devoured, and hath burnt it, nothing of work shall be made thereof? (Yea, when it was whole, it was not suitable for work; how much more when the fire hath devoured it, and hath burned it? nothing of work shall be made thereof!) [Yea, when it was whole, it was not able to work; how much more when fire hath devoured, and burned (al)together, nothing of work shall be made of it? (Yea, when it was whole, it was not able for work; how much more when the fire hath devoured it, and altogether burned it? nothing of work shall be made of it!)]

15:5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

15:6 Therefore the Lord God saith these things, As the tree of a vine *is* among the trees of (the) woods, which I gave to (the) fire to devour, so I gave the dwellers of Jerusalem, (Therefore the Lord God saith these things, Like the vine tree *is* among the trees of the

15:6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

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woods, which I have given to the fire to devour, so shall I give the dwellers of Jerusalem,) [Therefore these things saith the Lord God, How the tree of vine (*is*) among the trees of woods, whom I gave to fire for to devour, so I shall betake the dwellers of Jerusalem,]

15:7 and I shall set my face against them. They shall go out of the (one) fire, and (another) fire shall waste them; and ye shall know, that I *am* the Lord, when I shall set my face against them,

15:8 and (I) shall give the land without (a) way and desolate, for they were trespassers, saith the Lord God. (and I shall make the land without a way and desolate, for they were trespassers, saith the Lord God.)

Chapter 16

16:1 And the word of the Lord was made to me, and he said [saying],

16:2 Son of man, make known to Jerusalem their abominations;

16:3 and thou shalt say, The Lord God saith these things. A! thou Jerusalem, thy root and thy generation *is* of the land of Canaan; thy father *is* (an) Amorite, and thy mother *is* (an) Hittite. [and thou shalt say, These things saith the Lord God. Jerusalem, thy root and thy generation, of the land of Canaan; thy father (an) Amorite, and thy mother (an) Hittite.]

16:4 And when thou were born, thy navel was not cut away in the day of thy birth, and thou were not washed in

15:7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

15:8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

Chapter 16

16:1 Again the word of the LORD came unto me, saying,

16:2 Son of man, cause Jerusalem to know her abominations,

16:3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

16:4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to

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water into health, neither salted with salt, neither wrapped in (swaddling) 'clothes. [And when thou art born, in the day of thy birth thy navel is not before-cut, and in water thou art not washed into health, neither by salt salted (and thou art not washed in water into health, neither salted by salt), neither wrapped in 'clothes.]

16:5 An eye spared not on thee, that it having mercy on thee, did to thee one of these things; but thou were cast forth on the face of (the) earth, in the casting out of thy soul, in the day in which thou were born. [Mine eye spared not upon thee, that I should do to thee one of these things, I having mercy of thee; but thou art cast forth upon the face of (the) earth, in the casting away of thy soul, in the day in which thou art born.]

16:6 Forsooth I passed by thee, and I saw thee defouled in thy (own) blood; and I said to thee, when thou were in thy blood, Live thou; soothly I said to thee in thy blood, Live thou.

16:7 I gave thee multiplied as the seed of a field (I made thee to multiply like the seed of a field), and thou were multiplied, and made great; and thou enteredest, and camest fully to women's adorning; thy teats waxed great, and thine hair waxed; and thou were naked, and full of shame (but thou were naked, and full of shame). [And I gave thee multiplied as burgeoning, *or seed*, of the field, and thou art multiplied, and made great; and thou wentest in, and thou perfectly camest to women's apparel (and thou camest perfectly to women's apparel); thy breasts, *or teats*, waxed great, and thine hair burgeoned; and thou was

supple thee; thou wast not salted at all, nor swaddled at all.

16:5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

16:6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

16:7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

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naked, and full of confusion.}]

16:8 And I passed by thee, and I saw thee, and lo! thy time, the time of lovers (the time of love); and I spreaded abroad my clothing on thee, and I covered thy shame. And I swore to thee, and I made a covenant with thee, saith the Lord God, and thou were made *a wife* to me. [And I passed by thee, and I saw thee, and lo! thy time, the time of lovers; and I stretched forth my clothing upon thee, and I covered thy shame. And I swore to thee, and I entered in covenant with thee, saith the Lord God, and thou art made bound to me.]

16:9 And I washed thee in water, and I cleansed away thy blood from thee, and I anointed thee with oil.

16:10 And I clothed thee with clothes of diverse colours, and I shodded thee in jacinth, and I girded thee with bis, [*or white silk*]; [And I clothed thee with clothes of diverse colours, and shodded thee with jacinth, and I girded thee with bis, *or white silk*;]

16:11 and I clothed thee with subtle things, and I adorned thee with ornament[s]. And I gave bands in thine hands (And I put bands on thy hands), and a wreath about thy neck; [and I clothed thee with subtle things, and I adorned thee with ornaments. And I gave rings in thine hands, and a band about thy neck;]

16:12 and I gave a ring on thy mouth, and circles to thine ears, and a crown of fairness in thine head. (and I put a ring in thy nose, and earrings on thy ears,

16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

16:9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

16:10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

16:11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

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and a crown of fairness upon thy head.)

16:13 And thou were adorned with gold and silver, and thou were clothed with bis, and ray-cloth with round images, and many colours. Thou atest clean flour of wheat, and honey, and oil, and thou were made fair full greatly (and thou were made full greatly fair, or very greatly beautiful); and thou increasedest into a realm, [And thou art adorned with gold and silver, and thou art clothed with bis, and with cloth manifold stained with round images, and many colours. Thou hast eaten flour, and honey, and oil, and much thou art made fair; and thou profitedest into a realm, (And thou art adorned with gold and silver, and thou art clothed with bis, and with cloth stained manifold with round images and many colours. Thou hast eaten flour, and honey, and oil, and thou art made much fair; and thou profitedest into a kingdom,)]

16:14 and thy name went out into heathen men for thy fairness; for thou were perfect in my fairness which I had set on thee, saith the Lord God. [and thy name is gone out into heathen men for thy fairness; and thou wast perfect in my fairness, which I had put upon thee, saith the Lord (God).]

16:15 And thou haddest trust in thy fairness, and didest fornication in thy name; and thou settedest forth thy fornication to each that passed forth, that thou shouldest be made his. [And thou having trust in thy fairness, hast done fornication in thy name; and thou hast put (forth) thy fornication to each man passing, that thou were made his (and thou hast put forth thy fornication to each passing man, that

16:13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

16:15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

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thou were made his).]

16:16 And thou tookest of my clothes, and madest to thee high things set about on each side (And thou tookest of thy clothes, and adornest with them thy high places set about on each side); and thou didest fornication on those, as it was not done, neither shall be done. [And thou taking of my clothings, madest to thee high things, on each side sewed together (And thou taking of thy clothes, adornest with them thy high places, sewed together on each side); and thou hast done fornication upon them, as it was not done *before*, neither is to being (done).]

16:17 And thou tookest the vessels of thy fairness, of my gold and of my silver, which I gave to thee; and thou madest to thee images of men, and didest fornication in those. (And thou tookest thy beautiful vessels of my gold and of my silver, which I gave to thee; and thou madest for thyself images of men, and didest fornication with them.) [And thou tookest the vessels of thy fairness, of my gold and of my silver, which I gave to thee; and thou madest to thee images of men, and didest fornication in them. (And thou tookest thy fair vessels of my gold and of my silver, which I gave to thee; and thou madest for thyself images of men, and didest fornication with them.)]

16:18 And thou tookest thy clothes of many colours, and thou were clothed in those; and thou settedest mine oil and mine incense in the sight of those (and thou hast set my oil and my incense before them). [And thou tookest thy clothings of many colours, and thou were

16:16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

16:17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

16:18 And tookest thy **broidered** garments, and coveredst them: and thou hast set mine oil and mine incense before them.

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clothed in them; and thou puttedest mine oil and mine thymiama, *or incense*, in the sight of them.}]

16:19 And thou settedest my bread, which I gave to thee, flour of wheat, and oil, and honey, by which I nourished thee, in the sight of those, into (an) odour of sweetness; and it was done, saith the Lord God. (And thou hast set my bread, which I gave to thee, flour of wheat, and oil, and honey, by which I nourished thee, before them, for a sweet odour; and it was done, saith the Lord God.) [And my bread, which I gave to thee, flour, and oil, and honey, with which I nourished thee, thou puttedest in the sight of them, into odour of sweetness; and it is done, saith the Lord God.]

16:20 And thou tookest thy sons and thy daughters, which thou (en)genderedest to me, and offeredest to those (idols), for to be devoured. Whether thy fornication is little? [And thou tookest thy sons and thy daughters, whom thou genderedest to me, and offeredest to them, for to be devoured. Whether thy fornication is little?]

16:21 Thou offeredest my sons (and daughters), and gavest them (up), and hallowedest to those. (Thou offeredest my sons and daughters, and gavest them up, and made them to pass through the fire for those idols!) [Thou offeredest my sons, and gavest them, (al)together hallowing to them (altogether hallowing them).]

16:22 And after all thine abominations and fornications, thou bethoughtest not

16:19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

16:20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

16:21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

16:22 And in all thine abominations and thy whoredoms thou hast not

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on the days of thy young waxing age, when thou were naked, and full of shame, and *were* defouled in thy blood. [And after all thine abominations and fornications, thou hast not mind of the days of thy youth, when thou was naked, and full of confusion, (and) thou was defouled in thy blood/when thou wast naked, and full of confusion, (and) thou wast defouled in thy blood.]

16:23 And after all thy malice, woe, woe befell to thee, saith the Lord God.

16:24 And thou buildedest to thee a bordel house, and madest to thee a place of whoredom in all (the) streets. [And thou hast builded to thee a bordel house, and madest to thee whoredom in all streets.]

16:25 At each head of the way thou buildedest a sign of thine whoredom, and madest thy fairness abominable; and thou partedest thy feet to each man passing forth, and multipliedest thy fornications.

16:26 And thou didest fornication with the sons of Egypt, thy neighbours of great fleshes, and thou multipliedest thy fornications, to stir me to wrath.

16:27 Lo! I shall stretch forth mine hand on thee, and I shall take away thy justifying; and I shall give thee into the souls of them that hate thee, of the daughters of Palestines, that be ashamed in thy way full of great trespass. (Lo! I shall stretch forth my hand upon thee, and I shall take away

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remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

16:23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

16:24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

16:25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

16:26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

16:27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

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thy justifying; and I shall give thee into the souls of them who hate thee, of the daughters of the Philistines, that be ashamed of thy way that is full of great trespass.)

16:28 And thou didest fornication with the sons of Assyrians, for thou were not [full-]filled yet (for thou were not yet filled full); and after that thou didest fornication, neither so thou were [ful]filled. [And thou hast done fornication with the sons of Assyrians, for that thou was not yet full-filled; and after that thou didest fornication, neither so thou art assuaged.]

16:29 And thou multipliedest thy fornication in the land of Canaan with Chaldees, and neither so thou were [ful]filled.

16:30 In what thing shall I cleanse thine heart, saith the Lord God, when thou doest all these works of a woman an whore (when thou doest all these works of a whorwoman), and (a) greedy asker? [In what thing shall I cleanse thine heart, saith the Lord God, when thou doest all these works of a woman whore (when thou doest all these works of a whorwoman), and bold to whoredom?]

16:31 For thou madest thy bordel house in the head of each way, and thou madest thine high place in each street; and thou were not made as an whore full of annoying, increasing price (but thou were not made like a whore full of annoyance, increasing price), [For thou hast forged thy bordel house in the head of each way, and thou madest thine high thing in each street; neither thou art made as an whore

16:28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

16:29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

16:30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;

16:31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

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annoyed, *or full of curses*, increasing price,]

16:32 but as a woman adulteress, that bringeth in aliens on her husband. (but like an adulterous woman, who bringeth in strangers instead of her husband!) [but as a woman adulteress, the which leadeth in aliens upon her husband.]

16:33 (Usually) Hires be given to all whores, but thou hast given hire, [*or meed*,] to all thy lovers; and thou gavest to them, that they should enter to thee on each side, to do fornication with thee.

16:34 And it was done in thee against the custom of women in thy fornications, and fornication shall not be after thee; for in that that thou gavest hires, and tookest not hires, the contrary was done in thee. (And it was done by thee against the custom of women in thy fornications, and none followeth after thee for fornication; for in that that thou gavest hires, and tookest not hires, the contrary was done by thee.) [And it is done in thee against the custom of women in thy fornications, and after thee shall not be fornication (and none followeth after thee for fornication); forsooth in that thing that thou gavest hires, and receivedest not hires, the contrary is done in thee.]

16:35 Therefore, thou whore, hear the word of the Lord.

16:36 The Lord God saith these things, For thy riches is shed out, and thy shame is showed in thy fornications on thy lovers, and on the idols of thine abominations, (and) in the blood of thy

16:32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

16:33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

16:34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

16:35 Wherefore, O harlot, hear the word of the LORD:

16:36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations,

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sons (and daughters), which thou gavest to them; (The Lord God saith these things, For thy riches is poured out, and thy shame is showed in thy fornications with thy lovers, and with the idols of thy abominations, and by the blood of thy sons and daughters, which thou gavest to them;) [These things saith the Lord God, For thy money is shed out, and thine evil fame is showed in thy fornications upon thy lovers, and upon thine idols of thine abominations, (and) in the blood of thy sons (and daughters), whom thou hast given to them;]

16:37 lo! I shall gather together all thy lovers, with which thou were mixed*, and all men which thou lovedest, with all men which thou hatedest; and I shall gather them on thee on each side (I shall gather them against thee on each side), and I shall make naked thy shame before them, and they shall see all thy filth(hood). [lo! I shall gather all thy lovers, with whom thou art mingled, (*or meddled,*) and all men whom thou lovedest, with all men whom thou hatedest; and I shall gather them upon thee on each side, and I shall make naked thine evil fame before them, and all shall see thy filth (and they shall see all thy filthhood).]

16:38 And I shall deem thee by the dooms of adulteresses, and (those) shedding out blood; and I shall give thee into the blood of strong vengeance, and of fervor. [And I shall deem thee with dooms of adulteresses, and of shedding blood; and I shall give thee into the blood of strong vengeance, and envy.]

16:39 And I shall give thee into the hands of them, and they shall destroy

and by the blood of thy children, which thou didst give unto them;

16:37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

16:38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

16:39 And I will also give thee into their hand, and they shall throw down thine

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thy bordel house, and they shall destroy the place of thine whoredom; and they shall make thee naked of thy clothes, and they shall take away the vessels of thy fairness (and they shall take away thy beautiful vessels), and they shall forsake thee naked, and full of shame. [And I shall give thee into the hands of them, and they shall destroy thy bordel house, and they shall destroy thine whorehouse; and they shall make thee naked from thy clothes, and shall take away the vessels of thy fairness (and shall take away thy fair vessels), and they shall forsake thee naked, and full of evil fame.]

16:40 And they shall bring on thee a multitude (And they shall bring against thee a multitude), and they shall stone thee with stones, and they shall slay thee with their swords.

16:41 And they shall burn thine houses with fire, and they shall make dooms in thee, before the eyes of full many women (And they shall burn thy houses with fire, and they shall make judgements upon thee, before the eyes of full many women); and thou shalt cease to do fornication, and thou shalt no more give hires. [And they shall (al)together burn thine houses in fire, and they shall do dooms in thee, in the eyes of full many women; and thou shalt fail, *or cease*, for to do fornication, and thou shalt no more give hires.]

16:42 And mine indignation shall rest in thee, and my fervent love shall be taken away from thee (And my indignation toward thee shall rest, and my jealousy shall be taken away from thee); and I shall rest, and I shall no more be wroth,

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eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

16:41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

16:42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

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16:43 for thou haddest not mind on the days of thy young waxing age, and thou stirredest me to ire in all these things. Wherefore and I gave thy ways in thine head, saith the Lord God (Therefore I also gave thy ways back upon thy head, saith the Lord God), and I did not after thy great trespasses, in all these thine abominations. [for that that thou haddest not mind of the days of thy youth, and hast stirred me to wrath in all these things. Wherefore and I have given thy ways in thine head, saith the Lord God, and I did not after thy great trespasses, in all these thine abominations.]

16:44 Lo! each man that saith a proverb commonly, shall take it in thee, and shall say, As the mother, so and the daughter of her. (Lo! each man that commonly saith a proverb, shall take it against thee, and shall say, Like the mother, so also her daughter.) [Lo, each man that saith every where, *or commonly*, a proverb in thee, shall take it to, saying, As the mother, so and her daughter.]

16:45 Thou art the daughter of thy mother, that casted away her husband and her sons; and thou art the sister of thy sisters, that casted away their husbands and their sons. Thy mother *is* (an) Hittite, and thy father *is* (an) Amorite;

16:46 and thy greater sister *is* Samaria, she and her daughters, that dwell at thy left side; but thy sister less than thou, that dwelleth at thy right side, *is* Sodom, and her daughters. [and thy more sister Samaria, she and her daughters, that dwell at thy left side. Forsooth thy sister less

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16:43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

16:44 Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

16:45 Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.

16:46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

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than thou, that dwelleth at thy right side, Sodom, and her daughters.}]

16:47 But thou wentest not in the ways of them, neither thou didest after the great trespasses of them; hast thou done almost a little less curseder deeds than they, in all thy ways? (But wentest thou not in their ways, and didest thou not after their great trespasses? hast thou not done just a little less curseder deeds than they in all thy ways?)

16:48 (As) I live, saith the Lord God, for Sodom, thy sister, did not, she and her daughters (neither she nor her daughters), as thou didest, and thy daughters.

16:49 Lo! this was the wickedness of Sodom, thy sister, pride, fullness of bread, and abundance, and idleness of her, and of her daughters; and they putted not [the] hand to a needy man and poor (and they gave not the hand to the poor and the needy). [Lo! this was the wickedness of Sodom, thy sister, pride, and fullness of bread, *or gluttony*, and abundance, *or plenty*, and idleness of her, and her daughters; and they (ad)dressed not the hand to the needy and (the) poor.]

16:50 And they were enhanced, and did other abominations before me; and I took them away, as thou hast seen. [And they be lifted on high, and did other abominations before me; and I did them away, as thou hast seen.]

16:51 And Samaria sinned not the half of thy sins, but thou hast overcome them in thy great trespasses (but thou hast

16:47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

16:48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

16:51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and

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gone over them in thy great trespasses); and thou hast justified thy sisters in all thine abominations, which thou wroughtest.

16:52 Therefore, and thou bear thy shame, that hast overcome thy sisters with thy sins, and didest more cursedly than they; for they be justified of thee (Therefore, thou also bear thy shame, who hast gone over thy sisters with thy sins, and didest more cursedly than they; for they be more justified than thou). Therefore, and be thou shamed, and bear thy shame, (in) which (thou) hast justified thy sisters. [Therefore, and thou bear thy confusion, which hast over-come thy sisters with thy sins, doing more cursedly than they; forsooth they be justified of thee (Therefore and thou bear thy confusion, which hast gone over thy sisters with thy sins, doing more cursedly than they; forsooth they be more justified than thou). Therefore and thou be confounded, and bear thou thine evil fame, (in) the which (thou) hast justified thy sisters.]

16:53 And I shall convert and restore them by the conversion of Sodom with her daughters, and by the conversion of Samaria and of her daughters; and I shall convert thy turning again in the midst of them, (But I shall restore the prosperity of Sodom and her daughters, and the prosperity of Samaria and her daughters; and I shall restore thy prosperity in their midst,) [And I restoring shall convert them with the turning (al)together of Sodom and her daughters, (and with the turning altogether of Samaria and her daughters); and I shall convert thy turning again in the middle of them,]

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hast justified thy sisters in all thine abominations which thou hast done.

16:52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

16:53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

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16:54 that thou bear thy shame, and be shamed in all things which thou didest, comforting them. [that thou bear thine evil fame, and be confounded in all things which thou didest, comforting them.]

16:54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

16:55 And thy sister Sodom and her daughters shall turn again to their eldness; and Samaria and her daughters shall turn again to their eldness; and thou and thy daughters (shall) turn again to your eldness. (And thy sister Sodom and her daughters shall return to their former state; and Samaria and her daughters shall return to their former state; and thou and thy daughters shall return to your former state.) [And thy sister Sodom and her daughters shall turn again to their oldness; and Samaria and her daughters shall turn again to their oldness; and thou and thy daughters (shall) turn again to your oldness.]

16:55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

16:56 Forsooth Sodom, thy sister, was not heard in thy mouth, in the day of thy pride,

16:56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

16:57 before that thy malice was showed, as in this time, into (the) shame of the daughters of Syria, and all (the) daughters in thy compass, of the daughters of Palestines (of the daughters of the Philistines), that be about thee by compass.

16:57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

16:58 Thou hast borne thy great trespass, and thy shame, saith the Lord God. [Thou hast borne thy great trespass, and thine evil fame, saith the Lord God.]

16:58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

16:59 For the Lord God saith these things, And I shall do to thee as thou

16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast

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despisedest the oath, that thou shouldest make void the covenant; (For the Lord God saith these things, And I shall do to thee as thou hast done, despising the oath, that thou shouldest make void the covenant;) [For these things saith the Lord God, And I shall do to thee as thou despisedest the oath, that thou madest the covenant void; (For these things saith the Lord God, And I shall do to thee as thou hast done, despising the oath, that thou madest the covenant void;)]

done, which hast despised the oath in breaking the covenant.

16:60 and I shall have mind on my covenant with thee in the days of thy youth, and I shall raise to thee a covenant everlasting (and I shall establish with thee an everlasting covenant). [and I shall have mind of my covenant with thee in the days of thy youth, and I shall raise to thee (a) covenant everlasting (and I shall raise to thee an everlasting covenant).]

16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

16:61 And thou shalt have mind on thy ways, and shalt be ashamed, when thou shalt receive thy sisters greater than thou, with thy less *sisters*; and I shall give them into daughters to thee, but not of thy covenant (but not by thy covenant). [And thou shalt have mind of thy ways, and thou shalt be confounded, when thou shalt receive thy sisters more than thou, with thy less; and I shall give them to thee into daughters, and not of thy covenant (but not by thy covenant).]

16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

16:62 And I shall raise my covenant with thee, and thou shalt know, that I *am* the Lord,

16:62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

16:63 that thou have mind, and be

16:63 That thou mayest remember, and

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ashamed; and that it be no more to thee to open the mouth for thy shame, when I shall be pleased to thee in all things which thou didest, saith the Lord God (when I shall be pleased with thee for all the things which thou didest, saith the Lord God). [that thou have mind, and be confounded; and that it be no more to thee for to open thy mouth, for thy confusion, when I shall be pleased to thee in all things which thou hast done, saith the Lord God.]

Chapter 17

17:1 And the word of the Lord was made to me, and he said [saying],

17:2 Son of man, set forth a dark speech, and tell thou a parable to the house of Israel; [Son of man, put forth a dark ensample, *or hard question*, and tell a parable to the house of Israel;]

17:3 and thou shalt say, The Lord God saith these things. A great eagle of great wings, with long stretching out of members, full of feathers and of diversity, came to the Lebanon, and took away the marrow of the cedar. [and thou shalt say, These things saith the Lord God. A great eagle of great wings, with long leading (out) of members, full of feathers and of diversity, came to the Lebanon, and took the marrow of the cedar.]

17:4 He pulled away the highness of (the) boughs thereof, and bare it over into the land of Canaan, and setted it in the city of merchants. (He pulled away the highness of the boughs thereof, and carried it into the land of merchandising, and set it in the city of

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be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Chapter 17

17:1 And the word of the LORD came unto me, saying,

17:2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

17:3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

17:4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

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merchants.) [He drew off the highness of his boughs, *or branches*, and bare it over into the land of Canaan, in the city of merchants he putted it (and he put it in the city of merchants).]

17:5 And he took of the seed of the land, and setted it in the land for seed, that it should make steadfast root on many waters (that it should make steadfast root by many waters); and he setted it in the higher part. [And he took of the seed of the earth, and putted it in the earth for seed, that he should make firm the root upon many waters; in the overmost part he put it (he put it in the overmost part).]

17:6 And when it had grown, it increased into a larger vinery, in low stature; for the boughs thereof beheld to that *eagle*, and the roots thereof were under that *eagle*; therefore it was made a vinery, and it made fruit into scions, and sent out boughs. (And when it had grown, it increased into a large vine, of low stature; for the boughs thereof beheld to that *eagle*, and the roots thereof were under that *eagle*; therefore it was made a vine, and it made fruit for scions, and sent out boughs.) [And when it had burgeoned, it waxed into a broader vineyard, in low stature; the branches of it beholding to it, and the roots thereof were under it; therefore it is made into a vineyard, and made fruit into scions, and sent out branches.]

17:7 And another great eagle was made, with great wings, and many feathers; and lo! this vinery as sending his roots to that *eagle*, stretched forth his scions to that *eagle*, that he should moist

17:5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

17:6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

17:7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by

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it (out) of the cornfloors of his seed. (And another great eagle was made, with great wings, and many feathers; and lo! this vine as sending his roots toward that *eagle*, stretched forth his scions toward that *eagle*, so that he could water it out of the cornfloors of his seed.) [And another great eagle is made, with great wings, and many feathers; and lo! this vineyard as sending his roots to it, stretched forth his scions to it, that it moisted it of the little places of his burgeoning.]

17:8 Which is planted in a good land on many waters, that it make boughs, and bear fruit, that it be into a great vinery. (Which was planted in a good land by many waters, so that it make boughs, and bear fruit, and that it be a great vine.) [That in good earth upon many waters is planted (That was planted in good earth by many waters), that it make boughs, and bear fruit, that it be into a great vineyard.]

17:9 Say thou, *Ezekiel*, The Lord God saith these things, Therefore whether he shall have prosperity? Whether *Nebuchadnezzar* shall not pull away the roots of him, and shall constrain the fruits of him? And he shall make dry all the scions of burgeoning thereof, and it shall be dry; and not in great arm, neither in much people, that he should draw it out by the roots (And he shall make dry all the scions of the burgeoning thereof, and it shall be dry; and not with great arm, neither with much people, that he should draw it out by the roots). [Say thou, These things saith the Lord God, Therefore whether it shall have prosperity? Whether he shall not draw up the root of it, and shall destroy the fruits of it?

the furrows of her plantation.

17:8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

17:9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

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And he shall dry all the scions of his burgeoning, and it shall wax dry; and not in a great arm, neither in a much people, that he should draw it up by the root.}]

17:10 Lo! it is planted, therefore whether it shall have prosperity? Whether not when burning wind shall touch it, it shall be made dry, and shall wax dry in the cornfloors of his seed? [Lo! it is planted; therefore whether it shall have prosperity? Whether when a burning wind shall touch it, it shall not be dried, and it shall dwindle away/it shall pine away in the places of his burgeoning?}]

17:11 And the word of the Lord was made to me, and he said [saying],

17:12 Say thou to the house stirring (me) to wrath, Know ye not what these things signify? Say thou, Lo! the king of Babylon cometh into Jerusalem; and he shall take the king and the princes thereof, and he shall lead them to himself into Babylon. [Say thou to the house stirring (me) to wrath, Know ye not what these things betoken? Say thou, Lo! the king of Babylon cometh into Jerusalem; and he shall take the king and his princes, and he shall lead them to himself into Babylon.]

17:13 And he shall take of the seed of the realm, and shall smite with it a bond of peace, and he shall take of it an oath; but also he shall take away the strong men of the land, [And he shall take of the seed of the realm, and he shall smite a bond of peace with it, and of it he shall receive an oath (and he shall receive an oath of it); but and he shall take away the strong men of the land,]

17:10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

17:11 Moreover the word of the LORD came unto me, saying,

17:12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

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17:14 that it be a meek realm, and be not raised [up], but that it keep the covenant of him, and hold it. [that the realm be low, and not raised up, but keep the covenant of him, and keep it, *or save (it).*]

17:14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

17:15 Which went away from him, and sent messengers into Egypt, that it should give to him horses and much people. Whether he that did these things, shall have prosperity, either shall get health? and whether he that breaketh [a] covenant, shall escape?

17:15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

17:16 (As) I live, saith the Lord God, for in the place of the king that made him king, whose oath he made void, and brake the covenant, which he had with him, in the midst of Babylon he shall die.

17:16 As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17:17 And not in great host, neither in much people, Pharaoh shall make battle against him (shall Pharaoh make battle against him), in the casting of [an heap of] earth, and in (the) building of pales, that he slay many persons. [And not in great host, neither in much people, Pharaoh shall make battle against him (shall Pharaoh make battle against him), in casting of an heap of earth, and in building of pales, that he slay many souls.]

17:17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

17:18 For he despised the oath, that he should break the bond of peace, and lo! he gave his hand; and when he hath done all these things, he shall not escape.

17:18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

17:19 Therefore the Lord God saith these things, (As) I live, for I shall set (up)on his (own) head the oath which he

17:19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that

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despised, and the bond of peace which he brake. [Therefore these things saith the Lord God, I live, for I shall put into his head the oath that he despised, and the bond of peace that he brake.]

he hath broken, even it will I recompense upon his own head.

17:20 And I shall spread abroad my net on him, and he shall be taken in my net, and I shall bring him into Babylon; and there I shall deem him in the trespassing, by which he despised me (and there I shall judge him for the trespassing, by which he despised me). [And I shall hold forth upon him my net (And I shall hold forth my net upon him), and he shall be caught in my net, and I shall lead him into Babylon; and I shall deem him in the trespassing, in which he despised me.]

17:20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

17:21 And all his fleers-away with all his company shall fall down by sword, forsooth the remnants shall be scattered into each wind; and ye shall know, that I the Lord spake. [And all the fleers of him with all his company shall fall together in sword, forsooth the residues shall be scattered into each wind; and ye shall know, for I the Lord have spoken.]

17:21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

17:22 The Lord God saith these things, And I shall take of the marrow of an high cedar, and I shall set a tender thing off the top of his branches; I shall constrain, and I shall plant (it) on an high hill, and appearing far (off). [These things saith the Lord God, And I shall take of the marrow of the high cedar, and I shall cut off the top of his branches; the tender (one) I shall pull off, and I shall plant (it) upon an high hill, and far appearing (and appearing far off).]

17:22 Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

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17:23 In the high hill of Israel I shall plant it; and it shall break out into burgeoning, and it shall make fruit, and it shall be into a great cedar, and all birds shall dwell under it; each volatile shall make (a) nest under the shadow of his boughs. [And in the high hill of Israel I shall plant it; and it shall burst up into burgeoning, and shall make fruit, and (it) shall be into a great cedar, and all birds shall dwell under it; all volatile shall make nests under the shadow of his boughs.]

17:23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

17:24 And all [the] trees of the country(side) shall know, that I *am* the Lord; I made low the high tree, and I enhanced the low tree, and I made dry the green tree, and I made the dry tree to bring forth boughs; I the Lord have spoken, and I have done (it). [And all the trees of the country(side) shall know, for I the Lord have meeked the high tree, and raised the meek tree, and I dried the green tree, and I made the dry tree for to flourish; I the Lord spake, and I did (it).]

17:24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

Chapter 18

Chapter 18

18:1 And the word of the Lord was made to me, and he said [saying],

18:1 The word of the LORD came unto me again, saying,

18:2 What is it, that ye turn a parable among you into this proverb, in the land of Israel, and say, [The] Fathers ate a bitter grape, and the teeth of (the) sons be on edge, *either (be) astonished?* [What is it, that among you ye turn a parable into this proverb, in the land of Israel, saying, The fathers ate a sour grape, and the teeth of sons waxed on edge?]

18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

18:3 (As) I live, saith the Lord God, this

18:3 As I live, saith the Lord GOD, ye

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parable shall no more be into a proverb to you in Israel. (As I live, saith the Lord God, this parable shall no more be into a proverb for you in Israel.)

shall not have occasion any more to use this proverb in Israel.

18:4 Lo! all souls be mine; as the soul of the father, so and the soul of the son is mine (so also the soul of the son is mine). That soul that doeth sin, shall die. [Lo! all souls be mine; as the soul of the father, so and the soul of the son is mine. The soul that shall sin, that shall die.]

18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

18:5 And if a man is just (But if a man is just), and doeth doom and rightfulness, [And if a man shall be just, and shall do doom and rightwiseness,]

18:5 But if a man be just, and do that which is lawful and right,

18:6 (and) eateth not in [the] hills, and raiseth not (up) his eyes to the idols of the house of Israel; and defouleth not the wife of his neighbour, and nigheth not to a woman defouled with unclean blood; [he shall not eat in the hills, and shall not raise his eyes to the idols of the house of Israel; and he shall not defoul the wife of his neighbour, and shall not go to a menstruate woman, *or in unclean blood flowing (or flowing in unclean blood);*]

18:6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

18:7 and maketh not a man sorry, (but) yieldeth the pledge* to the debtor, ravisheth nothing by violence, giveth his bread to the hungry, and covereth a naked man with a cloak*; [and he shall not make a man sorrowful, (but) he shall yield the wed to the debtor, and he shall ravish nothing by strength, he shall give his bread to the hungering, and he shall cover the naked with clothing;]

18:7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

18:8 lendeth not (in)to usury, and

18:8 He that hath not given forth upon

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taketh not more; turneth away his hand from wickedness, and maketh true doom betwixt man and man; [he shall not lend to usury, and shall not take more; he shall turn away his hand from wickedness, and he shall do very doom betwixt man and man;]

usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

18:9 and goeth in my commandments, and keepeth my dooms, that he do truth; this is a just man, he shall live in life, saith the Lord God. [and shall walk in my commandments, and shall keep my dooms, that he do truth; he this is just, in life he shall live, saith the Lord (he is a just man, he shall live in life, saith the Lord God).]

18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

18:10 That if he gendereth a son, a thief (And if he engendereth a son, a thief), shedding out blood, and (that) doeth (any) one of these things, [That if he shall (en)gender a son, (a) thief, shedding out blood, and (that) shall do (any) one of these (things),]

18:10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

18:11 and soothly not doing all these things (and soothly not doing any of these duties), but eating in hills, and defouling the wife of his neighbour; [and soothly not doing all these (and soothly not doing any of these duties), but eating in mountains, and defouling the wife of his neighbour;]

18:11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

18:12 making sorrowful a needy man and (a) poor (man), ravishing ravens, not yielding a pledge*, raising (up) his eyes to idols, doing abomination; [making the needy and (the) poor sorrowful (making sorrowful the needy and the poor), ravishing ravens, not yielding wed, raising his eyes to idols, doing abomination;]

18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

18:13 giving to usury (lending for usury),

18:13 Hath given forth upon usury, and

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and taking more; whether he shall live? he shall not live; when he hath done all these abominable things, he shall die by death, his blood shall be in him (his blood shall be upon him).

18:14 That if he begetteth a son (But if he begetteth a son), which seeth all the sins of his father, which he did, and dreadeth, and doeth none like those; [That if he shall (en)gender a son, which seeing all these sins of his father, which he hath done, shall dread, and not do like thing to them;]

18:15 eateth not on hills, and raiseth not (up) his eyes to the idols of the house of Israel; and defouleth not the wife of his neighbour,

18:16 and maketh not sorry a man, withholdeth not a pledge*, and ravisheth not raven, (but) giveth his bread to the hungry, and covereth the naked with a cloak*; [and shall not make a man sorrowful, shall not withhold a wed, and shall not ravish raven, (but) shall give his bread to the hungering, and shall cover the naked with clothing;]

18:17 turneth away his hand from the wrong of a poor man, taketh not usury and overabundance, *that is, nothing more than he lent*, and doeth my dooms, and goeth in my commandments; this *son* shall not die in the wickedness of his father, but he shall live in life. [shall turn away his hand from (the) wrong of the poor man, shall not take usury and overabundance, and shall do my dooms, (and) shall walk in my precepts; this man shall not die in the wickedness of his father, but in life he shall live (but he shall live in life).]

hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

18:14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

18:15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

18:17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

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18:18 For his father made false challenge, and did violence to his brother, and wrought evil in the midst of his people, lo! he is dead in his wickedness (lo! he shall die in his wickedness). [The father of him, for he did false challenge, and did strength, *or violence*, to his brother, and wrought evil thing in the middle of his people, lo! he is dead in his wickedness (lo! he shall die in his wickedness).]

18:19 And ye say, Why beareth not the son the wickedness of the father? That is to say, for the son wrought doom and rightfulness, (and) he kept all my commandments, and did those, he shall live in life. (And ye say, Why beareth not the son the wickedness of the father? For that the son wrought lawfully and rightfulness, and he kept all my commandments, and did them, so he shall live.) [And ye say, Why beareth not the son the wickedness of the father? That is for to know, for the son wrought doom and rightwiseness, (and) he kept all my precepts, and did them, in life he shall live (he shall live in life), saith the Lord God.]

18:20 That soul that doeth sin, shall die; the son shall not bear the wickedness of the father, and the father shall not bear the wickedness of the son; the rightfulness of a just man shall be on him, and the wickedness of a wicked man shall be on him. [The soul that shall sin, that shall die; the son shall not bear the wickedness of the father, and the father shall not bear the wickedness of the son; the rightwiseness of the just man shall be upon him, and the unpiousness of the unpious man shall be upon him.]

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18:18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

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18:21 Forsooth if a wicked man doeth penance of all his sins which he wrought, and keepeth all my behests, and doeth doom and rightfulness, he shall live by life, and shall not die (then he shall live, and shall not die). [Forsooth if the unpious man shall do penance of all his sins which he hath wrought, and shall keep all my behests, and shall do doom and rightwiseness, in life he shall live, and shall not die (then he shall live, and shall not die).]

18:22 I shall not have mind of all his wickednesses which he wrought (I shall not have mind on, or remember, all his wickednesses which he wrought); he shall live in his rightfulness which he wrought. [I shall not have mind of all his wickednesses which he wrought; in his rightwiseness which he wrought, he shall live.]

18:23 Whether the death of the wicked man is of my will, saith the Lord God, and not that he be converted from his ways, and live? (Whether the death of the wicked man is my desire, saith the Lord God, and not that he be turned from his ways, and live?) [Whether the death of the unpious man is of my will, saith the Lord God, and not that he be converted from his ways, and live?]

18:24 Forsooth if a just man turneth away himself from his rightfulness (But if a righteous man turneth himself away from his righteousness), and doeth wickedness by all his abominations, which a wicked man is wont to work, whether he shall live? All his rightfulnesses which he did, shall not be had in mind, (or remembered); in his trespassing by which he trespassed, and

18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

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in his sin which he sinned, he shall die in those. [Forsooth if a just man shall turn him(self) away from his rightwiseness, and shall do wickedness, after all the abominations which the unpious man is wont for to work, whether he shall live? All his rightwisenesses which he did, shall not be recorded; in the trespassing in which he trespassed, and in the sin in which he sinned, in them he shall die.]

18:25 And ye said, The way of the Lord is not even. Therefore, the house of Israel, hear ye, whether my way is not even, and not more, (that) your ways be depraved*? [And ye said, The way of the Lord is not even. Therefore, hear ye, house of Israel, whether my way is not even, and not more, (that) your ways be shrewd?]

18:26 For when a rightful man turneth away himself from his rightfulness (For when a righteous man turneth himself away from his righteousness), and doeth wickedness, he shall die in it; he shall die in the unrightfulness which he wrought. [Forsooth when a just man shall turn away him(self) from his rightwiseness (Forsooth when a just man shall turn himself away from his rightwiseness), and shall do wickedness, he shall die in them; in the unrightwiseness which he wrought, he shall die.]

18:27 And when a wicked man turneth away himself from his wickedness which he wrought, and doeth doom and rightfulness, he shall quicken his soul. (And when a wicked man turneth himself away from his wickedness which he wrought, and doeth lawfully and rightfulness, he shall quicken his soul.) [And when the unpious man shall turn

18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

18:26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

18:27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

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him(self) away from his unpiety which he wrought, and shall do doom and rightwiseness, he shall quicken his soul.}]

18:28 For he beholding and (then) turning away himself from all his wickednesses which he wrought, [he] shall live in life, and shall not die. (For he considering and then turning himself away from all his wickednesses which he wrought, he shall live, and shall not die.)

18:29 And the sons of Israel say, The way of the Lord is not even. Whether my ways be not even, ye house of Israel, and not more your ways be depraved*?[{and not more your ways be shrewd?}]

18:30 Therefore, thou house of Israel, I shall deem each man by his ways, saith the Lord God. Turn ye (al)together, and do ye penance for all your wickednesses, and wickedness shall not be to you into falling. [Therefore I shall deem each man after his ways, ye house of Israel, saith the Lord God. Be ye converted, and do ye penance for all your wickednesses, and wickedness shall not be to you into falling down.]

18:31 Cast away from you all your trespassings, by which ye trespassed, and make ye a new heart and a new spirit to you, and *then* why shall ye die, the house of Israel? [Cast ye away from you all your trespassings, in which ye have trespassed, and make ye to you a new heart and a new spirit, and (*then*) why shall ye die, house of Israel?]

18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

18:29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

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18:32 For I desire not the death of him that dieth, saith the Lord God; turn ye again, and live ye. [For I will not the death of the (put to) dying, but that he be converted and live, saith the Lord God; turn ye again, and live.]

18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Chapter 19

Chapter 19

19:1 And thou, son of man, take (up a) wailing on the princes of Israel; (And thou, son of man, take up a wailing for the princes of Israel;) [And thou, son of man, take to thee wailing upon the princes of Israel;]

19:1 Moreover take thou up a lamentation for the princes of Israel,

19:2 and thou shalt say, Why thy mother, a lioness, lay among lions? In the midst of little lions she nourished her whelps, [and thou shalt say, Why thy mother, a lioness, lay among lions? In the middle of small lions she nursed her whelps,]

19:2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

19:3 and led out one of her little lions; he was made a lion, and he learned to take prey, and to eat men.

19:3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

19:4 And heathen men heard of him, and took him not without their wounds (and he was taken, *or was caught*, in their pit); and they brought him in chains into the land of Egypt.

19:4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

19:5 Which *mother* when she had seen, that she was sick, and the abiding of him perished, took (another) one of her little lions, and made him a lion. (Which *mother* had waited, and when she had seen that her hope was lost, took another one of her little lions, and made him a lion.) [Which when she saw, for she is made sick, and (the) abiding of him

19:5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

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perished, took (another) one of her little lions,
(and) ordained him a lion.}]

19:6 Which went among (the) lions,
and was made a (young) lion; and [he]
learned to take prey, and to devour
men.

19:7 He learned to make widows, and
to bring the cities of men into desert;
and the land and the fullness thereof
was made desolate, of the voice of his
roaring (by the voice of his roaring). [He
learned for to make widows, and for to bring
cities into desert; and the land is desolate, and
the plenty of it, of the voice of his roaring.}]

19:8 And heathen men came together
against him on each side from (the)
provinces, and spread on him their net;
he was taken in the wounds of those
heathen men (he was taken, *or was caught*,
in their pit). [And heathen men came
together against him on each side from (the)
provinces, and stretched out their net upon
him; in the wounds of them he is taken.}]

19:9 And they sent him into a cave in
chains, and brought him to the king of
Babylon; and they sent him into prison,
that his voice were no more heard
[up]on the hills of Israel.

19:10 Thy mother as a vinery in thy
blood was planted on water (Thy
mother like a vine in thy blood, was
planted by the water); the fruits thereof
and the boughs thereof increased (by
reason) of many waters. [Thy mother as a
vineyard in thy blood upon water is planted
(Thy mother like a vineyard in thy blood was
planted by the water); the fruits of it and

19:6 And he went up and down among
the lions, he became a young lion, and
learned to catch the prey, and devoured
men.

19:7 And he knew their desolate
palaces, and he laid waste their cities;
and the land was desolate, and the
fulness thereof, by the noise of his
roaring.

19:8 Then the nations set against him
on every side from the provinces, and
spread their net over him: he was taken
in their pit.

19:9 And they put him in ward in
chains, and brought him to the king of
Babylon: they brought him into holds,
that his voice should no more be heard
upon the mountains of Israel.

19:10 Thy mother is like a vine in thy
blood, planted by the waters: she was
fruitful and full of branches by reason of
many waters.

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boughs of it waxed (by reason) of many waters.}]

19:11 And firm rods were made to it into (the) sceptres of lords (And firm rods were made of it into the sceptres of lords), and the stature thereof was enhanced among (the) boughs; and it saw his highness in the multitude of his scions. [And firm rods be made to it into sceptres of men having lordship, and the stature of it is enhanced among boughs; and it saw his highness in the multitude of his scions.]

19:12 And it was drawn out in wrath, and was cast forth into [the] earth; and a burning wind dried the fruit thereof, and the rods of strength thereof withered, and were made dry, and the fire ate it. [And it is drawn up in wrath, and cast into the earth; and a burning wind dried the fruit of it, (and) the rods of his strength withered, and be made dry, (and the) fire ate it.]

19:13 And now it is planted over in (the) desert, in a land without (a) way, and thirsty.

19:14 And fire went out of a rod of the branches thereof, that ate the fruit thereof. And a strong rod, the sceptre of lords, was not in it. It is wailing, and it shall be into wailing. [And fire went out of the rod of his branches, which ate the fruit of it. And a strong rod, a sceptre, *or king's rod*, of men having lordship, was not in it. Wailing (it) is (It is wailing), and shall be into wailing.]

Chapter 20

20:1 And it was done in the seventh

19:11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

19:12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

19:13 And now she is planted in the wilderness, in a dry and thirsty ground.

19:14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Chapter 20

20:1 And it came to pass in the seventh

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year, in the fifth month, in the tenth day of the month (on the tenth day of the month), men of the elders of Israel came to ask the Lord; and they sat before me.

year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me.

20:2 And the word of the Lord was made to me, and he said [saying],

20:2 Then came the word of the LORD unto me, saying,

20:3 Son of man, speak thou to the elder men of Israel; and thou shalt say to them, The Lord God saith these things, Whether ye came to ask me? (As) I live, for I shall not answer to you, saith the Lord God. [Son of man, speak thou to the elder men of Israel; and thou shalt say to them, These things saith the Lord God, Whether ye came for to ask me? I live, for I shall not answer to you, saith the Lord God.]

20:3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? As I live, saith the Lord GOD, I will not be inquired of by you.

20:4 Son of man, if thou deemest them, if thou deemest, show thou to them the abominations of their fathers.

20:4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

20:5 And thou shalt say to them, The Lord God saith these things, In the day in which I chose Israel, and raised (up) mine hand for the generation of the house of Jacob, and I appeared to them in the land of Egypt, and I raised (up) mine hand for them, and I said, I *am* your Lord God, [And thou shalt say to them, These things saith the Lord God, In the day in which I chose Israel, and raised mine hand for the kindred, *or generations*, of the house of Jacob, and appeared to them in the land of Egypt, and raised mine hand for them, saying, I the Lord your God,]

20:5 And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;

20:6 in that day I raised (up) mine hand for them, that I should lead them out of the land of Egypt, into the land which I

20:6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had

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had purveyed for them, *a land* flowing with milk and honey, which is noble among all lands. [in that day I raised mine hand for them, that I should lead them out of the land of Egypt, into the land which I had purveyed to them, flowing with milk and honey, which is noble among all lands.]

espied for them, flowing with milk and honey, which is the glory of all lands:

20:7 And I said to them, Each man cast away the offences of his eyes, and do not ye be defouled in the idols of Egypt; I *am* your Lord God. (And I said to them, Every man cast away the abominations of his eyes, and do not ye be defiled with the idols of Egypt; I *am* the Lord your God.) [And I said to them, Each man cast away the offences of his eyes, and in the idols of Egypt do not ye be defouled (and do not ye be defouled with the idols of Egypt); I the Lord your God.]

20:7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

20:8 And they stirred me to wrath, and would not hear me; each man casted not away the abominations of his eyes, neither they forsook the idols of Egypt. And I said, that I would shed out mine indignation on them, and [ful]fill my wrath in them (and fulfill my wrath against them), in the midst of the land of Egypt. [And they wrathed me, and they would not hear me; each man casted not away the abominations of his eyes, neither forsook the idols of Egypt. And I said, that I should shed out mine indignation upon them, and should fulfill my wrath in them, in the middle of the land of Egypt.]

20:8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

20:9 And I did (it) for my name, that it should not be defouled before heathen men, in the midst of whom they were, and among whom I appeared to them, that I should lead them out of the land

20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the

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of Egypt.

land of Egypt.

20:10 Therefore I casted them out of the land of Egypt (Therefore I brought them out of the land of Egypt), and I led them out into (the) desert; [Therefore I casted out them from the land of Egypt (Therefore I cast them out from the land of Egypt), and I led (them) out into (the) desert,]

20:10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

20:11 and I gave to them my commandments, and I showed to them my dooms (and I showed them my judgements), which a man shall do, and live in those. [and gave to them my behests, and I showed to them my dooms, which a man shall do, and live in them.]

20:11 And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.

20:12 Furthermore and I gave to them my sabbaths (And furthermore I gave them my sabbaths), that it should be a sign betwixt me and them, and that they should know, that I *am* the Lord hallowing them. [Moreover and I gave to them my sabbaths (And moreover I gave them my sabbaths), that it were a sign between me and them, and that they should know, for I the Lord hallowing them.]

20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

20:13 And the house of Israel stirred me to wrath in (the) desert; they went not in my commandments, and they casted away my dooms, which a man that doeth, shall live in those; and they defouled greatly my sabbaths (and they greatly defiled my sabbaths). Therefore I said, that I would shed out my strong vengeance on them in (the) desert, and waste them; [And the house of Israel wrathed me in desert; in my precepts they walked not (they walked not in my precepts), and they casted away my dooms, whom a man

20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

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doing shall live in them; and they defouled greatly my sabbaths (and they greatly defiled my sabbaths). Therefore I said, that I should shed out my strong vengeance upon them in desert, and destroy them;]

20:14 and I did (it) for my name, lest it were defouled before heathen men, from whom I casted them out in the sight of those (from whom I brought them out in their sight). [and I did for my name, lest I were defouled before heathen men (lest it were defouled before heathen men), of whom I casted them out in the sight of them.]

20:15 Therefore I raised (up) mine hand on them in the desert, that I brought not them into the land which I gave to them (that I would not bring them into the land which I had given them), *the land* flowing with milk and honey, the best of all lands. [Therefore I raised mine hand upon them in (the) desert, that I led them not into the land which I gave to them, flowing with milk and honey, the best of all lands.]

20:16 For they casted away my dooms, and went not in my commandments, and they defouled my sabbaths; for the heart of them went after idols. [For they casted away my dooms, and they walked not in my behests, and they defouled my sabbaths; forsooth the heart of them went after idols.]

20:17 And mine eyes spared on them, that I killed not them, neither I wasted them in the desert. (And my eyes spared them, so that I did not kill them, neither I wasted them in the desert.)

20:18 Forsooth I said to the sons of them

20:14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

20:15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

20:16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

20:17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

20:18 But I said unto their children in

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in (the) wilderness, Do no ye go in the commandments of your fathers, neither keep ye the dooms of them, neither be ye defouled in the idols of them. [Forsooth I said to the sons of them in wilderness, In the precepts of your fathers do not ye go (Do not ye go in the precepts of your fathers), neither keep ye the dooms of them, neither be ye defouled in the idols of them.]

20:19 I *am* your Lord God, go ye in my commandments, and keep ye my dooms, and do ye those. [I the Lord your God, in my precepts walk ye (walk ye in my precepts), and keep ye my dooms, and do ye them.]

20:20 And hallow ye my sabbaths, that it be a sign betwixt me and you, and that it be known, that I *am* your Lord God. [And hallow ye my sabbaths, that it be a token betwixt me and you, and that it be known, for I the Lord your God.]

20:21 And the sons stirred me to wrath, and went not in my commandments, and kept not my dooms, that they did those, which when a man hath done, he shall live in those, and they defouled my sabbaths. And I menaced to them that I would shed out my strong vengeance on them, and [ful]fill my wrath in them, in the desert (And I threatened them that I would pour out my strong vengeance upon them, and fulfill my wrath against them in the desert). [And the sons of Israel wrathed me, and they walked not in my precepts, and they kept not my dooms, that they should do them, which when a man shall do, he shall live in them, and they defouled my sabbaths. And I threatened, that I should shed out my strong vengeance upon

the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

20:19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them;

20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

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them, and should fulfill my wrath in them in desert.}]

20:22 But I turned away mine hand, and I did this for my name, that it were not defouled before heathen men, from which I casted them out before the eyes of those (from which I brought them out in their sight). [I turned away mine hand, and I did this for my name, that it were not defouled before heathen men, of whom I casted out them in the eyes of them (from whom I cast them out in their eyes).]

20:23 Again I raised (up) mine hand against them in (the) wilderness, that I should scatter them into nations, and winnow them into lands;

20:24 for that that they had not done my dooms, and had reproved my commandments, and had defouled my sabbaths, and their eyes had been after the idols of their fathers. [for that that they did not my dooms, and reproved my precepts, and defouled my sabbaths, and the eyes of them were after the idols of their fathers.]

20:25 Therefore and I gave to them commandments (that were) not good, and dooms in which they shall not live. [Therefore and I gave to them precepts not good, and dooms in which they shall not live.]

20:26 And I defouled them in their (own) gifts (And I defiled them with their own gifts), when they offered to me for their trespasses all thing that openeth the womb; and (so) they shall know, that I *am* the Lord. [And I defouled them in their gifts, when they offered all thing that openeth

20:22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

20:23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

20:24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

20:25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

20:26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

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the womb, for their guilts; and they shall know, for I the Lord.]

20:27 Wherefore speak thou, son of man, to the house of Israel, and thou shalt say to them, The Lord God saith these things, Yet and in this your fathers blasphemed me, when they despising had forsaken me, [Wherefore, son of man, speak thou to the house of Israel, and thou shalt say to them, These things saith the Lord God, Yet and in these things your fathers blasphemed me, when they despising had forsaken me,]

20:28 and I had brought them into the land on which I raised (up) mine hand, that I should give [it] to them, (then) they saw each high little hill, and each tree full of boughs, and they offered there their sacrifices, and they gave there their offerings, into stirring (me) to wrath; and they set there the odour of their sweetness, and they offered their moist sacrifices. [and I had led them into the land upon which I raised mine hand, that I should give it to them, (then) they saw each high little hill, *or raising of great hill*, and each tree full of wood, and they offered there their slain sacrifices for victory, and gave there their offerings into wrathing; and they putted there the odour of their sweetness, and sacrificed their libations, *that be of flowing things, (such) as wine, oil, and such.*]

20:29 And I said to them, What is the high thing, to which ye enter? And the name thereof is called High Thing till to this day. (And I said to them, What is the high place, to which ye enter? And the name thereof is called High Place, or Bamah, unto this day.) [And I said to

20:27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

20:28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

20:29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

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them, What is the high thing, to whom ye enter in? And the name of it is called High Thing till into this day.]

20:30 Therefore say thou to the house of Israel, The Lord God saith these things, Certainly ye be defouled in the way of your fathers, and ye do fornication after the offendings of them (and ye do fornication after their abominations), [Therefore say thou to the house of Israel, These things saith the Lord God, Certainly in the way of your fathers ye be polluted, *or defouled*, and after their offences ye do fornication (and ye do fornication after their abominations),]

20:31 and in the offering of your gifts, when ye led over your sons by fire (when ye led your sons through the fire), ye be defouled in all your idols till to day, and shall I (yet) answer to you, the house of Israel? (As) I live, saith the Lord God, for I shall not answer to you;

20:32 neither the thought of your soul shall be done, that say, We shall be as heathen men, and as [the] nations of (the) earth, that we worship wood* and stones. [neither the thinking of your soul, *or understanding*, shall be made, of men saying, We shall be as heathen men, as the kindreds of earth, that we worship trees and stones.]

20:33 (As) I live, saith the Lord God, for in strong hand, and in arm stretched forth, and in strong vengeance shed out, I shall reign on you. [I live, saith the Lord God, for in strong hand, and in arm straight out (and in a stretched out arm), and in strong vengeance shed out, I shall reign upon you.]

20:30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

20:31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be inquired of by you.

20:32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

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20:34 And I shall lead out you from peoples (And I shall lead you out from the peoples), and I shall gather you from (the) lands, in which ye be scattered; in strong hand, and in arm stretched forth [and in arm straight forth], and in strong vengeance shed out I shall reign on you.

20:35 And I shall bring you into (the) desert of peoples, and I shall be deemed there with you face to face (and I shall judge you there face to face).

20:36 As I strived in doom against your fathers in the desert of the land of Egypt, so I shall deem you, saith the Lord; [As by doom I strove against your fathers in desert of the land of Egypt, so I shall deem you, saith the Lord;]

20:37 and I shall make you subject to my sceptre, and I shall bring in you in(to) the bonds of peace (and I shall bring you into the bond of the covenant).

20:38 And I shall choose of you trespassers, and wicked men (And I shall purge out from you trespassers, and wicked men); and I shall lead them out of the land of their dwelling, and they shall not enter into the land of Israel; and ye shall know, that I *am* the Lord. [And I shall choose of you trespassers, and unpiteous men; I shall lead out them from the land of their comelingness, and they shall not enter into the land of Israel; and ye shall know, for I the Lord. (And I shall purge out from you trespassers, and unpious men; and I shall lead them out from the land of their comelingness, *or visiting*, and they shall not enter into the land of Israel; and ye shall know, for I the Lord.)]

20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

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20:39 And ye, the house of Israel, the Lord God saith these things, Go ye each man after your idols, and serve ye those. That and if ye hear not me in this, and defoul more mine holy name in your gifts, and in your idols, (And ye, the house of Israel, the Lord God saith these things, Go ye each man after your idols, and serve ye them. But if ye hear me not in this, and defile more my holy name with your gifts, and with your idols,) [And ye, the house of Israel, these things saith the Lord God, Go ye each man after your idols, and serve ye to them. That and if in this thing ye shall not hear me, and ye shall defoul over mine holy name in your gifts, and in your idols (But if in this thing ye shall not hear me, and ye shall more defoul mine holy name in your gifts, and in your idols),]

20:40 in mine holy hill, in the high hill of Israel, saith the Lord God, *ye shall be punished grievously*. There all the house of Israel shall serve me, soothly all men in the land, in which they shall please me; and there I shall seek your first fruits, and the beginning of your tithes in all your hallowings. [in mine holy hill, in the high hill of Israel, saith the Lord God, there all the house of Israel shall serve to me; forsooth each in the land, in which they shall please to me; and there I shall seek your primacies, *or first fruits*, and the beginning of your tithes in all your hallowings.]

20:41 I shall receive you into odour of sweetness, when I shall lead you out of peoples, and shall gather you from lands, in which ye were scattered; and I shall be hallowed in you before the eyes of the nations. [In odour of sweetness I shall receive you, when I shall lead you out of

20:39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

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peoples, and shall gather you of lands, into which ye be scattered; and I shall be hallowed in you in (the) eyes, *or sight*, of the nations.}]

20:42 And ye shall know, that I *am* the Lord, when I shall bring you into the land of Israel, into the land for which I raised (up) mine hand, that I should give it to your fathers.

20:43 And ye shall have mind there on your ways, and on all your great trespasses, by which ye be defouled in those; and ye shall displease you(rselves) in your (own) sight, in all your malices which ye did. [And there ye shall bethink in them of your ways, and of all your great trespasses, by which ye be defouled in them; and ye shall displease to you(rselves) in your (own) sight, in all your malices which ye did.]

20:44 And ye shall know, that I *am* the Lord, when I shall do well to you for my name (when I shall do well with you for my name); not by your evil ways, neither by your worst trespasses, ye house of Israel, saith the Lord God. [And ye shall know, for I the Lord, when I shall well do to you for my name (when I shall do well with you for my name); not after your evil ways, neither after your worst trespasses, ye house of Israel, saith the Lord God.]

20:45 And the word of the Lord was made to me, and he said [saying],

20:46 Thou, son of man, set thy face against the way of the south (set thy face toward the way of the south), and drop thou (thy word) to the south, and prophesy thou to the forest of the midday field. [Son of man, put thou thy face

20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

20:44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

20:45 Moreover the word of the LORD came unto me, saying,

20:46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

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against the way of the south, and drop (thy word) to the south wind, and prophesy thou to the woody place, *or wilderness*, of the midday, *or south*, field.]

20:47 And thou shalt say to the midday, [*or south*,] forest, Hear thou the word of the Lord. The Lord God saith these things, Lo! I shall kindle a fire in thee, and I shall burn in thee each green tree, and each dry tree (Lo! I shall kindle a fire in thee, and I shall burn each green tree in thee, and each dry tree); the flame of burning shall not be quenched, and each face shall be burnt therein, from the south till to the north. [And thou shalt say to the midday, *or south*, woody place, Hear thou the word of the Lord. These things saith the Lord, Lo! I shall kindle in thee (a) fire, and I shall (al)together burn in thee each green tree, and each dry tree (Lo! I shall kindle a fire in thee, and I shall burn altogether each green tree and each dry tree in thee); the flame of burning shall not be quenched, and each face in it shall be burnt (al)together, from the south unto the north.]

20:48 And each man shall see, that I the Lord have kindled it, and it shall not be quenched. [And each flesh shall see, for I the Lord burned it, and it shall not be quenched.]

20:49 And I said, A! A! A! Lord God, they say of me, Whether this man speaketh not by parables? (And I said, A! A! A! Lord God, they say of me, Whether not this man speaketh only by parables?) [And I said, A! A! A! Lord God, they say of me, What this speaketh by parables? (Why this speaketh only by parables?)]

20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

20:48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

20:49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

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Chapter 21

Chapter 21

21:1 And the word of the Lord was made to me, and he said [saying],

21:1 And the word of the LORD came unto me, saying,

21:2 Thou, son of man, set thy face to(ward) Jerusalem, and drop thou (thy word) to the saintuaries, and prophesy thou against the earth of Israel (and prophesy thou against the land of Israel). [Son of man, put thy face to Jerusalem, and drop (thy word) to the saintuaries, and prophesy thou against the earth of Israel.]

21:2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,

21:3 And thou shalt say to the land of Israel, The Lord God saith these things, Lo! I to thee, and I shall cast my sword out of his sheath (The Lord God saith these things, Lo! I am against thee, and I shall draw my sword out of his sheath), and I shall slay in thee a just man and a wicked man. [And thou shalt say to the land of Israel, These things saith the Lord God, Lo! I to thee, and I shall cast out my sword of his sheath (and I shall draw my sword out of his sheath), and I shall slay in thee the just and the unpious.]

21:3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

21:4 Forsooth for that that I have slain in thee a just man and a wicked man (Forsooth for that that I shall slay in thee a just man and a wicked man), therefore my sword shall go out of his sheath to each man, from the south till to the north; [Forsooth for that that I slew in thee the just man and (the) unpious, therefore my sword shall go out of his sheath to each flesh, *or man*, from the south unto the north;]

21:4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

21:5 that each man know, that I the

21:5 That all flesh may know that I the

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Lord have drawn out my sword from his sheath, that shall not be (re)called again. [that each flesh know, for I the Lord led out my sword of his sheath irrevocable (for I the Lord irrevocably led out my sword from his sheath), *or that (it) may not be (re)called again.*]

21:6 And thou, son of man, wail in [the] sorrow of loins, and in bitteresses thou shalt wail before them. [And thou, son of man, sorrow withinforth in the contrition of loins, and thou shalt inwardly sorrow in bitteresses before them.]

21:7 And when they shall say to thee, Why wailest thou? thou shalt say, For [the] hearing, for it cometh; and each heart shall fail, and all hands shall be benumbed, and each spirit shall be feeble, and waters shall flow down by all knees; lo! it cometh, and it shall be done, saith the Lord God. [And when they shall say to thee, Why sorrowest thou? thou shalt say, For the hearing, for it cometh; and each heart shall fail, and all hands shall be undone, and each spirit shall be sick, and by all knees waters shall flow (and waters shall flow by all knees); lo! it cometh, and it shall be made, saith the Lord God.]

21:8 And the word of the Lord was made to me, and he said [saying],

21:9 Son of man, prophesy thou; and thou shalt say, The Lord God saith these things, Speak thou, The sword, the sword is made sharp, and is made bright; [Son of man, prophesy thou; and thou shalt say, These things saith the Lord God, Speak thou, The sword, the sword is whetted, and furbished;]

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LORD have drawn forth my sword out of his sheath: it shall not return any more.

21:6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

21:7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

21:8 Again the word of the LORD came unto me, saying,

21:9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

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21:10 it is made sharp to slay sacrifices; it is made bright, that it shine. Thou that movest the sceptre of my son, hast cut down each tree. [that it cut, *or slay*, slain sacrifices, it is whetted; that it shine, it is furbished (it is whetted, that it cut, *or slay*, the slain sacrifices; it is furbished, that it shine). The which moving the sceptre of my son, hast cut down each tree.]

21:11 And I gave it to be furbished, that it be holden with hand; this sword is made sharp, and this is made bright (and it is made bright), that it be in the hand of the slayer. [And I gave him for to be made plane, that it be held with hand; this sword is whetted, and this is furbished, that it be in the hand of the (one) slaying. (And I gave it for to be made plane, that it be held with the hand; this sword is whetted, and it is furbished, so that it be in the hand of the one slaying.)]

21:12 Son of man, cry thou, and yell, for this *sword* is made in my people, this in all the dukes of Israel (Son of man, cry thou, and yell, for this *sword* is made upon my people, it shall be upon all the princes of Israel); they that fled be given to (the) sword with my people. Therefore smite thou on thine hip, [Son of man, cry thou, and howl, for this is made in my people, this in all the dukes of Israel; they that have fled from sword be betaken with my people. Therefore beat together hands upon the hip,]

21:13 for it is proved; and this when it hath destroyed the sceptre, and it shall not be, saith the Lord God. [for it is proved; and this thing when it shall destroy the sceptre, and it shall not be, saith the Lord

21:10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

21:11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

21:12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.

21:13 Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord GOD.

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God.]

21:14 Therefore, son of man, prophesy thou, and smite thou hand to hand, and the sword be doubled, and the sword of the slayers be trebled; this is the sword of great slaying, that shall make them astonished, and to fail in heart, and multiplieth fallings. [Therefore thou, son of man, prophesy, and smite hand to hand, and the sword be doubled, and the sword of slayers be trebled; this is the sword of great slaying, which shall make them abashed, *or mad*, and for to fail in heart, and it multiplieth fallings.]

21:15 In all the gates of them I gave troubling of a sword, sharp and made bright to shine, girded to slaying. [In all the gates of them I gave (al)together disturbing of (a) sword, sharp and furbished for to shine, clothed to slaying.]

21:16 Be thou made sharp, go thou to the right side, either to the left side, whither ever the desire of thy face is (whither ever is the desire of thy face). [Be thou whetted, go thou to the right, or to the left, where ever is the appetite, *or desire*, of thy face.]

21:17 Certainly and I shall smite with hand to hand, and I shall [ful]fill mine indignation; I the Lord spake. [For and I shall smite with hand to hand, and I shall fulfill mine indignation; I the Lord have spoken.]

21:18 And the word of the Lord was made to me, and he said [saying],

21:19 And thou, son of man, set to thee two ways, that the sword of the king of

21:14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

21:15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

21:16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

21:17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

21:18 The word of the LORD came unto me again, saying,

21:19 Also, thou son of man, appoint thee two ways, that the sword of the

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Babylon come; both shall go out of one land, and by hand he shall take conjecturing; he shall conjecture in the head of the way of the city, [And thou, son of man, put to thee two ways, that the sword of the king of Babylon come; both shall go out of one land, and in hand he shall take conjecturing, *or suspicion*; in (the) head of the way of the city he shall guess, *or think*,]

21:20 setting a way, that the sword come to Rabbath of the sons of Ammon, and to Judah into Jerusalem most strong. [putting a way, that the sword come to Rabbath of the sons of Ammon, and to Judah in Jerusalem most warded, *or strengthened*.]

21:21 For the king of Babylon stood in the meeting of two ways, in the head of two ways, and sought divining, and mixed* arrows; he asked idols, and took counsel at entrails. [Forsooth the king of Babylon stood in the meeting of two ways, seeking divination, mingling, (*or meddling*,) arrows; he asked idols, he counselled (in) entrails.]

21:22 Divining was made to his right side on Jerusalem (Divining was made at his right hand for Jerusalem), that he set engines, that he open [the] mouth in slaying, that he raise (up) [the] voice in yelling, that he set engines against the gates, that he bear together [an heap of] earth, (and) that he build strong holds. [At the right half of him divination is made upon Jerusalem, that he put engines, that he open the mouth in slaying, that he raise the voice in howling, that he put engines against the gates, that he bear together an heap of earth, (and) that he build wardings.]

king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

21:20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

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21:23 And he shall be as (the) counselling in (a) vain god's answer before the eyes of them, and serving to [the] rest of sabbaths; but he shall have mind on (the) wickedness, to take (them). [And he shall be as vainly counselling (an) answer of God in the eyes of them, and changing the idleness, *or rest*, of sabbaths; forsooth he shall have mind of (the) wickedness, for to take (them).]

21:24 Therefore the Lord God saith these things, For that that ye had mind on your wickednesses, and showed your trespassings, and your sins appeared in all your thoughts, forsooth for that that ye had mind, ye shall be taken by the hand (because that ye be remembered, ye shall be taken with the hand). [Therefore these things saith the Lord God, For that that ye had mind of your wickednesses, and showed your trespassings, and your sins appeared in all your thoughts, for that soothly that ye had mind, ye shall be taken by the hand (for soothly that ye be remembered, ye shall be taken by the hand).]

21:25 But thou, cursed wicked duke of Israel, whose day before-determined is come in the time of wickedness, (But thou, cursed wicked prine of Israel, whose before-determined day is come in the time of wickedness,)

21:26 the Lord God saith these things, Do away the mitre, take away the crown; whether it is not this that raised (up) the meek man, and made low the high man? [these things saith the Lord God, Do away the mitre, take away the crown; whether this is not which enhanced the meek, and meeked the high?]

21:23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

21:24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

21:26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

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21:27 Wickedness, wickedness, wickedness, I shall put it; and this shall not be done till he come, whose the doom (it) is, and I shall betake (it) to him. [I shall put it wickedness, wickedness, wickedness; and this thing is not done till he came, whose the doom of God (it) is, and (it) shall be taken to him (and this thing is not done until he come, whose the doom it is, and I shall take it to him).]

21:28 And thou, son of man, prophesy, and say, The Lord God saith these things to the sons of Ammon, and to the shame of them; and thou shalt say, A! thou sword, A! thou sword, drawn out to slay, made bright, that thou slay and shine, [And thou, son of man, prophesy, and say, These things saith the Lord God to the sons of Ammon, and to the shame of them; and thou shalt say, Sword, sword, unsheath thee for to slay, furbish thee, that thou slay and shine,]

21:29 when vain things were seen to thee, and lies* were divined, that thou shouldest be given on the necks of wicked men wounded, the day of which before-determined shall come in the time of wickedness, (when vain things were seen by thee, and lies were divined, so that thou shouldest be brought upon the necks of the wicked men who be slain, the which before-determined day shall come in the time of wickedness,) [when vain things were seen to thee, and leasings were divined, that thou shouldest be given upon the necks of unpiteous men wounded, of whom the day determined shall come in time of wickedness. (when vain things were seen by thee, and lies were divined, so that thou shouldest be brought upon the necks

21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

21:28 And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:

21:29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

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of unpius men who be slain, of which the determined day shall come in the time of wickedness.}]

21:30 turn thou (it) again into thy sheath (return thou it into his sheath), into the place in which thou were made. I shall deem thee in the land of thy birth, {Turn (it) again into thy sheath, into the place in which thou art made. In the land of thy birth I shall deem thee,}

21:31 and I shall shed out mine indignation on thee; in the fire of my strong vengeance I shall blow in thee (I shall blow upon thee with the fire of my strong vengeance), and I shall give thee into the hands of unwise men, and making death. {and I shall shed out upon thee mine indignation; in fire of my strong vengeance I shall blow in thee (I shall blow upon thee with the fire of my strong vengeance), and I shall give thee into the hands of unwise men, and forging perishing, *or death.*}

21:32 Thou shalt be meat to (the) fire, thy blood shall be in the midst of (the) earth (thy blood shall be in the midst of the land); thou shalt be given to forgetting, for I the Lord spake. {Thou shalt be meat to fire, thy blood shall be in the middle of earth; thou shalt be betaken to forgetting, for I the Lord have spoken.}

Chapter 22

22:1 And the word of the Lord was made to me, and he said {saying},

22:2 And thou, son of man, whether thou deemest not the city of bloods?

21:30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

21:31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

21:32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.

Chapter 22

22:1 Moreover the word of the LORD came unto me, saying,

22:2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city?

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And thou shalt show to it all his abominations, [And thou, son of man, whether thou deemest not the city of bloods? And thou shalt show to it all her abominations,]

22:3 and thou shalt say, The Lord God saith these things, *This is* a city shedding out blood in the midst of itself, that the time thereof come; and which made idols against itself, that it should be defouled. [and thou shalt say, These things saith the Lord God, The city shedding out blood in the middle of it, that the time of it come; and which made idols against itself, that it were polluted, *or defouled.*]

22:4 In thy blood which is shed out of thee (In the blood which thou hast shed), thou trespassedest, and thou art defouled in thine idols which thou madest; and thou madest thy days to nigh, and thou broughtest the time of thy years. Therefore I gave thee *to be* (a) shame to heathen men, and scorning to all lands [In thy blood that is shed out of thee (In the blood that thou hast shed), thou trespassedest, and in thine idols, which thou madest, thou art defouled; and thou madest thy days for to nigh, and leddest to the time of thy years. Therefore I gave thee (*to be a*) shame to heathen men, and scorning to all lands]

22:5 that be nigh thee, and that be far from thee; thou foul *city*, noble, great in perishing, they shall have victory of thee. [that be beside; and they that be far from thee, shall have victory of thee, thou foul, noble, great in perishing.]

22:6 Lo! [the] princes of Israel, all in their arm (all in their power), were in

yea, thou shalt show her all her abominations.

22:3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

22:4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

22:5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

22:6 Behold, the princes of Israel, every one were in thee to their power to shed

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thee, to shed out blood. [Lo! the princes of Israel, each in their arm, were in thee, for to shed out blood.]

22:7 They punished with wrongs [the] father and mother in thee, they challenged falsely a comeling in the midst of thee (they falsely challenged a stranger in the midst of thee), they made sorry a fatherless child, and a widow at thee. [They punished with wrongs the father and mother in thee, they falsely challenged a comeling in the middle of thee, they made sorrowful (the) fatherless and motherless, and widow with thee.]

22:8 Ye [have] despised my saintuaries, and ye [have] defouled my sabbaths. [Ye have despised my saintuaries, and ye have defouled my sabbaths.]

22:9 Men backbiters were in thee, to shed out blood, and eat on (the) hills in thee; they wrought great trespass in the midst of thee. [Men backbiters were in thee, for to shed out blood, and upon mountains they ate in thee (and they ate upon the mountains in thee); they wrought great trespass in the middle of thee.]

22:10 They uncovered the shamefuller things of the father[s] in thee, they made low in thee the uncleanness of a woman in unclean blood. [Fathers uncovered in thee (the) more shameful things (They uncovered the more shameful things of the fathers in thee), they meeked in thee the uncleanness of the menstruate woman.]

22:11 And each man wrought abomination against the wife of his neighbour, and the father of the

blood.

22:7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

22:8 Thou hast despised mine holy things, and hast profaned my sabbaths.

22:9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

22:10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

22:11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his

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husband defouled his son's wife unleavefully; a brother oppressed in thee his sister, the daughter of his father. (And each man wrought abomination against the wife of his neighbour, and the father of the husband lewdly defiled his son's wife; a brother in thee oppressed his sister, the daughter of his father.) [Each man wrought abomination into the wife of his neighbour, and the husband's father defouled his son's wife; unleavefully the brother oppressed in thee his sister, the daughter of his father (the brother in thee lewdly oppressed his sister, the daughter of his father).]

22:12 They took gifts of thee, to shed out blood; thou tookest usury and overabundance, and thou challengedest greedily thy neighbours, and thou hast forgotten me, saith the Lord God. (They took gifts in thee, to shed out blood; thou tookest usury and overabundance, and thou greedily challengedest thy neighbours, and thou hast forgotten me, saith the Lord God.) [They took gifts, for to shed out blood at thee; thou tookest usury and overabundance, and greedily, *or covetously*, thou falsely challengedest thy neighbours, and hast forgotten me, saith the Lord God.]

22:13 Lo! I have smitten together mine hands on thine avarice, [*or greediness*,] which thou didest, and on the blood which is shed out in the midst of thee.

22:14 Whether thine heart shall sustain, either thine hands shall have power in the days which I shall make to thee? For I the Lord spake, and I shall do (it). (Whether thy heart shall sustain, or thy hands shall have power in the days

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daughter in law; and another in thee hath humbled his sister, his father's daughter.

22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

22:13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

22:14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

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which I shall make with thee? For I the Lord spoke, and I shall do it.)

22:15 And I shall scatter thee into nations, and I shall winnow, [*or blow,*] thee into lands; and I shall make thine uncleanness to fail from thee,

22:16 and I shall wield thee in the sight of heathen men; and thou shalt know, that I *am* the Lord.

22:17 And the word of the Lord was made to me, and he said [*saying,*],

22:18 Thou, son of man, the house of Israel is turned to me into dross, *either filth of iron*; all these *be* brass, and tin, and iron, and lead, in the midst of a furnace; they (even) be made the dross of silver. [Son of man, the house of Israel is turned to me into dross, *or cinder*; all these brass, and tin, and iron, and lead, in the middle of (the) furnace, be made dross of silver.]

22:19 Therefore the Lord God saith these things, For that (that) all ye be turned into dross (Because ye all be turned into dross), lo! I shall gather you together in the midst of Jerusalem, [Therefore these things saith the Lord God, For that that ye all be turned into dross, therefore lo! I shall gather you in the middle of Jerusalem,]

22:20 by the gathering together of silver, and of latten, and of iron, and of tin, and of lead, in the midst of a furnace; and I shall kindle therein a fire, to well together; so I shall gather you together in my strong vengeance, and in my

22:15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

22:16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

22:17 And the word of the LORD came unto me, saying,

22:18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

22:19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

22:20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

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wrath, and (then) I shall rest. And I shall well you together, [a gathering of silver, and brass, and iron, and tin, and lead, in the middle of the furnace; and I shall tend a fire in it, to well together; so I shall gather you in my strong vengeance, and in my wrath, and (then) I shall rest again. And I shall well you together,]

22:21 and I shall gather you together, and I shall set you afire in the fire of my strong vengeance, and ye shall be welled together in the midst thereof. [and I shall gather you, and I shall kindle you in the fire of my strong vengeance, and ye shall be welled together in the middle of it.]

22:22 As silver is welled together in the midst of a furnace, so ye shall be in the midst thereof; and ye shall know, that I *am* the Lord, when I have shed out mine indignation on you. [As silver is welled together in (the) middle of the furnace, so shall ye be in the middle of it; and ye shall know, for I the Lord, when I have shedded out mine indignation upon you.]

22:23 And the word of the Lord was made to me, and he said [saying],

22:24 Son of man, say thou to it, Thou art a land unclean (Thou art an unclean land), and not berained in the day of strong vengeance. [Son of man, say to it, Thou art the unclean land, not rained (upon) (al)together in the day of strong vengeance. (Son of man, say to it, Thou art the unclean land, altogether not rained upon in the day of strong vengeance.)]

22:25 Swearing together, *either conspiring*, of prophets *is* in the midst thereof; as a

22:21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22:22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

22:23 And the word of the LORD came unto me, saying,

22:24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

22:25 There is a conspiracy of her prophets in the midst thereof, like a

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lion roaring and taking prey, they devoured men, they took riches, and price; they multiplied widows thereof in the midst thereof. [Conjuration of prophets in the middle of it; as a lion roaring and taking prey, they devoured soul, *or life*, of the needy man, and they took price; they multiplied widows of it in the middle of it.]

roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

22:26 [The] Priests thereof despised my law, and defouled my saintuaries; they had not difference betwixt holy thing and unholy, they understood not betwixt defouled thing and clean thing; and they turned away their eyes from my sabbaths, and I was defouled in the midst of them. [The priests of it despised my law, and defouled my saintuaries; they had no difference betwixt holy and unholy, they understood not betwixt unclean and clean thing; and they turned away their eyes from my sabbaths, and I was defouled in the middle of them.]

22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

22:27 The princes thereof in the midst thereof *were* as wolves ravishing prey, to shed out blood, and to lose men, and in following luces greedily (and in greedily following luces). [The princes of it in the middle of it as wolves ravishing prey, for to shed out blood, and for to lose souls, and greedily following winnings.]

22:27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

22:28 Forsooth the prophets thereof pargeted them without tempering, and saw vain things, and divined leasings to them (and divined lies for them), and said, The Lord God saith these things, when the Lord spake not. [Forsooth the prophets of it daubed them without tempering, seeing vain things, and divining leasings to them, saying, These things saith the

22:28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

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Lord God, when the Lord spake not.}

22:29 The peoples of the land challenged false challenge, and ravished by violence; they tormented a needy man and (a) poor (man), and oppressed a comeling by false challenge, without doom (and oppressed a stranger with false challenges, without justice). [Peoples of the land falsely challenged false challenge, and violently ravished the needy man, and tormented the poor man; and they oppressed the comeling with false challenge, without doom.]

22:30 And I sought of them a man, that should set an hedge betwixt, and stand set against me for the land, that I should not destroy it, and I found not (but I found none). [And I sought of them a man, that should between-put an hedge (that should put an hedge between), and stand set even against me from the land, lest I should destroy it, and I found not.]

22:31 And I shed out [up]on them mine indignation, and I wasted them in the fire of my wrath; and I yielded the way of them (up)on the head of them, saith the Lord God.

Chapter 23

23:1 And the word of the Lord was made to me, and he said [saying],

23:2 Thou, son of man, two women were the daughters of one mother, [Son of man, two women were the daughters of one mother,]

22:29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

22:30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

22:31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

Chapter 23

23:1 The word of the LORD came again unto me, saying,

23:2 Son of man, there were two women, the daughters of one mother:

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23:3 and did fornication in Egypt; in their young waxing age they did fornication; there the breasts of them were made low, and the teats of the time of marriage of them were broken. [and they did fornication in Egypt; in their youth they did fornication; there the breasts, *or teats*, of them be under-led (there their breasts, *or their teats*, be led under), and the teats of their puberty, *that is, (the) time of marriage*, be broken.]

23:4 Forsooth the names of them *be*, Oholah, the more *sister*, and Oholibah, the less sister of her. And I had them, and they childed sons and daughters; certainly the names of them *be* Samaria Oholah, and Jerusalem Oholibah. [Forsooth the names of them, Oholah, the more, and Oholibah, the less sister of her. And I had them, and they bare child, sons and daughters; certainly the names of them, Samaria Oholah, and Jerusalem Oholibah.]

23:5 Therefore Oholah did fornication on me, and was wild on her lovers, on (the) Assyrians nighing, (Therefore Oholah did fornication against me, and was mad for her lovers, on the Assyrians nighing,) [Therefore Oholah did fornication upon me, and waxed wild into her lovers, into Assyrians nighing,]

23:6 clothed with jacinth, princes, and magistrates, young men of covetousness, all knights, riders of horses. [clothed with jacinth, princes, and magistrates, young men of coveting, all knights, *or riding men*, riders up of horses (riders upon horses).]

23:7 And she gave her fornications on them, on all the chosen sons of

23:3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

23:4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

23:5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

23:6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

23:7 Thus she committed her whoredoms with them, with all them

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Assyrians; and in all on which she was wild, she was defouled in the uncleanness of them. (And she did her fornications with them, with all the chosen sons of Assyrians; and with all for which she was mad, she was defiled in their uncleanness.) [And she gave her fornications upon them, the chosen sons of all Assyrians, all and in all into whom she waxed wild, in the uncleanness of them she is defouled (all and in all into whom she grew mad, she was defiled in their uncleanness).]

23:8 Furthermore and she left not her fornications, which she had in Egypt (And furthermore she left not her fornications, which she had in Egypt); for why and they slept with her in the youth of her, and they brake the teats of the time of marriage of her, and they shed out their fornication on her. [Moreover and she left not her fornications, which she had in Egypt (And moreover she left not her fornications, which she had in Egypt); for why and they slept with her in the youth of her, and they (al)together brake the breasts of her puberty, and shedded out their fornication upon her.]

23:9 Therefore I gave her into the hands of her lovers, into the hands of the sons of Assur, on whose lechery she was wild (for whose lechery she was mad). [Therefore I betook her into the hands of her lovers, into the hands of the sons of Assur, upon whose lechery she was wild.]

23:10 They discovered the shame of her; they took away the sons and the daughters of her, and killed her with sword; and the women were made famous, *that is, (were) made a scandal**,

that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

23:8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

23:9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

23:10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

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and they did dooms in her (and they did dooms upon her). [They uncovered the evil fame of her; they took the sons and the daughters of her, and slew her in sword; and they be made famous, *or scandalized**, women, and they did dooms into her.]

23:11 And when her sister Oholibah had seen this, she was wild in lechery more than that *sister*, and gave unshamefastly her fornication, on the fornication of her sister, (And when her sister Oholibah had seen this, she was mad with lechery more than that *sister*, and unshamefastly did her fornication, more than the fornication of her sister,) [Which thing when her sister Oholibah had seen, she waxed wild in lechery more than she, and she gave unchastely, or without shame, her fornication, over the fornication of her sister,]

23:12 to the sons of (the) Assyrians, to dukes and magistrates coming to her, that were clothed with diverse cloth, to knights that were borne on horses, and to young men with noble shape, to all (the) men (of them). (with the sons of the Assyrians, with dukes and magistrates coming to her, who were clothed with diverse cloaks, with horsemen, or soldiers, who were borne on horses, and with young men with noble shape, with all the men of them.) [to the sons of Assyrians, to dukes and magistrates coming to her, clothed with diverse cloth, to knights that were borne in horses, and young men in noble form, *or shape*, to all men (of them).]

23:13 And I saw that (in) one way of both *sisters* was defouled, (And I saw that in one way both *sisters* were

23:11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

23:12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

23:13 Then I saw that she was defiled, that they took both one way,

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defiled,) [And I saw that one way of both was defouled, (And I saw that in one way both were defiled,)]

23:14 and she increased her fornications. And when she had seen men painted in the wall (And when she had seen men painted on the wall), the images of Chaldees expressed with colours, [and she increased her fornications. And when she saw men painted in a wall, the images of Chaldees expressed, *or opened*, in colours,]

23:15 and girded on the reins with knights' girdles, and caps painted on the heads of them, the forms of all dukes, the likeness of the sons of Babylon, and of the land of Chaldees, in which they were born (the likeness of the sons of Babylon, of the land of the Chaldeans, in which they were born); [and girded (on) the reins with knights' girdles, and caps dyed, *or stained*, in the heads of them, the forms of all dukes, (the) likeness of the sons of Babylon, and of the land of Chaldees, in which they be born; (and girded on the loins with horsemen's girdles, and caps dyed, *or stained*, on their heads, the forms of all dukes, the likeness of the sons of Babylon, of the land of the Chaldeans, in which they be born;)]

23:16 she was wild on them/she was mad with them by (the) covetousness of her eyes, and she sent messengers to them into Chaldea. [and she waxed wild against them/and she waxed mad against them in covetousness of her eyes, and sent messengers to them into Chaldea.]

23:17 And when the sons of Babylon were come to her, to the bed of teats, they defouled her in their lecheries of

23:14 And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

23:15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

23:16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

23:17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was

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virgins; and she was defouled of them, and the soul of her was [full-]filled (with the revulsion) of them. (And when the sons of Babylon were come to her, to the bed of love, they defiled her with their lecheries of virgins; and she was defiled by them, and her soul was filled full with revulsion for them.) [And when sons of Babylon came to her, to the couch of her teats, they defouled her in their lecheries of (the) defouling of maidenhood; and she is defouled of them, and the soul of her is full-filled (with the revulsion) of them.]

polluted with them, and her mind was alienated from them.

23:18 Also she made naked her fornications, and discovered her shame (and uncovered her nakedness); and my soul went away from her, as my soul had gone away from her sister. [And she made naked her fornications, and discovered her evil fame; and my soul went away from her, as my soul had gone away from her sister.]

23:18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

23:19 For she multiplied her fornications, and had mind on the days of her youth, in which she did fornication in the land of Egypt. [Forsooth she multiplied her fornications, bethinking (on) the days of her youth, in which she did fornication in the land of Egypt.]

23:19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

23:20 And she was wild in lechery on the lying-by of them, whose fleshes be as the fleshes of asses, and as the members of horses *be* the members of them. (And she was mad with lechery in the lying-by with them, whose fleshes be like the fleshes of asses, and the members of them *be* like the members of horses.) [And she waxed wild by lechery upon the lying-by of them, whose fleshes be as the fleshes of asses, and as fluxes, *or runnings*, of

23:20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

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horses the fluxes of them. (And she grew mad with lechery upon the lying-by with them, whose fleshes be like the fleshes of asses, and their fluxes *be* like the fluxes, *or the runnings*, or horses.)]

23:21 And thou (re)visitedest the great trespass of thy youth, when thy breasts were made low in Egypt, and the teats of the time of thy marriage were broken. [And thou hast (re)visited the great trespass of thy youth, for thy breasts be under-led in Egypt (for thy breasts be led under in Egypt), and the teats of thy puberty be (al)together broken.]

23:22 Therefore, thou Oholibah, the Lord God saith these things, Lo! I shall raise (up) all thy lovers against thee, of which thy soul was [full-]filled (with revulsion), and I shall gather them against thee in compass; [Therefore, thou Oholibah, these things saith the Lord God, Lo! I shall raise all thy lovers against thee, of which thy soul is full-filled (with revulsion), and I shall gather them against thee in compass;]

23:23 the sons of Babylon, and all Chaldees, noble and mighty men and princes (Pekod, and Shoa, and Koa), [and] all the sons of Assyrians, and young men of noble form, dukes, and magistrates, all princes of princes, and [the] named riders of horses.

23:24 And they arrayed with chariot and wheel shall come on thee, the multitude of peoples shall be armed with habergeon, and shield, and basinet, against thee on each side; and I shall give doom before them, and (then) they shall deem thee by their dooms. (And

23:21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

23:22 Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23:23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

23:24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their

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they arrayed with chariots and wheels shall come upon thee, yea, the multitude of the peoples shall be armed with breastplates, and shields, and helmets, against thee on every side; and I shall give judgement to them, and then they shall judge thee with their judgements.) [And they shall come upon thee, made ready with chariot and wheel, the multitude of peoples shall be armed against thee on each side with habergeon, and shield, and helmet; and I shall give before them doom (and I shall put judgement before them), and they shall deem thee in their dooms.]

23:25 And I shall set my fervour in thee, which they shall use with thee in strong vengeance (And I shall set my fervour against thee, and they shall take out their strong vengeance upon thee); they shall cut away thy nose and thine ears, and they shall slay with sword those things that were left; they shall take thy sons and thy daughters, and thy last thing shall be devoured by fire. [And I shall put mine envy, *or wrath*, in thee, which they haunt with thee in strong vengeance (And I shall put my envy, *or wrath*, against thee, and they shall take out their strong vengeance upon thee); they shall cut off thy nose and thine ears, and which things shall dwell, they shall cut off with sword; they shall take thy sons and thy daughters, and thy last shall be devoured in fire.]

23:26 And they shall make thee naked of thy clothes, and they shall take away the vessels of thy glory (and they shall take away thy glorious vessels).

23:27 And I shall make thy great trespass to rest from thee, and thy

judgments.

23:25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

23:26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

23:27 Thus will I make thy lewdness to cease from thee, and thy whoredom

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fornication from the land of Egypt; and thou shalt not raise (up) thine eyes to them, and thou shalt no more have mind on Egypt. [And I shall make thy great trespass to rest from thee, and thy fornication of the land of Egypt; and thou shalt not raise thine eyes to them, and thou shalt no more have mind of Egypt.]

23:28 For the Lord God saith these things, Lo! I shall give thee into the hands of them which thou hatest, into the hands *of them* of which thy soul was [full-]filled (with revulsion), [For these things saith the Lord God, Lo! I shall betake thee into the hands of them whom thou hatedest, into the hands of which thy soul is full-filled (with revulsion).]

23:29 and they shall do with thee in hatred (and they shall deal hatefully with thee). And they shall take away all thy travails, and they shall leave thee naked, and full of shame; and the shame of thy fornications shall be showed. [And they shall do with thee in hate, and they shall take (away) all thy travails, and shall leave thee naked, and full of evil fame; and the evil fame of thy fornications shall be showed.]

23:30 Thy great trespass and thy fornications have done these things to thee; for thou didest fornication after heathen men, among which thou were defouled in the idols of them (and thou were defiled with their idols). [Thy great trespass and thy fornications have done these things to thee; for thou didest fornication after heathen men, among whom thou art defouled in idols of them.]

23:31 Thou wentest in the way of thy

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brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

23:28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

23:29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

23:30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

23:31 Thou hast walked in the way of

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sister, and I shall give the cup of her in(to) thine hand. [Thou wanderdest in the way of thy sister, and I shall give the cup of her in(to) thine hand.]

23:32 The Lord God saith these things, Thou shalt drink the cup of thy sister, the depth, and the broadness; thou that art most able to take, shalt be into scorning, and into mocking (thou shalt be into scorning, and into mocking, more than the cup can hold). [These things saith the Lord God, Thou shalt drink the cup of thy sister, deep and broad; and thou shalt be into scorning, and under-mocking, which thou art most able to take.]

23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of mourning and of heaviness, with the cup of thy sister Samaria.

23:34 And thou shalt drink it, and thou shalt drink of (it) till to the dregs, and thou shalt devour the remnants thereof, and thou shalt rend thy breasts, for I the Lord spake, saith the Lord God. [And thou shalt drink it, and drink of (it) unto the dregs, and thou shalt devour the remnants of it, and thou shalt tear thy breasts, for I spake, saith the Lord God.]

23:35 Therefore the Lord God saith these things, For thou hast forgotten me, and hast cast forth me behind thy body (and hast cast me forth behind thy body), bear thou also thy great trespass and thy fornications. [Therefore these things saith the Lord God, For thou hast forgotten me, and cast me far after thy back, and thou bear thy great trespass and thy fornications.]

thy sister; therefore will I give her cup into thine hand.

23:32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

23:34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD.

23:35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

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23:36 And the Lord God said to me, and spake (And the Lord God spoke to me, and said), Son of man, whether thou deemest Oholibah and Oholah, and tellest to them the great trespasses of them? [And the Lord saith to me, saying, Son of man, whether thou deemest Oholibah and Oholah, and showest to them the great trespasses of them?]

23:37 For they did adultery, and blood *was* in the hands of them, and they did fornication with their idols; furthermore and they offered to those (idols) the sons which they gendered to me, for to be devoured. (For they did adultery, and blood *was* upon their hands, and they did fornication with their idols; and furthermore they offered to those idols the sons which they engendered unto me, to be devoured.) [For they have done adultery, and blood in the hands of them, and they did fornication with their idols; moreover they offer to them their sons for to be devoured, which they (en)gendered to me.]

23:38 But also they did this to me, they defouled my saintuary in that day, and made unholy my sabbaths. [But and this thing they did to me, they defouled my saintuary in that day, and they profaned, *or made unholy*, my sabbaths.]

23:39 And when they sacrificed their sons to their idols, and entered into my saintuary in that day, that they should defoul it, they did also these things in the midst of mine house (they also did these things in the midst of my House). [And when they offered their sons to their idols, and entered my saintuary in that day, for to defoul it, and also they did these things in

23:36 The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

23:37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

23:38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

23:39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

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the middle of mine house (and they also did these things in the middle of mine house).]

23:40 They sent to men coming from (a)far, to which they had sent messengers. Therefore lo! they came, to which thou washedest thee, and anointedest thine eyes with ointment of women, and thou were adorned with women's attire. (They sent for men coming from afar, to which they had sent messengers. Therefore lo! they came, for whom thou washedest thee, and anointedest thine eyes with ointment of women, and thou were adorned with women's attire.) [They sent to men coming from far, to whom they had sent messengers. And so lo! they came, to whom thou washedest thee (for whom thou washedest thee), and all-about anointedest thine eyes with ointment of women, and art adorned with women's attire.]

23:41 (And) Thou satest in a full fair bed, and a board was adorned before thee; thou settedest mine incense and mine ointment on it. [Thou hast set in a bed most fair (Thou hast set in a most fair bed), and a board is adorned before thee; thou puttedest mine thymiama, *or incense*, and mine ointment upon it.]

23:42 And a voice of (a) multitude making full out joy was therein; and in men that were brought of the multitude of men, and came from (the) desert, (and) they setted bands in the hands of them, and fair crowns on the heads of them. (And a voice of a multitude making full out joy was therein; and with the men of the multitude were brought Sabeans from the desert, and

23:40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

23:41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

23:42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

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they set bands upon their hands, and fair crowns upon their heads.) [And a voice of multitude joying withoutforth was in it; and in the men that were led to of the multitude of men, and came from desert, (they) putted rings in the hands of them, and fair crowns in the heads of them.]

23:43 And I said to her, that was defouled in adulteries, Now also this shall do fornication in her fornication. (And I said to her, who was defiled in adulteries, Now also these shall do fornication with her, and she with them.)

23:44 And they entered (un)to her; as to a woman, an whore, so they entered (un)to Oholah and (un)to Oholibah, (the) cursed women. [And they went to her as to a woman whore (And they went to her like to a whore woman), so they entered to Oholah and to Oholibah, cursed women.]

23:45 Therefore these men (that) be just, these shall deem those *women* by the doom of adulteresses, and by the doom of them that shed out blood; for they be adulteresses, and blood *is* in the hands of them (and blood *is* upon their hands), and they did fornication with their idols. [Therefore these men (that) be just, these shall deem them in doom of adulteresses, and in doom of (those) shedding out blood; for they be adulterers, and blood in the hands of them, and with their idols they did fornication (for they be adulteresses, and blood *is* upon their hands, and they did fornication with their idols).]

23:46 For the Lord God saith these things, Bring thou multitudes to them,

23:43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

23:44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

23:45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

23:46 For thus saith the Lord GOD; I will bring up a company upon them,

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and give thou them into noise, and into raven; [Forsooth the Lord God saith these things, Yet bring the multitudes, and betake them into noise and raven;]

and will give them to be removed and spoiled.

23:47 and be they stoned with the stones of peoples, and be they sticked together with the swords of them. They shall slay the sons and the daughters of them, and they shall burn with fire the houses of them (and they shall burn up their houses with fire).

23:47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

23:48 And (so) I shall do away great trespass from the land; and all women shall learn, that they do not after the great trespass of them (and all women shall learn, that they should not do after their great trespass). [And I shall do away great trespass from earth; and all women shall learn, lest they do after the great trespass of them.]

23:48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

23:49 And they shall give your great trespass [up]on you; and ye shall bear the sins of your idols, and ye shall know, that I *am* the Lord God.

23:49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

Chapter 24

Chapter 24

24:1 And the word of the Lord was made to me, in the ninth year, and in the tenth month, in the tenth day of the month, and he said [saying],

24:1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

24:2 Thou, son of man, write to thee the name of this day, in which the king of Babylon is confirmed (in his attack) against Jerusalem to day. [Son of man, write thou to thee the name of this day, in whom the king of Babylon is confirmed (in his attack) against Jerusalem to day.]

24:2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

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24:3 And thou shalt say by a proverb a parable to the house, (the) stirrer to wrath, and thou shalt speak to them, The Lord God saith these things, Set thou a brazen pot, set thou soothly, and put thou water into it. (And thou shalt speak by a parable to that house, that stirrer to wrath, and thou shalt say to them, The Lord God saith these things, Set thou a brass pot, truly set thou it, and put thou water into it.) [And thou shalt say by proverb a parable to the house, (the) stirrer to wrath, and thou shalt speak to them, These things saith the Lord, Put thou a brazen pot, soothly put thou, and send into it water; (And thou shalt speak by a parable to that house, that stirrer to wrath, and thou shalt say to them, These things saith the Lord, Put thou a brass pot, truly put thou it, and send water into it;)]

24:4 Take thou a beast full fat (Take thou a full fat beast); gather thou together the gobbets thereof into it, each good part, and the hip, and the shoulder, chosen things and full of bones. [take to a beast most fat (take a most fat beast). Put together the gobbets of it into it, each good part, and the thigh, and the shoulder, chosen and full of bones.]

24:5 Also dress thou heaps of bones under it; and the seething thereof boiled out, and the bones thereof were sodden in the midst thereof. [And make together heaps of bones under it; and the seething of it boiled up, and the bones be full sodden in the middle thereof.]

24:6 Therefore the Lord God saith these things, Woe to the city of bloods, to the pot whose rust is therein, and the rust

24:3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:

24:4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

24:5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the bones of it therein.

24:6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose

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thereof went not out of it; cast thou out it by parts, and by his parts (cast thou it out by parts, and by its parts); lot fell not on it. [Therefore these things saith the Lord God, Woe to the city of bloods, to the pot whose rust is in it, and the rust thereof went not out of it; cast it out by parts, and by his parts; sort, *or lot*, fell not upon it.]

scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

24:7 For why the blood thereof is in the midst thereof; he shedded it out on a full clear stone, he shedded not it out on (the) earth (he poured it out not upon the ground), that it may be covered with dust, [Forsooth the blood thereof is in the middle thereof; he shedded it out upon the most clear stone, he shedded it not out upon earth (he poured it out not upon the earth), that it may be covered with dust,]

24:7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

24:8 that I should bring in mine indignation, and avenge by vengeance; I gave the blood thereof on a full clear stone, that it should not be covered. [that I should lead in above mine indignation, and in vengeance be venged; I gave the blood thereof upon the most clear stone, lest it were covered.]

24:8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

24:9 Therefore the Lord God saith these things, Woe to the city of bloods, whose burning I shall make great; [Therefore these things saith the Lord God, Woe to the city of bloods, of whom I shall make (a) great heap of sticks in fire (Woe to the city of bloods, of which I shall make a great heap of sticks in fire);]

24:9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

24:10 gather thou together [the] bones, which I shall kindle with fire; (the) fleshs shall be wasted, and all the setting together shall be sodden, and

24:10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

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(the) bones shall fail. [gather the bones, whom I shall burn with fire (which I shall burn with fire); fleshes shall be wasted, and all the making together shall be sodden, and bones shall fail.]

24:11 Also set thou it void on coals, that the metal thereof wax hot, and be melted, and that the filth thereof be welled together in the midst thereof, and the rust thereof be wasted. [And put thou it void upon coals, that it wax hot, and the brass thereof melt, and the fouling of it be welled together in the middle thereof, and the rust of it be wasted.]

24:12 It was sweated (over) by much travail (It was sweated over with much travail), and the over-great rust thereof went not out thereof, neither by (the) fire. [With much travail it is made in sweat, and the much rust of it went not out thereof, neither by fire.]

24:13 Thine uncleanness *is* abominable; for I would cleanse thee, and thou art not cleansed from thy filths; but neither thou shalt be cleansed before, till I make mine indignation to rest in thee (until I make my indignation to rest upon thee). [Thine uncleanness (*is*) cursed; for I would cleanse thee, and thou art not cleansed from thy filths; but neither thou shalt be cleansed ere, till I shall make mine indignation for to rest in thee.]

24:14 I the Lord spake; it shall come, and I shall make (it), I shall not pass, neither I shall spare, neither I shall be pleased (nor shall I repent); by thy ways and by thy findings, I shall deem thee, saith the Lord. [I the Lord spake; it shall

24:11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

24:12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

24:13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

24:14 I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

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come, and I shall do (it), I shall not pass, neither spare, neither I shall be pleased; after thy ways and after thy findings to, I deemed thee, saith the Lord.}]

24:15 And the word of the Lord was made to me, and he said [saying],

24:16 Thou, son of man, lo! I take away from thee the desirable thing of thine eyes in vengeance, and thou shalt not wail, neither weep, neither thy tears shall flow down. (Thou, son of man, lo! I take away from thee the desirable thing of thine eyes with vengeance, yet thou shalt not wail, nor weep, nor shall thy tears flow down.) [Son of man, lo! I take from thee the desirable thing of thine eyes in plague, *or wound*, and thou shalt not mourn, neither weep, neither thy tears shall flow.}]

24:17 Wail thou (while) being still, thou shalt not make mourning of dead men; thy crown be bound about thine head, and thy shoes shall be in the feet (and thy shoes shall be upon thy feet), neither thou shalt cover the mouth with a cloth, neither thou shalt eat the meats of mourners. [Thou stilling sorrow inward(ly), thou shalt not make mourning of dead men; be thy crown about-bound to thee, and thy shoes shall be in thy feet, neither with cloth thou shalt veil, *or hide*, mouths, neither thou shalt eat the meat of mourning men. (Thou being still sorroweth inwardly, thou shalt not make mourning for dead men; be thy crown bound about to thee, and thy shoes shall be upon thy feet, nor with a cloth shalt thou veil, *or hide*, mouths, nor shalt thou eat the food of mourning men.)}]

24:18 Therefore I spake to the people in

24:15 Also the word of the LORD came unto me, saying,

24:16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

24:17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

24:18 So I spake unto the people in the

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the morrowtide, and my wife was dead in the eventide; and I did in the morrowtide, as he had commanded to me. [Therefore I spake to the people in the morning, and my wife is dead in the evening; and I did (in the morning), as he commanded to me.]

morning: and at even my wife died; and I did in the morning as I was commanded.

24:19 And the people said to me, Why showest thou not to us what these things signify, which thou doest? [And the people said to me, Why showest thou not to us what these things betoken, that thou doest?]

24:19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

24:20 And I said to them, The word of the Lord was made to me, and he said [saying],

24:20 Then I answered them, The word of the LORD came unto me, saying,

24:21 Speak thou to the house of Israel, The Lord God saith these things, Lo! I shall defoul my saintuary, the pride of your empire, and the desirable thing of your eyes, and on which your soul dreadeth (and that which your soul dreadeth); and your sons and your daughters, which ye (have) left (behind), shall fall by sword. [Speak thou to the house of Israel, These things saith the Lord God, Lo! I shall defoul my saintuary, the pride of your empire, and the desirable thing of your eyes, and upon which your soul dreadeth; and your sons and your daughters, whom ye left, shall fall in sword.]

24:21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

24:22 And ye shall do, as I did; ye shall not cover (your) mouths with (a) cloth, and ye shall not eat the meat of wailers. [And ye shall do, as I did; ye shall not hide mouths with cloth, and ye shall not eat meats of men mourning (and ye shall not eat the food of mourning men).]

24:22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

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24:23 Ye shall have crowns in your heads, and shoes in the feet (Ye shall have crowns upon your heads, and shoes upon your feet); ye shall not wail, neither ye shall weep, but ye shall fail in wretchedness, for your wickednesses; and each man shall wail to his brother.

24:24 And Ezekiel shall be to you into a sign of thing to coming; by all things which he did, ye shall do, when this thing shall come; and ye shall know, that I *am* the Lord God. (And Ezekiel shall be to you into a sign of the thing to come; and when this thing shall come, ye shall acording to by all things which he did; and ye shall know, that I *am* the Lord God.) [And Ezekiel shall be to you into a wonder *betokening (the) thing to come*; after all things that he did, ye shall do (ye shall do after all things that he did); and when this thing shall come, ye shall know, for I the Lord God.]

24:25 And thou, son of man, lo! in the day in which I shall take away from them the strength of them, and the joy of (their) dignity, and the desire of their eyes, on which the souls of them rest, *cast away* the sons and the daughters of them; [And thou, son of man, lo! in the day in which I shall take from them the strength of them, and the joy of (their) dignity, and desire of their eyes, upon which the souls of them rest, the sons and the daughters of them;]

24:26 in that day when a man fleeing shall come to thee, to tell to thee;

24:27 in that day soothly thou shalt open thy mouth with him that fled (truly on that day thou shalt open thy mouth

24:23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24:24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.

24:25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

24:26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

24:27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb:

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with him who fled); and thou shalt speak, and shalt no more be still; and thou shalt be to them into a sign of thing to coming, and ye shall know, that I *am* the Lord. [soothly in that day thy mouth shall be opened with him that fleeth; and thou shalt speak, and thou shalt not be still more (and thou shalt no more be still); and thou shalt be to them into a wonder, and ye shall know, for I the Lord.]

Chapter 25

25:1 And the word of the Lord was made to me, and he said [saying],

25:2 Thou, son of man, set thy face against the sons of Ammon, and thou shalt prophesy of them (and thou shalt prophesy against them). [Son of man, put thy face against the sons of Ammon, and thou shalt prophesy of them.]

25:3 And thou shalt say to the sons of Ammon, Hear ye the word of the Lord God; the Lord God saith these things, For that that ye said, Well! well! on my saintuary, for it is defouled, and on the land of Israel, for it is made desolate, and on the house of Judah, for they be led into captivity; (And thou shalt say to the sons of Ammon, Hear ye the word of the Lord God; the Lord God saith these things, Because ye said, Well! well! against my sanctuary, for it is defiled, and against the land of Israel, for it is made desolate, and against the house of Judah, for they be led into captivity;) [And thou shalt say to the sons of Ammon, Hear ye the word of the Lord God; these things saith the Lord God, For that that ye said, Woo! woo! *or scorn, or reproof*, upon my

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and thou shalt be a sign unto them; and they shall know that I am the LORD.

Chapter 25

25:1 The word of the LORD came again unto me, saying,

25:2 Son of man, set thy face against the Ammonites, and prophesy against them;

25:3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

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saintuary, for it is polluted, and upon the land of Israel, for it is desolated, and upon the house of Judah, for it is led into captivedom (for it is led into captivity);]

25:4 lo! therefore I shall give thee (to) the sons of the east into heritage (lo! therefore I shall give thee to the sons of the east for a possession), and they shall set their folds in thee, and they shall set their tents in thee; they shall eat thy fruits, and they shall drink thy milk. [therefore lo! I shall betake thee to the sons of the east into heritage, and they shall (al)together set their folds in thee, and shall put their tents in thee; they shall eat thy fruits, and they shall drink thy milk.]

25:5 And I shall give Rabbah into a dwelling place of camels, and the sons of Ammon into a bed of beasts; and ye shall know, that I *am* the Lord. [And I shall give Rabbah into dwelling of camels, and the sons of Ammon into couch of beasts; and ye shall know, for I the Lord.]

25:6 For the Lord God saith these things, For that that thou clappedest with hand(s), and smitedest with the foot, and joyedest of all [thy] desire on the land of Israel (and joyedest with all thy desire against the land of Israel); [For these things saith the Lord God, For that that thou joyedest with hand(s), and smitedest with foot, and joyedest of all thy will on the land of Israel;]

25:7 therefore lo! I shall stretch forth mine hand on thee, and I shall give thee into ravishing of heathen men (and I shall give thee for a spoil heathen men), and I shall slay thee from peoples, and I

25:4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

25:5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.

25:6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

25:7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the

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shall lose thee, and all-break thee from lands; and ye shall know, that I *am* the Lord. [therefore lo! I shall stretch forth mine hand upon thee, and I shall betake thee into ravishing of heathen men, and I shall slay thee of peoples, and I shall lose (thee) from lands, and (al)together defoul (thee); and ye shall know, for I the Lord.]

25:8 The Lord God saith these things, For that that Moab and Seir said, Lo! the house of Judah *is* as all folks, [These things saith the Lord God, For that that Moab and Seir said, Lo! as all heathen men the house of Judah (Lo! the house of Judah *is* like all the heathen men),]

25:9 therefore lo! I shall open the shoulder of Moab of (the) cities, soothly of (the) cities thereof, and of the ends thereof, the noble *cities* of the land, Bethjeshimoth, Baalmeon, and Kiriathaim, (therefore lo! I shall open the shoulder of Moab from the cities, truly from the cities thereof, and from the ends thereof, yea, the noble *cities* of the land, Bethjeshimoth, Baalmeon, and Kiriathaim,) [therefore lo! I shall open the shoulder of Moab of (the) cities, soothly of his cities, and of his coasts, the noble of earth, Bethjeshimoth, Baalmeon, and Kiriathaim,]

25:10 to the sons of the east, with the sons of Ammon. And I shall give it into heritage, that (the) mind of the sons of Ammon be no more among heathen men (And I shall give them for a possession, so that the memory of the sons of Ammon be no more among the heathen men), [to the sons of the east, with the sons of Ammon. And I shall give it into heritage, that the mind of the sons of Ammon

countries: I will destroy thee; and thou shalt know that I am the LORD.

25:8 Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

25:9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim,

25:10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

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be no more in folks,]

25:11 and in Moab I shall make dooms;
and they shall know, that I *am* the Lord.

25:12 The Lord God saith these things,
For that that Idumea did vengeance,
that it avenged itself of the sons of
Judah, and sinned doing trespass, and
asked greatly vengeance of them; (The
Lord God saith these things, Because
Idumea did vengeance, so that it
avenged itself upon the sons of Judah,
and sinned doing trespass, and took
great vengeance upon them;) [These
things saith the Lord God, For that that
Idumea did vengeance, that she should venge
her(self) of the sons of Judah, and sinned
trespassing, and asked vengeance of them;]

25:13 therefore the Lord God saith these
things, I shall stretch forth mine hand
on Idumea, and I shall take away from
it man and beast, and I shall make it
desert of the south (and I shall make it
desert from Teman); and they that be in
Dedan shall fall by sword. [therefore these
things saith the Lord God, I shall stretch out
mine hand upon Idumea, and shall take away
from it man and beast, and I shall make it
desert from the south; and they that be in
Dedan shall fall in sword.]

25:14 And I shall give my vengeance on
Idumea, by the hand of my people
Israel; and they shall do in Edom by my
wrath, and by my strong vengeance;
and they shall know my vengeance,
saith the Lord God. [And I shall give my
vengeance upon Idumea, by the hand of my
people Israel; and they shall do in Edom after
my wrath, and (after) my strong vengeance;

25:11 And I will execute judgments
upon Moab; and they shall know that I
am the LORD.

25:12 Thus saith the Lord GOD;
Because that Edom hath dealt against
the house of Judah by taking vengeance,
and hath greatly offended, and revenged
himself upon them;

25:13 Therefore thus saith the Lord
GOD; I will also stretch out mine hand
upon Edom, and will cut off man and
beast from it; and I will make it desolate
from Teman; and they of Dedan shall
fall by the sword.

25:14 And I will lay my vengeance upon
Edom by the hand of my people Israel:
and they shall do in Edom according to
mine anger and according to my fury;
and they shall know my vengeance,
saith the Lord GOD.

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and they shall know my vengeance, saith the Lord God.}]

25:15 The Lord God saith these things, For that that Palestines did vengeance, and avenged themselves, with all (their) will slaying, and filling old enmities; (The Lord God saith these things, Because the Philistines did vengeance, and avenged themselves, slaying with all their desire, and filling old enmities;) [These things saith the Lord God, For that that Palestines did vengeance, and venged themselves with all inwit, slaying and fulfilling old enmities;}]

25:16 therefore the Lord God saith these things, Lo! I shall stretch forth mine hand on Palestines (Lo! I shall stretch forth my hand upon the Philistines), and I shall slay [the] slayers, and I shall lose the remnants of the sea coast; [therefore these things saith the Lord, Lo! I shall stretch out mine hand upon Palestines, and I shall slay the slayers, and I shall lose the remnants of the sea country;}]

25:17 and I shall make great vengeance in them, and I shall reprove in strong vengeance (and I shall make great vengeance upon them, and I shall reprove them with strong vengeance); and they shall know, that I *am* the Lord, when I shall give my vengeance on them. [and I shall do in them great vengeance, reprovng in strong vengeance; and they shall know, for I the Lord, when I shall give my vengeance upon them.}]

Chapter 26

26:1 And it was done in the eleventh

25:15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;

25:16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

25:17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

Chapter 26

26:1 And it came to pass in the

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year, in the first *day* of the month, the word of the Lord was made to me, and he said [saying],

26:2 Thou, son of man, for that that Tyre said of Jerusalem (because Tyrus said against Jerusalem), Well! the gates of peoples be broken, it is turned to me; I shall be [full-]filled, it is forsaken; [Son of man, for that that Tyrus said of Jerusalem, Woo! *or joy*, the gates of peoples be (al)together broken, it is converted to me; I shall be full-filled; it is desert(ed);]

26:3 therefore the Lord God saith these things, Lo! Tyre, I on thee; and I shall make many folks to ascend to thee, as the sea flowing ascendeth. (therefore the Lord God saith these things, Lo! Tyrus, I am against thee; and I shall make many nations to ascend against thee, like the flowing sea ascendeth.) [therefore these things saith the Lord God, Lo! I upon thee, Tyre; and I shall make many folks for to go up to thee, as the sea flowing goeth up (like the flowing sea goeth up).]

26:4 And they shall destroy the walls of Tyre, and they shall destroy the towers thereof; and I shall raze the dust thereof from it, and I shall give it into a most clear stone (and I shall make it into a most clear stone).

26:5 Drying of nets [it] shall be in the midst of the sea, for I spake, saith the Lord God. And *Tyre* shall be into ravishing to heathen men. (It shall be for the drying of nets in the midst of the sea, for I have spoken it, saith the Lord God. And *Tyrus* shall become a spoil for the heathen men.) [Drying of nets it shall

eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

26:2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

26:3 Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

26:4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

26:5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

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be in the middle of the sea, for I spake, saith the Lord God (It shall be for drying of nets in the middle of the sea, for I spake, saith the Lord God). And it shall be into ravishing to folks.}]

26:6 And the daughters thereof that be in the field, shall be slain by sword; and they shall know, that I *am* the Lord.

26:7 For why the Lord God saith these things, Lo! I shall bring to Tyre Nebuchadnezzar, king of Babylon, from the north, the king of kings, with horses, and chariots, and knights, and with a company, and great people. (For the Lord God saith these things, Lo! I shall bring to Tyrus Nebuchadnezzar, king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and with a company, and a great many people.) [For these things saith the Lord God, Lo! I shall bring to Tyre Nebuchadnezzar, king of Babylon, from the north, king of kings, with horses, and chariots, and horsemen, and company, and great people. (For these things saith the Lord God, Lo! I shall bring to Tyrus Nebuchadnezzar, king of Babylon, king of kings, from the north, with horses, and chariots, and horsemen, and company, and a great many people.)]

26:8 He shall slay by sword thy daughters that be in the field, and he shall encompass thee with strong holds, and he shall bear together [the heap of] earth in compass. And he shall raise [up] a shield against thee, [He shall slay by sword thy daughters that be in the field; and he shall environ thee with wardings, and he shall bring together the heap of earth in compass, and he shall raise up against thee a

26:6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

26:7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

26:8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

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shield.]

26:9 and he shall temper engines like vineries, and engines *that be called* wethers against thy walls; and he shall destroy thy towers by his armour (and he shall destroy thy towers with his arms, *or his weapons*). [And he shall temper engines in manner of vines, and engines in manner of wethers into thy walls; and he shall destroy thy towers in his armour (and he shall destroy thy towers with his arms).]

26:10 By (the) flowing of his horses, the dust of those shall cover thee; thy walls shall be moved of the sound of knights, and of wheels, and of chariots (thy walls shall be shaken by the sound of the horsemen, and the wheels, and the chariots); when he shall enter by the gates, as by enterings of a city destroyed, [With in-flowing of his horses, the dust of them shall cover thee; of the sound of horsemen, and wheels, and chariots thy walls shall be moved; when he shall go in the gates, as by enterings of the city destroyed, *or scattered*.]

26:11 with the claws of his horses he shall defoul all thy streets. He shall slay by sword thy people, and thy noble images shall fall down into (the) earth (and thy noble images shall fall down onto the ground). [with the feet of his horses he shall defoul all thy streets. He shall slay by sword thy people, and thy noble images shall fall into earth.]

26:12 They shall waste thy riches, they shall ravish thy merchandise; and they shall destroy thy walls, and they shall destroy thine houses full clear, and thy

26:9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

26:10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

26:11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

26:12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant

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stones, and thy trees, and they shall put thy dust in the midst of (the) waters. (They shall waste thy riches, they shall rob thy merchandise; and they shall destroy thy walls, and they shall destroy thy full clear houses, and thy stones, and thy timber, and they shall put thy dust in the midst of the waters.) [They shall waste thy riches, they shall ravish thy merchandises; and they shall destroy thy walls, and they shall under-turn thy full clear houses, and they shall put thy stones, and thy trees, and thy powder in the middle of waters.]

26:13 And I shall make to rest the multitude of thy singers, and the sound of thine harps shall no more be heard (and the sound of thy harps shall be heard no more); [And I shall make the multitude of thy songsters for to rest, and the sound of thine harps shall no more be heard;]

26:14 and I shall give thee into a most clear stone. Thou shalt be (a place for) drying of nets, and thou shalt no more be builded, for I the Lord spake, saith the Lord God.

26:15 The Lord God saith these things of Tyre, Whether isles shall not be moved of the sound of thy fall, and of the wailing of thy slain men, when they be slain in the midst of thee? (The Lord God saith these things to Tyrus, Whether the isles shall not be moved at the sound of thy fall, and at the wailing of thy slain men, when they be slain in the midst of thee?) [These things saith the Lord God to Tyre, Whether not of the sound of thy falling, and of the sorrowing of thy slain men, when they shall be slain in the middle of thee, isles shall be moved (al)together?]

houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

26:13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

26:14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.

26:15 Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

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26:16 And all the princes of the sea shall go down (out) of their seats, and they shall do away their mantles, *either their spoils of slain enemies*, and they shall cast away their diverse clothes, and shall be clothed with wondering. They shall sit in the earth (They shall sit on the ground), and shall be astonished*, and shall wonder on thy sudden fall. [And all the princes of the sea shall go down from their seats, and they shall do away their spoils, and they shall cast away their diverse clothings, and they shall be clothed with great dread. In the earth they shall sit, and they astonied upon thy sudden fall shall wonder (They shall sit on the ground, and astonished, they shall wonder upon thy sudden fall).]

26:17 And they shall take wailing on thee, and shall say to thee, How perishedest thou, noble city, that dwellest in the sea, that were strong in the sea, (thou) with thy dwellers, which *dwellers* all men dreaded? (And they shall take wailing for thee, and shall say to thee, How perishedest thou, noble city, that dwellest by the sea, that were strong in the sea, thou with thy dwellers, which *dwellers* all men dreaded?) [And they taking to upon thee lamentation (And they taking lamentation upon thee), shall say to thee, How perishedest thou, noble city, that dwellest in the sea, which was strong in the sea with thy dwellers, whom all men dreaded?]

26:18 Now ships shall wonder in the day of thy dread, and (the) isles in the sea shall be troubled, for none goeth out of thee. [Now ships shall wonder in the day of thy dread, and isles in the sea shall be disturbed, for that that no man goeth out of

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26:16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

26:17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

26:18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

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thee.}]

26:19 For the Lord God saith these things, When I shall give thee *to be* a city desolate (When I shall make thee *to be* a desolate city), as the cities that be not inhabited, and I shall bring on thee the depth of waters, and many waters shall cover thee. [For these things saith the Lord God, When I shall give thee a city desolate (When I shall make thee a desolate city), as cities that be not inhabited, and I shall lead to upon thee the deepness, *or the sea*, and many waters shall cover thee.]

26:20 And I shall draw thee down with them that go down into a pit*, to the people everlasting; and I shall set thee in the last land, as old wildernesses, with them that be led down into a pit*, that thou be not inhabited. Certainly when I shall give glory in the land of livers, (And I shall draw thee down with them who go down into the pit, with the people of old time; and I shall set thee in the last land, like old wildernesses, with them who be led down into the pit, so that thou be not inhabited. Certainly when I shall give glory in the land of the living,) [And I shall draw thee down with these that go down into the lake, to people everlasting; and I shall (al)together set thee in the last land, as old wilderness, with these that be led forth into the lake, that thou be not inhabited. Soothly when I shall give glory in the land of men living (Soothly when I shall give glory in the land of living men),]

26:21 I shall drive thee into nought, and thou shalt not be; and thou shalt be sought, and thou shalt no more be

26:19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

26:20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

26:21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be

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found without end, saith the Lord God.

found again, saith the Lord GOD.

Chapter 27

Chapter 27

27:1 And the word of the Lord was made to me, and he said [saying],

27:1 The word of the LORD came again unto me, saying,

27:2 Therefore thou, son of man, take (up) wailing on Tyre. (Therefore thou, son of man, take up wailing for Tyrus.) [Therefore thou, son of man, take to upon Tyre lamentation. (Therefore thou, son of man, take lamentation upon Tyrus.)]

27:2 Now, thou son of man, take up a lamentation for Tyrus;

27:3 And thou shalt say to Tyre, that dwelleth in the entering of the sea, to the (selling of the) merchandise of peoples to many isles, The Lord God saith these things, O! Tyre, thou saidest, I am of perfect fairness, (And thou shalt say to Tyrus, that dwelleth at the entry of the sea, for the selling of the merchandise of the peoples to many isles, The Lord God saith these things, O! Tyrus, thou saidest, I am of perfect fairness,) [And thou shalt say to Tyre, that dwelleth in the entry of the sea, (selling) the merchandising of peoples to many isles, These things saith the Lord God, O! Tyre, thou saidest, I am of perfect fairness,]

27:3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.

27:4 and I *am* set in the heart of the sea. They that be in thy coasts that builded thee, [ful]filled thy fairness; [and set in the heart of the sea. Men of thy coasts that builded thee, fulfilled thy fairness;]

27:4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

27:5 they builded thee with fir trees of Senir, with all works of boards of the sea; they took a cedar of the Lebanon, to make a mast to thee (to make a mast for thee). [they builded thee with beeches of

27:5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

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Senir, with all makings of board(s) of the sea; they took cedar of Lebanon, for to make to thee a mast.}]

27:6 They hewed oaks of Bashan into thine oars, they made to thee thy seats of (the) rowers of (the) ivory of India, and (thy) cabins (of the wood) of the isles of Italy. (They hewed oaks of Bashan into thy oars, they made the seats for the rowers for thee of the ivory of the Ashurites, and thy cabins out of the wood from the isles of Chittim.)

27:7 Diverse bis, *either white silk*, of Egypt, was woven to thee into a veil, that it should be set in the mast (Diverse bis, *either white silk*, of Egypt, was woven for thee into a sail, that it should be set on the mast); jacinth and purple of the isles of Elishah were made thy covering.

27:8 The dwellers of Sidon and Arvadians were thy rowers; Tyre (O Tyrus), thy wise men were made thy governors. [Dwellers of Sidon and Arvad were thy rowers; thou Tyre, thy wise men be made thy governors.]

27:9 The old men of Byblos, and the prudent men thereof, had shipmen to the service of thy diverse array of household; all the ships of the sea, and the shipmen of these, were in the people of thy merchandise. [Old men of Byblos, and prudent men thereof, had shipmen to the service of thy diverse purtenance to household; all the ships of the sea, and the mariners of them, were in the people of thy merchandise.]

27:10 Persians, and Ludians, and Libyans

27:6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

27:7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

27:8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

27:9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

27:10 They of Persia and of Lud and of

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were in thine host; thy men warriors hanged in thee a shield and helmet, for thine adorning. [Men of Persia, and Ludians, and Libyans were in thy company, *or host*; men thy fighters hanged shield and helmet in thee, for thine adorning (thy men fighters hanged shield and helmet in thee, for thy adorning).]

Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

27:11 Sons (of) Arvadians with thine host were on thy walls in thy compass; but also Gammadims, that were in thy towers, hanged their arrow cases on thy walls by compass; they [ful]filled thy fairness. [Sons of Arvad with thine host were upon thy walls in thy compass; but and Gammadims, that were in thy towers, hanged their arrow-girdles in thy walls by compass; they fulfilled thy fairness.]

27:11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

27:12 Carthaginians, thy merchants, of the multitude of all (kind of) riches filled thy fairs, with silver, and iron, with tin, and lead. (Tarshish, thy merchants, filled thy fairs with the multitude of all kinds of riches, with silver, and iron, with tin, and lead.) [Carthaginians, thy merchants, of (the) multitude of all (kind of) riches, with silver, and iron, tin, and lead, they full-filled thy fairs. (Carthaginians, thy merchants, filled thy fairs full with the multitude of all kinds of riches, with silver, and iron, tin, and lead.)]

27:12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

27:13 Greece, and Tubal, and Meshech, they *were* thy merchants, and brought bondmen and brazen vessels to thy people. [Greece, and Tubal, *or Spain*, and Meshech, *or Cappadocia*, they, thy buyers, brought servants and brass vessels to thy people.]

27:13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

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27:14 From the house of Togarmah they brought horses, and horsemen, and mules, to thy chapping. [Of the house of Togarmah they brought to thy chapping horses, and horsemen, and mules.]

27:14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

27:15 The sons of Dedan *were* thy merchants; many isles (*were*) the merchandise of thine hand, (they) exchanged teeth of ivory, and of ebony, in thy price (at thy price). [Sons of Dedan thy merchants; many isles (*were*) the merchandising of thine hand, (they) (ex)changed together in thy price teeth of ivory, and of ebony, *that is, a tree that, after that it is cut, waxeth hard as stone.*]

27:15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

27:16 Syria *was* thy merchant, for the multitude of thy works, they setted forth in thy market gem(s), and purple, and clothes woven diversely at the manner of shields, and bis, and silk, and coral, *either avoirdupois*. [Syria thy merchant, for the multitude of thy works, they putted forth in thy market, *or merchandise*, gem(s), and purple, and cloth with diverse colours, and bis, and silk, and coral, *that is, precious merchandise.*]

27:16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

27:17 Judah and the land of Israel *were* thy merchants in the best wheat, and setted forth in thy fairs balm, and honey, and oil, and resin. (Judah and the land of Israel *were* thy merchants of the wheat of Minnith, and set forth in thy fairs balm, and honey, and oil, and resin.) [Judah and the land of Israel, they thy buyers in the first wheat, putted forth in thy fairs balm, and honey, and oil, and resin, *or gum.*]

27:17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

27:18 Damascus *was* thy merchant, in

27:18 Damascus was thy merchant in the

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the multitude of thy works, in the multitude of diverse riches, in fat wine (in the wine of Helbon), and wools of best colour.

27:19 Dan, and Greece, and Uzal, setted forth in thy fairs iron made subtly, gum of myrrh, and calamus, *that is, a spice sweet smelling*, in thy merchandise. (Dan, and Greece, and Mosel, set forth in thy fairs iron made subtly, gum of myrrh, and calamus, *that is, a sweet smelling spice*, in thy merchandise.) [Dan, and Greece, and Uzal, setted forth in thy fairs iron wrought by craft, myrrh, *or precious gum*, and sweet savouring spice, in thy merchandise.]

27:20 Dedan *were* thy merchants, in tapets [for] to sit (upon). (Dedan *were* thy merchants of carpets to sit upon.)

27:21 Arabia and all the princes of Kedar, they *were* the merchants of thine hand; with lambs, and wethers, and kids, (they) thy merchants came to thee.

27:22 The sellers of Sheba and of Raamah, they *were* thy merchants, with all the best sweet smelling spices, and precious stone, and gold, which they setted forth in thy market. [The sellers of Sheba and Raamah, they thy merchants, with all the first sweet savouring spices, and precious stone, and gold, which they putted forth in thy market.]

27:23 Haran, and Canneh, and Eden, *were* thy merchants; Sheba, and Assur, and Chilmad, *were* thy sellers.

27:24 They *were* thy merchants in many manners, in fardels of jacinth, and of

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multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

27:19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

27:20 Dedan was thy merchant in precious clothes for chariots.

27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

27:22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

27:23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

27:24 These were thy merchants in all sorts of things, in blue clothes, and

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clothes of many colours, and of precious riches, that were wrapped and bound with cords. [They thy merchants of manyfold wrapping thing(s), of jacinth, and stained clothes, with images and precious riches, which were wrapped and constrained together with cords.]

27:25 Also ships of the sea had cedars in their merchandises; thy princes *were* in thy merchandise; and thou were [ful]filled, and were glorified greatly in the heart of the sea. (And the ships of Tarshish had cedars in their merchandises; thy princes *were* in thy merchandise; and thou were fulfilled, and were greatly glorified in the heart of the sea.) [And ships of the sea had cedars in their merchandises; thy princes in thy merchandise; and thou art fulfilled, and art glorified full much in the heart of the sea (and thou art fulfilled, and art full much glorified in the heart of the sea).]

27:26 Thy rowers brought thee in(to) many waters, the south wind all-brake thee; in the heart of the sea *were* (Thy rowers brought thee into many waters; the east wind hath all-broken thee in the heart of the sea.) [In many waters thy rowers, *or mariners*, led thee to (Thy rowers, *or mariners*, led thee into many waters); the south wind defouled thee in the heart of the sea.]

27:27 thy riches, and thy treasures, and thy manyfold instrument(s). Thy shipmen, and thy governors that held thy purtenance of household, and were sovereigns of thy people, and thy men warriors that were in thee, with all thy multitude which is in the midst of thee, shall fall down in the heart of the sea, in

broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

27:25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

27:26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27:27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

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the day of thy falling. (Thy riches, and thy treasures, and thy manifold instruments, thy shipmen, and thy governors who held thy purtenance of household, and were sovereigns of thy people, and thy men warriors who were in thee, with all thy multitude which is in the midst of thee, shall fall down in the heart of the sea, on the day of thy falling.) [Thy riches, and thy treasures, and thy manyfold instrument(s), thy mariners, and thy governors that held thy purtenance of household, and were before to thy people, *or (their) sovereigns*, and men thy fighters that were in thee (and thy men fighters who were in thee), with all thy multitude that is in the middle of thee, shall fall into the heart of the sea. In the day of thy falling,]

27:28 Ships shall be troubled of the sound of the cry of thy governors; (Ships shall be troubled at the sound of the cry of thy helmsmen;) [of the sound of cry of thy governors (the) multitude of ships shall be disturbed (al)together; (the multitude of ships shall be altogether disturbed at the sound of the cry of thy hemsmen;)]

27:29 and all men that held oar, shall go down (out) of their ships. Shipmen and all governors of the sea shall stand in the land; (and all the men who hold the oars, shall go down from their ships. Shipmen and all helmsmen of the sea shall stand upon the land;) [and all men that held oar, shall come down of their ships. Mariners and all governors of the sea shall stand upon the land;]

27:30 and shall yell on thee with great voice (and shall yell against thee with a loud voice). And they shall cry bitterly,

27:28 The suburbs shall shake at the sound of the cry of thy pilots.

27:29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

27:30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon

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and shall cast powder, [*or dust,*] on their heads, and shall be sprinkled with ashes. [and they shall wail upon thee with great voice, and shall cry bitterly, and shall cast powder, *or dust,* in their heads, and shall be sprinkled (al)together with ashes.]

27:31 And they shall shave baldness on thee (And they shall shave themselves bald for thee), and shall be gird with hair shirts, and they shall bewep thee in bitterness of soul, with most bitter weeping.

27:32 And they shall take on thee a song of mourning, and they shall bewail thee, (and say,) Who is as Tyre, that was dumb in the midst of the sea? (And they shall take up a song of mourning for thee, and they shall bewail thee, and say, Who is like Tyrus, that was dumb in the midst of the sea?) [And they shall take to upon thee a weeping song, and shall (be)wail thee, (saying,) Who is as Tyre, that waxed dumb in the midst of the sea?]

27:33 And thou, *Tyre*, filledest many peoples in the going out of thy merchandise of the sea; in the multitude of thy riches, and of thy peoples, thou madest rich the kings of (the) earth. [Which in the out-going of thy merchandises of the sea fulfilledest many peoples (Which in the going forth of thy merchandises of the sea fulfilledest many peoples); in the multitude of thy riches, and of thy peoples, thou madest rich (the) kings of earth.]

27:34 Now thou art all-broken of the sea, in the depths of (the) waters (Now thou art all-broken by the sea, in the depths of the waters). Thy riches and

their heads, they shall wallow themselves in the ashes:

27:31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

27:32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

27:33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

27:34 In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

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all thy multitude that was in the midst of thee fell down; [Now thou art defouled of the sea, in deepnesses of waters; thy riches and all thy multitude that was in middle of thee fell down.]

27:35 all the dwellers of (the) isles and the kings of those were astonished on thee. All they were smitten with tempest, and changed (their) cheers (They all were smitten with tempest, and changed their faces); [All the dwellers of isles wondered greatly upon thee, and the rulers, *or the kings*, of them. All smitten with tempest changed cheers; (All the dwellers of the isles greatly wondered upon thee, as did the rulers, *or the kings*, of them. All were smitten with tempest and changed their faes;)]

27:36 the merchants of peoples hissed, [*or scorned*,] on thee. Thou art brought to nought, and thou shalt not be till into without end.

Chapter 28

28:1 And the word of the Lord was made to me, and he said [saying],

28:2 Son of man, say thou to the prince of Tyre, The Lord God saith these things, For thine heart was raised [up], and thou saidest, I am God, and I sat in the chair of God, in the heart of the sea, (yet) since thou art (a) man and not God, and thou gavest thine heart as the heart of God; (Son of man, say thou to the prince of Tyrus, The Lord God saith these things, For thy heart was raised up, and thou saidest, I am a god, and I sat in the chair of a god, in the heart of the sea; yet since thou art a man and

27:35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

27:36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

Chapter 28

28:1 The word of the LORD came again unto me, saying,

28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

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not a god, though thou settest thy heart like the heart of a god;) [Son of man, say thou to the prince of Tyre, These things saith the Lord God, For that that thine heart is lifted up, and thou saidest, I am God, and I sat in the chair of God, in the heart of the sea, when thou art man and not God, and hast given thine heart as the heart of God;]

28:3 lo! thou art wiser than Daniel, each private is not hid from thee; (lo! thou art wiser than Daniel, no secret is hid from thee;) [lo! thou art wiser than Daniel, each privy thing is not hid from thee;]

28:4 in thy wisdom and prudence thou madest to thee strength, and thou gottest to thee gold and silver in thy treasures; (with thy wisdom and prudence thou madest riches for thyself, and thou hast gotten gold and silver into thy treasures;) [in thy wisdom and prudence thou madest to thee strength, and hast won to thee gold and silver in thy treasures;]

28:5 in the multitude of thy wisdom, and in thy merchandise thou multipliedest to thee strength, and thine heart was raised [up] in thy strength; (in the multitude of thy wisdom, and in thy merchandise thou multipliedest unto thee riches, and thy heart was raised up because of thy riches;) [in the multitude of thy wisdom, and in thy merchandise thou multipliedest to thee strength, and thine heart is lifted up in thy strength;]

28:6 therefore the Lord God saith these things, For thine heart was raised [up] as the heart of God, (therefore the Lord God saith these things, For thy heart

28:3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

28:5 By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

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was raised up like the heart of a god,) [therefore these things saith the Lord God, For that thine heart is raised up as the heart of God,]

28:7 therefore lo! I shall bring on thee aliens, the strongest of (the) heathen. And they shall make naked their swords on the fairness of thy wisdom, and they shall defoul thy fairness (And they shall make naked their swords against the fairness of thy wisdom, and they shall defile thy fairness). [therefore lo! I shall lead to thee aliens (therefore lo! I shall lead strangers unto thee), most strong of folks. And they shall make naked their swords on the fairness of thy wisdom, and shall defoul thy fairness.]

28:8 They shall slay, and draw down thee (to the pit) (They shall slay thee, and draw thee down to the pit); and thou shalt die by the death of uncircumcised men, in the heart of the sea. [They shall slay, and draw down thee (to the pit) (They shall slay thee, and draw thee down to the pit); and thou shalt die in the perishing of slain men, in the heart of the sea.]

28:9 Whether thou shalt say, and speak, I am God, before them that slay thee; since thou art a man, and not God? (Whether thou shalt speak, and say before them who slay thee, I am a god; since thou art a man, and not a god?) In the hand of them that slay thee, [Whether thou saying shalt speak, I am God, before (the) men slaying thee; when thou art man, and not God? (Whether thou shalt speak, saying before the men slaying thee, I am a god; when thou art man, and not a god?) In the hand of men slaying thee,]

28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

28:8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

28:9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

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28:10 by (the) death of uncircumcised men, thou shalt die in the hand of aliens (thou shalt die the death of uncircumcised men, by the hand of strangers); for I the Lord spake, saith the Lord God. [in death of uncircumcised men, thou shalt die in the hand of aliens (thou shalt die the death of uncircumcised men, by the hand of strangers); for I spake, saith the Lord God.]

28:11 And the word of the Lord was made to me, and he said [saying],

28:12 Son of man, raise thou (up) wailing on the king of Tyre (raise thou up a wailing upon the king of Tyrus); and thou shalt say to him, The Lord God saith these things, Thou, a print of likeness, full of wisdom, perfect in fairness, [Son of man, raise wailing upon the king of Tyre; and thou shalt say to him, These things saith the Lord God, Thou, a signet of likeness, full of wisdom, perfect in fairness,]

28:13 were in the delights of (the) paradise of God (were in Eden, the garden of God). Each precious stone *was* thy covering, sardius, topaz, and jasper, chrysolyte, and onyx, and beryl, sapphire, and carbuncle, and smaragdus; also gold *was* the work of thy fairness, and thine holes were made ready, in the day in which thou were made (and thy pipes were made ready on the day in which thou were made). [was in delights of (the) paradise of God. Each precious stone thy covering, sardius, topaz, and jasper, chrysolyte, and onyx, and beryl, sapphire, and carbuncle, and smaragdus; and gold the work of thy fairness, and thine holes were made ready, in the day in which thou art

28:10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

28:11 Moreover the word of the LORD came unto me, saying,

28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

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made.]

28:14 Thou *were* (a) cherub held forth, and covering; and I setted thee in the holy hill of God. In the midst of stones set afire thou wentest, (Thou art the anointed cherub that covereth; and I set thee on the holy hill of God. Thou wentest in the midst of stones set afire,) [Thou (the) cherub stretched* forth, and covering; and I put thee in the holy hill of God. In the middle of fiery stones thou walkedest,]

28:15 perfect in thy ways from the day of thy making, till wickedness was found in thee.

28:16 In the multitude of thy merchandise, thine inner things were filled of wickedness, and thou didest sin; and I casted thee out of the hill of God, and, thou cherub covering (a)far, I lost thee from the midst of (the) stones set afire. (In the multitude of thy merchandise, thy inner things were filled with wickedness, and thou didest sin; and I cast thee afar out of the hill of God, thou covering cherub, and I destriyed thee from the midst of the stones set afire.) [In the multitude of thy merchandise thine entrails be full-filled with wickedness, and thou sinnedest; and I cast thee out of the hill of God, and I lost thee, thou cherub covering, of the middle of (the) fiery stones (and I destroyed thee, thou covering cherub, from the middle of the fiery stones).]

28:17 And thine heart was raised [up] in thy fairness, thou lostest thy wisdom in thy fairness. I casted thee down into (the) earth (I cast thee down to the

28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay

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ground), I gave thee before the face of kings, that they should see thee. [And thine heart is raised up in thy fairness, thou lostest thy wisdom in thy fairness. I cast thee down into earth, I gave thee before the face of kings, that they should see thee.]

thee before kings, that they may behold thee.

28:18 In the multitude of thy wickednesses, and in the wickedness of thy merchandise, thou defouledst thine hallowing; therefore I shall bring forth (a) fire (out) of the midst of thee, that shall eat thee; and I shall give thee into ashes on [the] earth (and I shall make thee into ashes upon the ground), in the sight of all men seeing thee. [In (the) multitude of thy wickednesses, and in (the) wickedness of thy merchandise, thou defouledst thine hallowing; therefore I shall bring forth fire from the middle of thee, which shall eat thee; and I shall give thee into ashes on the earth, in sight of all men seeing thee.]

28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:19 All men that shall see thee among heathen men, shall be astonied on thee (shall be astonished at thee); thou art made (into) nought, and thou shalt not be without end. [All men that shall see thee in folks, shall wonder greatly upon thee (shall greatly wonder upon thee); thou art made nought, and thou shalt not be into without end.]

28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

28:20 And the word of the Lord was made to me, and he said [saying],

28:20 Again the word of the LORD came unto me, saying,

28:21 Thou, son of man, set thy face against Sidon, and thou shalt prophesy of it (and thou shalt prophesy against it); [Son of man, put thy face against Sidon, and thou shalt prophesy of it;]

28:21 Son of man, set thy face against Zidon, and prophesy against it,

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28:22 and shalt say, The Lord God saith these things, Lo! I to thee, Sidon (Lo! I am against thee, Sidon), and I shall be glorified in the midst of thee; and they shall know, that I *am* the Lord, when I shall do dooms in it, and I shall be hallowed therein. [and thou shalt say, These things saith the Lord God, Lo! I to thee, Sidon, and I shall be glorified in the middle of thee; and they shall know, for I the Lord, when I shall do dooms in it, and I shall be hallowed in it.]

28:23 And I shall send pestilence into it, and blood in the streets thereof, and slain men by sword shall fall down in the midst thereof, by compass (and men slain by sword shall fall down in the midst thereof, by compass); and they shall know, that I *am* the Lord God. [And I shall send (in)to it pestilence, and blood in the streets thereof, and men slain shall fall in the middle thereof by sword, by compass; and they shall know, for I the Lord God. (And I shall send pestilence into it, and blood in the streets thereof, and men slain by sword shall fall in the middle thereof, by compass; and they shall know, for I the Lord God.)]

28:24 And there shall no more be an hurting of bitterness to the house of Israel (And there shall no more be a hurting of bitterness unto the house of Israel), and a thorn bringing in sorrow on each side, by the compass of them, that be adversaries to them; and they shall know, that I *am* the Lord God. [And there shall no more be to the house of Israel hurting of bitterness (And there shall no more be a hurting of bitterness unto the house of Israel), and a thorn bringing in sorrow on each side, by compass of them, that be

28:22 And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

28:23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

28:24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.

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adversaries to them; and they shall know, for I the Lord God.}]

28:25 The Lord God saith these things, When I shall gather together the house of Israel from peoples, among which they be scattered, I shall be hallowed in them before heathen men. And they shall dwell in their land, which I gave to my servant Jacob. [These things saith the Lord God, When I shall gather together the house of Israel (out) of (the) peoples, in which they be scattered, I shall be hallowed in them before folks. And they shall dwell in their land, which I gave to my servant Jacob.]

28:26 And they shall dwell secure therein, and they shall build houses, and they shall plant vines, and they shall dwell trustily, when I shall make dooms in all men that be adversaries to them by compass (when I shall make judgements upon all men who be adversaries to them all around); and they shall know, that I *am* the Lord God of them. [And they shall dwell secure in it, and shall build houses, and shall plant vineyards, and they shall dwell trustily, when I shall do dooms in all men that be adversaries to them by compass; and they shall know, for I the Lord God of them.]

Chapter 29

29:1 In the tenth year, in the twelfth month, in the first day of the month, the word of the Lord was made to me, and he said [saying],

29:2 Thou, son of man, set thy face against Pharaoh, king of Egypt; and thou shalt prophesy of him, and of all

28:25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

28:26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

Chapter 29

29:1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

29:2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

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Egypt (and thou shalt prophesy against him, and against all Egypt). {Son of man, put thy face against Pharaoh, king of Egypt; and thou shalt prophesy of him, and of all Egypt.}

29:3 Speak thou, and thou shalt say, The Lord God saith these things, Lo! I to thee (Lo! I against thee), thou Pharaoh, king of Egypt, thou great dragon, that liest in the midst of thy floods, and sayest, The flood is mine, and I made (it for) myself. {Speak thou, and thou shalt say, These things saith the Lord God, Lo! I to thee, Pharaoh, king of Egypt, great dragon, that liest in the middle of thy floods, and thou sayest, The flood is mine, and I made (it for) myself.}

29:4 And I shall set a bridle in thy cheeks, and I shall glue the fishes of thy floods to thy scales; and I shall draw thee out of the midst of thy floods, and all thy fishes shall cleave to thy scales. {And I shall put a bridle in thy cheeks, and I shall glue together the fishes of thy floods to thy scales; and I shall draw thee out of the middle of thy floods, and all thy fishes shall cleave to thy scales.}

29:5 And I shall cast thee forth into desert, (thee) and all the fishes of thy flood; on the face of (the) earth thou shalt fall down, thou shalt not be gathered [up], neither shalt be gathered together; to the beasts of (the) earth, and to the volatiles of the air, I gave thee to be devoured. (And I shall cast thee forth into the desert, thee and all the fishes of thy rivers; thou shalt fall down upon the face of the earth, thou shalt not be gathered up, nor shall be

29:3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

29:4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

29:5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

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gathered together; I gave thee to be devoured to the beasts of the earth, and to the birds of the air.) [And I shall cast thee far into desert, (thee) and all fishes of thy flood; upon the face of earth thou shalt fall, thou shalt not be gathered up, neither gathered together; to the beasts of earth, and to volatiles of heaven, I gave thee for to be devoured. (And I shall cast thee far into desert, thee and all fishes of thy river; thou shalt fall upon the face of the earth, thou shalt not be gathered up, nor gathered together; I gave thee to be devoured by the beasts of the earth, and the birds of the heavens.)]

29:6 And all the dwellers of Egypt shall know, that I *am* the Lord. For that that thou were a staff of reed to the house of Israel,

29:7 when they took (hold of) thee with (thine) hand, and thou were broken, and rentest each shoulder of them, and when they rested on thee, thou were made less, and thou hast loosed, *either discomforted*, all the reins of them; [when they took (hold) to thee by the hand, and thou art broken (al)together, and hast drawn all the shoulder of them, and them leaning, *or trusting*, upon thee, thou art made little, and hast dissolved, *or undone*, all the reins of them;]

29:8 therefore the Lord God saith these things, Lo! I shall bring a sword on thee, and I shall slay of thee man and beast; [therefore these things saith the Lord God, Lo! I shall lead to upon thee (a) sword, and I shall slay of thee man and beast;]

29:9 and the land of Egypt shall be into desert, and into wilderness, and they shall know, that I *am* the Lord. For that

29:6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

29:7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

29:8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

29:9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath

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that thou saidest, The flood is mine, and I made it,

said, The river is mine, and I have made it.

29:10 therefore lo! I to thee, and to thy floods. And I shall give into wilderness the land of Egypt, destroyed by sword, from the tower of Syene till to the terms of Ethiopia. (therefore lo! I am against thee, and against thy rivers. And I shall make the land of Egypt into wilderness, wasted by drought, from the tower of Syene unto the border of Ethiopia.) [therefore lo! I to thee, and to thy floods. And I shall give the land of Egypt into wilderness, destroyed by sword, from the tower of Syene till to the terms of Ethiopia.]

29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

29:11 The foot of man shall not pass by it, neither the foot of beast shall go in it, and it shall not be inhabited in forty years (and it shall not be inhabited for forty years). [The foot of man shall not pass by it, neither foot of beast shall go in it, and it shall not be inhabited forty years.]

29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

29:12 And I shall give the land of Egypt forsaken, in the midst of lands forsaken, and the cities thereof in the midst of a city destroyed, and those shall be desolate by forty years (And I shall make the land of Egypt forsaken, in the midst of lands that be forsaken, and the cities thereof in the midst of the cities that be destroyed, and they shall be desolate for forty years). And I shall scatter (the) Egyptians into (the) nations, and I shall winnow them into (other) lands. [And I shall give the land of Egypt desert(ed), *or forsaken*, in the middle of desert(ed) lands, and the cities thereof in the middle of cities under-turned shall be desolate forty years (and the cities thereof, in the middle

29:12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

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of the cities that be turned under, shall be desolate for forty years). And I shall scatter Egyptians into nations, and I shall winnow them into lands.}]

29:13 For the Lord God saith these things, After the end of forty years I shall gather together Egypt from (the) peoples, among which they were scattered; [For these things saith the Lord God, After the end of forty years I shall gather Egypt from peoples, in which they were scattered;]

29:14 and I shall bring again the captivity of Egypt. And I shall set them (again) in the land of Pathros, in the land of their birth; and they shall be there into a meek realm, (and I shall return the fortunes of Egypt. And I shall set them again in the land of Pathros, in the land of their birth; but they shall be there a weak kingdom,) [and I shall lead again the captivity of Egypt. And I shall set them in the land of Pathros, into the land of their nativity; and they shall be there into a meek, *or low*, kingdom,]

29:15 and among other realms it shall be most low, and it shall no more be raised over (the) nations. And I shall make them less, that they reign not on heathen men; [and among other realms it shall be the meekest, and it shall no more be raised on nations. And I shall make them little, lest they be lords to folks;]

29:16 and they shall no more be to the house of Israel in(to) trust (and they shall no more be trustworthy to the house of Israel), teaching (them) wickedness, that they flee, and follow

29:13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

29:14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

29:15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

29:16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord

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them; and they shall know, that I *am* the Lord God.

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29:17 And it was done in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the Lord was made to me, and he said [saying],

29:17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

29:18 Thou, son of man, Nebuchadnezzar, king of Babylon, made his host to serve by great service against Tyre; each head *was* made bald, and each shoulder was made bare of hair, and meed was not yielded of Tyre to him, neither to his host, for the service by which he served to me against it. (Thou, son of man, Nebuchadnezzar, king of Babylon, made his army to serve a great service against Tyrus; each head *was* made bald, and each shoulder was made bare of hair, and a reward was not given from Tyrus to him, nor to his army, for the service by which he served to me against it.) [Son of man, Nebuchadnezzar, king of Babylon, made his host for to serve in great service against Tyre; each head made bald, and each shoulder is unhaired, and hire is not yielded to him, neither to his host, of Tyre (from Tyrus), for the service in which he served to me against it.]

29:18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

29:19 Therefore the Lord God saith these things, Lo! I shall give Nebuchadnezzar, king of Babylon, in the land of Egypt, and he shall take the multitude thereof; and he shall take in prey the clothes thereof, and he shall ravish the spoils thereof, and meed shall be to his host, (Therefore the Lord God saith these things, Lo! I shall give the land of Egypt

29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

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to Nebuchadnezzar, king of Babylon, and he shall take the multitude thereof; and he shall take in prey the clothes thereof, and he shall rob the spoils thereof, and it shall be a reward for his army,) [Therefore these things saith the Lord God, Lo! I shall give Nebuchadnezzar, king of Babylon, in the land of Egypt, and he shall take the multitude of it (Lo! I shall give the land of Egypt to Nebuchadnezzar, king of Babylon, and he shall take the multitude of it); and he shall take by prey the ravens thereof, and shall ravish the spoils of it, and it shall be hire to the host of him,]

29:20 and to the work for which he served to me against it; and I gave the land of Egypt to him, for that that he travailed to me, saith the Lord God. (and for the work for which he served me against it; and I gave the land of Egypt to him, for that that he travailed for me, saith the Lord God.) [and to the work for which he served to me against it; I gave to him the land of Egypt, for that that he travailed to me, saith the Lord God.]

29:21 In that day an horn of the house of Israel shall come forth, and I shall give to thee an open mouth in the midst of them; and they shall know, that I *am* the Lord. [In that day an horn shall spring to the house of Israel, and to thee I shall give a mouth opened in the middle of them (and I shall give to thee an opened mouth in the middle of them); and they shall know, for I the Lord.]

Chapter 30

30:1 And the word of the Lord was made to me, and he said [saying],

29:20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

29:21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

Chapter 30

30:1 The word of the LORD came again unto me, saying,

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30:2 Son of man, prophesy thou, and say, The Lord God saith these things, Yell ye, Woe! woe! to the day, [Son of man, prophesy thou, and say, These things saith the Lord God, Howl ye, Woe! woe! to the day,]

30:2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

30:3 for the day is nigh; and the day of the Lord nigheth, the day of a cloud. The time of heathen men shall be; [for the day is nigh; and the day of the Lord nigheth, a day of cloud. The time of heathen men shall be;]

30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

30:4 and a sword shall come into Egypt, and dread shall be in Ethiopia, when wounded men shall fall down in Egypt (when slain men shall fall down in Egypt), and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

30:5 Ethiopia, and Libya, and Lydians, and all the residue common people, and Chub, and the sons of the land of (the) bond of peace shall fall down by (the) sword with them. (Ethiopia, and Libya, and Lydians, and all the residue common people, and Chub, and the sons of the land of the covenant shall fall down with them by the sword.) [Ethiopia, and Libya, and Lydia, and all other common people, and Chub, *or Arabia*, and the sons of (the land of the) bond of peace with them by sword shall fall (and the sons of the land of the covenant shall fall with them by the sword).]

30:5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

30:6 The Lord God saith these things, And they that underset Egypt shall fall down, and the pride of the lordship thereof shall be destroyed; from the

30:6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in

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tower of Syene they shall fall by sword therein, saith the Lord God of hosts. [These things saith the Lord God, And men undersetting Egypt shall (al)together fall down, and (the) pride of lordship thereof shall be destroyed; from the tower of Syene by sword they shall fall down therein, the Lord God of hosts saith (from the tower of Syene they shall fall down by sword therein, saith the Lord God of hosts).]

it by the sword, saith the Lord GOD.

30:7 And they shall be destroyed in the midst of lands made desolate, and the cities thereof shall be in the midst of cities forsaken. [And they shall be scattered in (the) middle of lands desolated, and the cities thereof shall be in the middle of desert(ed) cities.]

30:7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

30:8 And they shall know, that I *am* the Lord God, when I shall give (a) fire in Egypt, and all the helpers thereof shall be all-broken.

30:8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

30:9 In that day messengers shall go out from my face in ships with three orders of oars, to all-break, [*or destroy*,] the trust of Ethiopia; and dread shall be in them (as) in the day of Egypt, for without doubt it shall come. (On that day messengers shall go out from my face in ships with three orders of oars, to all-break, *or to destroy*, the confidence of Ethiopia; and dread shall be upon them like in the day of Egypt, for without doubt it shall come.) [In that day messengers shall go out from my face in great ships, for to defoul, *or destroy*, the trust of Ethiopia; and dread shall be in them (as) in the day of Egypt, for without doubt it shall come.]

30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

30:10 The Lord God saith these things,

30:10 Thus saith the Lord GOD; I will

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And I shall make to cease the multitude of Egypt in the hand of Nebuchadnezzar, king of Babylon. (The Lord God saith these things, And I shall make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon.) [These things saith the Lord God, And I shall make the multitude of Egypt for to cease in the hand of Nebuchadnezzar, king of Babylon.]

also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.

30:11 He and his people with him, the strongest men of heathen men, shall be brought, to lose the land; and they shall draw out their swords on Egypt (and they shall draw out their swords against Egypt), and they shall fill the land with slain men. [He and his people with him, the strongest of folks, shall be led to, for to lose the land; and they shall draw out their swords on Egypt, and they shall full-fill thee with slain men (and they shall fill the land full with slain men).]

30:11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

30:12 And I shall make dry the bottoms of floods (And I shall make the bottoms of the rivers dry), and I shall give the land in(to) the hand of the worst men; and I shall destroy the land, and the fullness thereof in(to) the hand of aliens; I the Lord spake. [And I shall make the bottoms of floods dry, and I shall betake the land in(to) the hand of worst men; and I shall lose the land, and the plenty thereof in(to) the hand of aliens; I the Lord spake.]

30:12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

30:13 The Lord God saith these things, And I shall lose simulacra, and I shall make idols to cease from Memphis, and a duke of the land of Egypt shall no more be (and there shall no more be a prince of the land of Egypt). And I shall

30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

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give dread in the land of Egypt, [These things saith the Lord God, And I shall destroy simulacra, and I shall make the idols of Memphis to cease, and (a) duke of the land of Egypt shall no more be (and a prince of the land of Egypt shall be no more). And I shall give dread in the land of Egypt,]

30:14 and I shall lose, [*or destroy,*] the land of Pathros. And I shall give fire in Tanis, and I shall make my dooms in Alexandria (and I shall make my judgements in No).

30:15 And I shall shed out mine indignation on Pelusium, the strength of Egypt; and I shall slay the multitude of Alexandria (and I shall slay the multitude of No), [And I shall pour out mine indignation upon Pelusium, the strength of Egypt; and I shall slay the multitude of Alexandria,]

30:16 and I shall give fire in Egypt. Pelusium, as a woman travailing of child, shall have sorrow, and Alexandria shall be destroyed (and No shall be destroyed), and in Memphis *shall be* each day's anguishes. [and I shall give fire in Egypt. As a woman bearing child, Pelusium shall have sorrow, and Alexandria shall be destroyed, and in Memphis each day's anguishes.]

30:17 The young men of Heliopolis and of Bubastis shall fall down by sword, and those *cities* shall be led captives (and those *cities* shall go into captivity). [The young men of Heliopolis and of Bubastis shall fall by sword, and they shall be led (away as) captives.]

30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

30:15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

30:16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

30:17 The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity.

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30:18 And in Tahpanhes the day shall wax black, when I shall all-break there the sceptres of Egypt (when I shall all-break there the yokes of Egypt), and the pride of the power thereof shall fail therein. A cloud shall cover it; forsooth the daughters thereof shall be led into captivity, [And in Tahpanhes the day shall wax black, when I shall bruise (in pieces) there the sceptres of Egypt, and the pride of the power thereof shall fail in it. A cloud shall cover it; forsooth the daughters thereof shall be led into captivity,]

30:19 and I shall make dooms in Egypt; and they shall know, that I *am* the Lord.

30:20 And it was done in the eleventh year, in the first month, in the seventh *day* of the month, the word of the Lord was made to me, and he said [saying],

30:21 Thou, son of man, I have broken the arm of Pharaoh, king of Egypt; and lo! it is not wrapped [about], that health should be restored thereto, that it should be bound with clothes (that it should be bound with dressing), and wound (about) with linen clothes, and that he might hold (the) sword, when he had received strength. [Son of man, I brake (al)together the arm of Pharaoh, king of Egypt (Son of man, I altogether broke the arm of Pharaoh, king of Egypt); and lo! it is not wrapped about, that health should be restored to it, that it should be bound in clothes, and fastened, *or bound*, with small linen clothes, and, strength taken again, he might hold sword.]

30:22 Therefore the Lord God saith these

30:18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

30:19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

30:20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

30:21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

30:22 Therefore thus saith the Lord

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things, Lo! I to Pharaoh, king of Egypt (Lo! I am against Pharaoh, king of Egypt); and I shall make less his strong arm but (which is now) broken, and I shall cast down the sword from his hand. [Therefore these things saith the Lord God, Lo! I to Pharaoh, king of Egypt; and I shall make little his strong arm but (now) broken (al)together (and I shall make little his strong arm but which is now altogether broken), and I shall cast down the sword (out) of his hand.]

30:23 And I shall scatter Egypt among heathen men, and I shall winnow them in lands. [And I shall scatter Egypt in folks, and I shall winnow them in lands.]

30:24 And I shall strengthen* the arms of the king of Babylon, and I shall give my sword in(to) the hand of him; and I shall break the arms of Pharaoh, and men (being) slain before his face shall wail by wailings (and men being slain before his face shall wail with wailings). [And I shall comfort the arms of the king of Babylon, and I shall give my sword in(to) his hand; and I shall break (al)together the arms of Pharaoh (and I shall altogether break the arms of Pharaoh), and they shall wail with (the) wailings of a slain man before the face of him.]

30:25 And I shall strengthen* the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know, that I *am* the Lord, when I shall give my sword in(to) the hand of the king of Babylon; and he shall stretch forth it on the land of Egypt (and he shall stretch it forth upon the land of Egypt). [And I shall comfort the arms of the king of Babylon, and the arms of Pharaoh shall

GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

30:23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

30:24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

30:25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

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fall down (al)together (and the arms of Pharaoh shall altogether fall down). And they shall know, for I the Lord, when I shall give my sword in(to) the hand of the king of Babylon; and he shall stretch it out upon the land of Egypt.]

30:26 And I shall scatter Egypt into nations, and I shall winnow them into lands; and they shall know, that I *am* the Lord.

Chapter 31

31:1 And it was done in the eleventh year, in the third month, in the first *day* of the month, the word of the Lord was made to me, and he said [saying],

31:2 Thou, son of man, say to Pharaoh, king of Egypt, and to his people, To whom art thou made like in thy greatness? [Son of man, say thou to Pharaoh, king of Egypt, and to his people, To whom art thou made like in thy greatness?]

31:3 Lo! Assur as a cedar in Lebanon (Lo! the Assyrian was like a cedar in Lebanon), fair in branches, and full of boughs, and high by highness; and his height was raised [up] among (the) thick boughs. [Lo! Assur as a cedar in Lebanon, fair in branches, and boughs full of wood, and high in height; and the top thereof is raised up among thick boughs.]

31:4 (The) Waters nourished him, the depth of waters enhanced him; his floods floated out in the compass of his roots, and he sent out his strands to all the trees of the country. [Waters nourished him, deepness araised him; his floods

30:26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

Chapter 31

31:1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

31:2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

31:3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

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flowed in compass of his roots, and he sent out his strands to all the trees of the country.}]

31:5 Therefore his highness was enhanced over all [the] trees of the country, and his trees were multiplied, and his branches were raised [up], for (the) many waters. And when he had stretched forth his shadow, [Therefore his highness is raised upon all the trees of the country; and his tender trees be multiplied, and his branches be raised up, for many waters. And when he straightened forth his shadow,]

31:6 all the volatiles of the air made nests in his branches; and all the beasts of forests (en)gendered under his boughs, and the company of full many folks dwelled under the shadowing place of him. [all the volatiles of heaven made nests in his branches; and all beasts of wild woods gendered under his boughs, and the company of full many folks dwelled under the shadowing place of him.]

31:7 And he was full fair in his greatness, and in alarging of his trees; for the root of him was beside many waters. [And he was most fair in his greatness, and in spreading of tender trees; forsooth his root was beside many waters.]

31:8 (The) Cedars in the paradise of God were not higher than he; fir trees attained not evenly to the highness of him, and plane trees were not even with the boughs of him. Each tree of (the) paradise of God was not made like him in his fairness. (The cedars in the garden of God were not higher than him; fir trees attained not equal to his highness, and plane trees were not equal with his

31:5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

31:6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

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boughs. Each tree of the garden of God was not made like him in his beauty.) [Cedars were not higher than he in paradise of God; beeches were not even to his highness, and platan trees were not even to his boughs. Each tree of paradise of God is not made like to him, and to his fairness.]

31:9 For I made him fair, and with many and thick boughs; and all the trees of lust, that were in the paradise of God, had envy to him (and all the trees of Eden, that were in the garden of God, envied him). [For I made him fair, and with many and thick boughs; and all the trees of voluptu, that were in paradise of God, followed him.]

31:10 Therefore the Lord God saith these things, For that that he was raised (up) in highness, and he gave his highness green and thick, and his heart was raised [up] in his highness; [Therefore these things saith the Lord God, For that that he is raised (up) in highness, and I gave his highness waxing green and thick (and he gave his highness growing green and thick), and his heart is lifted up in his highness;]

31:11 now I have given him into the hands of the strongest man of heathen men. And he doing (so) shall do to that *Assur*; (and) after the unfaithfulness of him I casted him out. [now I have betaken him into the hands of the strongest of folks. He doing (so) shall do to him; after the unpiety of him I casted him out.]

31:12 And aliens, and the most cruel men of nations, shall cut him down, and shall cast him forth on (the) hills. And his branches shall fall down in all the

31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

31:10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

31:12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his

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great valleys, and his trees shall be broken in all (the) rocks of stone of (the) earth (and his trees shall be broken by all the rocks of stone of the earth). And all the peoples of (the) earth shall go away from his shadowing place, and shall forsake him. [And aliens shall cut him down, and the most cruel men of nations shall cast him far upon mountains. And his branches shall fall down (al)together in all (the) valleys, and his tender trees shall be broken (al)together in all the rocks of (the) earth. And all peoples of earth shall go away from his shadowing place, and shall forsake him.]

31:13 All the volatiles of the air dwelled in the falling of him, and all (the) beasts of the country were in the branches of him. [All volatiles of heaven dwelled in his falling, and all beasts of the region were in his branches.]

31:14 Wherefore all the trees of waters shall not be raised [up] in their highness, neither shall set their highness among places full of wood(s), and full of boughs, and all *trees* that be moisted of waters shall not stand in the highness of those. For all they be given into death, to the farthest land in the midst of the sons of men, to them that go down into the pit*. (Wherefore all the trees by the waters shall not be raised up in their highness, neither shall set their highness among places full of woods, and full of boughs, and all the *trees* that be watered by waters shall not stand in their highness. For they all be given unto death, to the farthest land in the midst of the sons of men, with those who go down into the pit.) [Wherefore all trees of waters shall not be lifted up in their highness,

boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

31:14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

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neither shall put their highness among woody things, and full of boughs, neither all things that be moisted with waters shall stand in the highness of them. For all men be betaken into death, to the uttermost land in the middle of (the) sons of men, to them that go down into the lake.}]

31:15 The Lord God saith these things, In the day when he went down to hells, I brought in mourning; I covered him with (the) depth of waters, and I forbade his floods, and I refrained many waters. The Lebanon was sorry on him, and all the trees of the field were shaken of the sound of his falling. (The Lord God saith these things, On the day when he went down to the grave, I brought in mourning; I covered him with the depth of waters, and I forbade his rivers, and I refrained many waters. Lebanon was sorry for him, and all the trees of the field were shaken by the sound of his falling.) [These things saith the Lord God, In the day when I led in mourning to hells, I covered him with deepness, and forbade the floods of him, and constrained many waters. Lebanon is broken down on him, and all the trees of the field be smitten (al)together (and all the trees of the field be altogether smitten).]

31:16 I moved (al)together heathen men, when I led him down to hell, with them that went down into the pit*. And all (the) trees of liking, noble trees, and full clear in the Lebanon, all that were moisted with waters, were comforted in the lowest land. (I altogether moved heathen men, when I led him down to the grave, with those who went down into the pit. And all the trees of Eden,

31:15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

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noble trees, and full clear in Lebanon, all that were watered with waters, were comforted in the lowest land.) [Of the sound of his falling, I moved (al)together folks, when I led forth him to hell, with them that went down into the lake (I altogether moved the folks, with the sound of his falling, when I led him forth to the grave, with them that went down into the pit). And all lowest trees of voluptu, noble and full clear in Lebanon, be comforted in earth, and all that were moisted in waters.]

31:17 For why also they shall go down with him to hell, to [the] slain men with sword (For also they shall go down with him to the grave, to the men slain with the sword); and the arm of each man shall sit under the shadowing place of him, in the midst of nations. [For why and they shall go down with him into hell, to the slain men in sword (For also they shall go down with him to the grave, to the men slain with the sword); and the arm of each man shall sit under the shadowing place of him, in the middle of nations.]

31:18 To whom art thou likened, thou noble and high among the trees of liking? Lo! thou art led down with the trees of liking to the farthest land. In the midst of uncircumcised men thou shalt sleep, with them that be slain by sword. That is Pharaoh, and all the multitude of him, saith the Lord God. (To whom art thou likened, thou noble and high among the trees of Eden? Lo! thou art led down with the trees of Eden to the farthest land. Thou shalt sleep in the midst of uncircumcised men, with them that be slain by the sword. That is Pharaoh, and all the multitude of

31:17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

31:18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

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him, saith the Lord God.) [To whom art thou made like, thou noble and high among trees of volupty? Lo! thou art led forth with trees of volupty to the last land, *or uttermost*. In the middle of uncircumcised men thou shalt sleep, with them that be slain with sword (Thou shalt sleep in the midst of uncircumcised men, with those who be slain with the sword). He is Pharaoh, and all the multitude of him, saith the Lord God.]

Chapter 32

32:1 And it was done in the twelfth year, in the twelfth month, in the first *day* of the month, the word of the Lord was made to me, and he said [saying],

32:2 Thou, son of man, take wailing on Pharaoh, king of Egypt (Thou, son of man, take up wailing for Pharaoh, king of Egypt), and thou shalt say to him, Thou were made like to a lion of heathen men, and to a dragon which is in the sea. And thou winnowest with horn in thy floods, and thou disturbedest waters with thy feet, and defouledest the floods of those. [Son of man, take to a lamentation upon Pharaoh, king of Egypt, and thou shalt say to him, To a lion of folks thou art likened (Thou art likened to a lion of the nations), and to a dragon that is in the sea. And thou winnowest with horn in thy floods, and troublest together waters with thy feet, and thou defouledest the floods of them.]

32:3 Therefore the Lord God saith these things, I shall spread abroad my net on thee in the multitude of many peoples, and I shall draw thee out in my net; [Therefore these things saith the Lord God, I

Chapter 32

32:1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

32:3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

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shall spread out upon thee my net in multitude of many peoples, and I shall draw out thee in my net; (Therefore these things saith the Lord God, I shall spread out my net upon thee in the multitude of many peoples, and I shall draw thee out in my net;)}]

32:4 and I shall cast forth thee into [the] earth. On the face of the field I shall cast thee away, and I shall make all the volatiles of (the) heaven(s) to dwell on thee, and I shall fill of thee the beasts of all (the) earth. (and I shall cast thee forth onto the ground. I shall cast thee away upon the face of the field, and I shall make all the birds of the heavens to dwell upon thee, and I shall fill the beasts of all the earth with thee.) [and I shall cast thee far in the land. Upon the face of the field I shall cast thee away, and I shall make upon thee for to dwell all volatiles of heaven, and I shall full-fill of thee the beasts of all earth. (and I shall cast thee afar in the land. I shall cast thee away upon the face of the field, and I shall make all the birds of the heavens to dwell upon thee, and I shall fill the beasts of all the earth full with thee.)}]

32:5 And I shall give thy flesh on (the) hills, and I shall fill thy little hills with thy root; [And I shall give thy flesh upon hills, and I shall full-fill thy small hills with thy root;]

32:6 and I shall moist the earth with the stink of thy blood on (the) mountains, and (the) valleys shall be [full-]filled of thee. (and I shall water the earth with the stink of thy blood on the mountains, and the valleys shall be filled full of thee.) [and I shall moist the earth with stink of thy blood, moreover

32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

32:5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

32:6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

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mountains and valleys shall be full-filled of thee.}]

32:7 And when thou shalt be quenched, I shall cover (the) heavens, and I shall make black the stars thereof; I shall cover the sun with a cloud, and the moon shall not give her light. [And I shall cover heavens, when thou shalt be quenched, and I shall make the stars of it for to wax black; I shall cover the sun with cloud, and the moon shall not give his light.}]

32:8 I shall make all the light givers of (the) heaven(s) to mourn on thee, and I shall give darkneses on thy land, saith the Lord God; when thy wounded men shall fall down in the midst of (the) earth, saith the Lord God. (I shall make all the light givers of the heavens to mourn over thee, and I shall make darkneses upon thy land, saith the Lord God; when thy slain men shall fall down in the midst of the earth, saith the Lord God.) [I shall make all the light-makers of heaven for to mourn upon thee, and I shall give darkneses upon thy land, saith the Lord God; when thy wounded men shall fall down in the middle of earth, saith the Lord God.}]

32:9 And I shall stir to wrath the heart of many peoples, when I shall bring in thy sorrow among (the) folks, on lands which thou knowest not (in lands which thou knowest not). [And I shall stir to wrath the heart of many peoples, when I shall in-lead thy contrition in folks, upon lands which thou knowest not. (And I shall stir to wrath the heart of many peoples, when I shall lead in thy contrition among the nations, in lands which thou knowest not.)]

32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

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32:10 And I shall make many peoples to wonder on thee, and the kings of them shall dread with full great horror, *or hideousness*, on thee, for all thy wickednesses which thou wroughtest, when my sword shall begin to fly on the faces of them. And all men shall be astonied suddenly (And all men shall suddenly be astonished), for their life, in the day of their falling. [And I shall make many peoples for to wonder greatly upon thee, and the kings of them with full much horror shall be aghast upon thee, for all thy wickednesses which thou wroughtest, when my sword shall begin to fly upon the faces of them. And they shall wonder suddenly, each for his soul, in the day of his falling. (And I shall make many peoples to greatly wonder upon thee, and their kings shall be aghast with full much horror upon thee, for all thy wickednesses which thou wroughtest, when my sword shall begin to fly upon their faces. And they shall suddenly wonder, each for his soul, in the day of his falling.)]

32:11 For the Lord God saith these things, The sword of the king of Babylon shall come to thee; [For these things saith the Lord God, The sword of the king of Babylon shall come to thee;]

32:12 in swords of strong men I shall cast down thy multitude, all these folks (ye) be not able to be overcome (by the swords of strong men I shall cast down thy multitude, ye shall not be able to overcome all these nations). And they shall waste the pride of Egypt, and the multitude thereof shall be destroyed. [in swords of strong men I shall cast down thy multitude, all these folks be unexpungeable, *or may not be overcome*. And they shall destroy the

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32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

32:11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

32:12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

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pride of Egypt, and the multitude of it shall be scattered.}]

32:13 And I shall lose all the beasts thereof, that were on full many waters (that were by full many waters); and the foot of a man shall no more trouble those *waters*, neither the claw of beasts shall trouble those. [And I shall lose all beasts thereof, that were upon many waters; and the foot of a man shall no more trouble them (al)together, neither the claw of beasts shall trouble them.]

32:14 Then I shall yield the waters of them cleanest, and I shall bring the floods of them as oil, saith the Lord God, (Then I shall make their waters most clean, and I shall make their rivers *flow* like oil, saith the Lord God,)

32:15 when I shall give desolate the land of Egypt (when I shall make the land of Egypt desolate). Forsooth the land shall be forsaken of his fullness, when I shall smite all the dwellers thereof; and they shall know, that I *am* the Lord. [when I shall give the land of Egypt desolate (when I shall make the land of Egypt desolate). Forsooth the land shall be forsaken of his plenty, when I shall smite all the dwellers thereof; and they shall know, for I the Lord.]

32:16 It is a wailing, and the daughters of heathen men shall bewail him; they shall bewail him on Egypt, and *they shall bewail him* on the multitude thereof, saith the Lord God. [There is mourning, and the daughters of folks shall (be)wail him; upon Egypt, and upon the multitude thereof they shall (be)wail him, saith the Lord God.]

32:13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

32:14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

32:15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

32:16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

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32:17 And it was done in the twelfth year, in the fifteen *day* of the month, the word of the Lord was made to me, and he said [saying],

32:18 Son of man, sing thou a song of wailing on the multitude of Egypt, and draw thou down it the same (and draw thou them down), and the daughters of strong heathen men, to the last land, with them that went down into the pit* .
[Son of man, sing thou a mourning song upon the multitude of Egypt, and draw down that same, and daughters of strong folks, to the uttermost land, with these that went down into the lake.]

32:19 Inasmuch as thou art fairer, go down, and sleep with uncircumcised men. [How much thou art fairer, go down, and sleep with uncircumcised men.]

32:20 In the midst of slain men they shall fall down by sword; a sword is given, and they draw it to, and all the peoples thereof. [In the middle of slain men they shall fall down by sword; a sword is given, and they draw it, and all the peoples thereof.]

32:21 The mightest of strong men shall speak to him, from the midst of hell, which with their helpers went down, and slept uncircumcised, and slain by sword. (The mightest of strong men shall speak to him, from the midst of the grave, who went down with their helpers, and slept uncircumcised, slain by the sword.) [The most mighty of (the) strong shall speak to it, from the middle of hell, which with the helpers thereof went down, and slept uncircumcised, and slain by sword (slain by the sword).]

32:17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

32:18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

32:19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

32:20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

32:21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

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32:22 There *is* Assur, and all his multitude; the sepulchres of them *be* in the compass of him; all slain men, that fell down by sword, [There Assur, and all his multitude; in compass of him the sepulchres of him; all the slain, and which fell down by sword,]

32:23 whose sepulchres *be* given in the last things of the pit*. And the multitude of him is made (there) by the compass of his sepulchre; all slain men, and falling down by sword, which gave some time their fearedfulness in the land of living men (which sometime gave their fearfulnes in the land of the living). [whose sepulchres *be* given in the last things of the lake. And the multitude of him is made (there) by the compass of his sepulchre; all slain, and falling by sword, which gave some time their strength in the land of living men (which sometime gave their strength in the land of living men).]

32:24 There *is* Elam, and all the multitude thereof by the compass of his sepulchre; all these *were* slain, and falling down by sword, that went down uncircumcised to the last land; which setted their dread in the land of living men, and bare their shame with them that go down into the pit*. [There Elam, and all his multitude by compass of his sepulchre; all these slain, and falling by sword, which went down uncircumcised to the uttermost land; the which putted their dread in the land of living men, and they bare their evil fame with these that go down into the lake.]

32:25 In the midst of slain men they putted his bed in all the peoples of him

32:22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

32:23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

32:24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

32:25 They have set her a bed in the midst of the slain with all her

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(In the midst of slain men they put his bed with all his peoples); his sepulchre is in the compass of him. All these *were* uncircumcised and slain by sword, for they gave dread in the land of living men, and bare their shame with them that go down into the pit^{*}; they be set in the midst of slain men. [In the middle of slain men they putted the couch of him in all his peoples; in the compass of him the sepulchre of him. All these uncircumcised and slain with sword, forsooth they gave dread in the land of living men, and bare their evil fame with these that go down into the lake; in the middle of slain men they be put (they be put in the midst of slain men).]

32:26 There *be* Meshech and Tubal, and all the multitude thereof; the sepulchres thereof *be* in the compass thereof. All these men uncircumcised *were* slain, and falling down by sword, for they gave their dread in the land of living men (All these uncircumcised men *were* slain, and fell by the sword, though they gave their dread in the land of living men). [There Meshech and Tubal, and all his multitude; in the compass of him the sepulchres of him. All these uncircumcised slain, and falling by sword, for they gave their fearedfulness in the land of living men.]

32:27 And they shall not sleep with strong men, and falling down, and uncircumcised, that went down into hell with their armours, and putted their swords under their heads (And they shall not sleep with strong men, who be the fallen of the uncircumcised, who went down into the grave with their arms, *or their weapons*, and put their swords under their heads). And the

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multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

32:26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

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wickednesses of them were in the bones of them, for they were made the dread of strong men in the land of living men. [And now they shall (not) sleep with the strong, and falling (down), and uncircumcised, which went down into hell with their armours, and have put their swords under their heads (And now they shall not sleep with the strong, the fallen down of the uncircumcised, who went down into the grave with their arms, and have put their swords under their heads). And their wickednesses were in the bones of them, for they were made the dread of them in the land of living men.]

32:28 And thou therefore shalt be defouled in the midst of uncircumcised men, and shalt sleep with them that be slain with sword. (And therefore thou shalt be defiled in the midst of uncircumcised men, and shalt sleep with those who be slain with sword.)

32:29 There *is* Idumea, and the kings thereof, and all dukes thereof, that be given with their host, with men slain by sword, and which slept with uncircumcised men, and them that went down into the pit*. [There Idumea, and (the) kings thereof, and all dukes thereof, which be given with their host, with the slain by sword, and which slept with (the) uncircumcised, and with these that went down into the lake.]

32:30 There *be* all (the) princes of the north, and all (the) hunters (and all the Sidonians), that were led forth with slain men, that be dreading and shamed in their strength, which slept uncircumcised with men slain by sword, and bare their shame with them that

32:28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

32:29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

32:30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to

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went down into the pit*. [There all princes of the north, and all hunters, that be led forth with the slain, dreading and in their strength confounded (dreading and confounded in their strength), which slept uncircumcised with the slain by sword, and bare their confusion with them that went down into the lake.]

32:31 Pharaoh saw them, and was comforted on all his multitude that was slain by sword. And Pharaoh and all his host, saith the Lord God, bare their shame with them that went down into the pit*; (Pharaoh shall see them, and shall be comforted over all his multitude who were slain by sword. And Pharaoh and all his host, bare their shame with those who went down into the pit, saith the Lord God;) [Pharaoh saw them, and was comforted upon (all) his multitude which is slain by sword. And they bare their confusion, with these that went down into the lake, (even) Pharaoh and all his host, the Lord God saith (saith the Lord God);]

32:32 for he gave his dread in the land of living men. And Pharaoh and all his multitude slept in the midst of uncircumcised men, with men slain by sword, saith the Lord God. [for he gave his dread in the land of living men, and he slept in the middle of uncircumcised men, with the slain in sword, (even) Pharaoh, and all his multitude, saith the Lord God.]

Chapter 33

33:1 And the word of the Lord was made to me, and he said [saying],

33:2 Thou, son of man, speak to the sons of thy people, and thou shalt say to

the pit.

32:31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.

32:32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

Chapter 33

33:1 Again the word of the LORD came unto me, saying,

33:2 Son of man, speak to the children of thy people, and say unto them, When

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them, A land when I bring in a sword on it, and (if) the people of the land take one man of his last men, and maketh him a beholder, *either (an) espyer*, on him, (Thou, son of man, speak to the sons of thy people, and thou shalt say to them, When I bring in a sword upon a land, and if the people of the land take one man of his last men, and maketh him a beholder, *either an espyer*, for him,) [Son of man, speak thou to the sons of thy people, and thou shalt say to them, The earth, when I shall bring in upon it a sword, and (if) the people of the land shall take one man of his last, and shall ordain him a beholder upon it,]

33:3 and (when) he seeth a sword coming on the land, and soundeth with a clarion, and telleth to the people, [and he shall see a sword coming upon the land, and shall sing with an horn, and shall show to the people,]

33:4 forsooth a man that heareth, whoever he is, the sound of the clarion, and keepeth not himself, and the sword cometh, and taketh him away, the blood of him shall be on the head of him. (forsooth a man, whoever he is, that heareth the sound of the clarion, and keepeth not himself, and the sword cometh, and taketh him away, his blood shall be upon his head.) [forsooth a man hearing, whoever he is, the sound of the horn, and shall not keep himself, and the sword shall come, and shall take him, the blood of him shall be upon his head. (forsooth a man, whoever he is, hearing the sound of the horn, and shall not keep himself, the sword shall come, and shall take him, and his blood shall be upon his head.)]

I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

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33:5 He heard the sound of the clarion, and kept not himself, his blood shall be in him (his blood shall be upon him); forsooth if he keepeth himself, he shall save his life. [He heard the sound of the horn, and kept not himself, the blood of him shall be in him; forsooth if he shall keep him(self), he shall save his soul.]

33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

33:6 That if the espyer/the beholder seeth a sword coming, and soundeth not with a clarion, and the people keepeth not himself, and the sword cometh, and taketh away a man of them, soothly he is taken in his wickedness; but I shall seek the blood of him of the hand of the espyer. (But if the espyer/the beholder seeth a sword coming, and soundeth not with a clarion, and the people keepeth not themselves, and the sword cometh, and taketh away any man of them, truly he is taken in his wickedness; but I shall seek his blood at the hand of the espyer.) [That if the beholder, *or (the) espyer*, shall see the sword coming, and shall not sound in the horn, and the people not keep itself, and the sword shall come, and take a soul of them, soothly he is taken in his wickedness; forsooth I shall again-seek the blood of him of the hand of the beholder, not the people of the land, but I.]

33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

33:7 And thou, son of man, I gave thee (as) a looker/(as) an over-seer, *either (an) espyer*, to the house of Israel; therefore thou shalt hear of my mouth a word, and shalt tell to them of me (therefore thou shalt hear a word from my mouth, and shalt tell them for me). [And thou, son of man, I gave thee (as) a beholder to the house of Israel; therefore thou hearing a word of my mouth shalt show to them of me.]

33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

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33:8 If when I say to the wicked man, Thou, wicked man, shalt die by death, (and) thou speakest not, that the wicked man keep himself from his way, that wicked man shall die in his wickedness, but I shall seek his blood of thine hand (but I shall seek his blood at thy hand). [If me saying to the unpius man, Unpius man, by death thou shalt die, (and) thou shalt not speak, that the unpius man keep himself from his way, that unpius man shall die in his wickedness; forsooth I shall again-seek the blood of him of thine hand.]

33:9 Forsooth if when thou tellest to the wicked man, that he be converted from his ways, (and) he is not converted from his way, he shall die in his wickedness; certainly thou hast delivered thy soul. [Forsooth if thee telling to the unpius man, that he be converted, (and) he shall not be converted from his way, he shall die in his wickedness; soothly thou hast delivered thy soul.]

33:10 Therefore thou, son of man, say to the house of Israel, Thus ye spake, saying, Our wickednesses and our sins be on us, and we fail in those; how therefore may we (then) live? [Therefore thou, son of man, say to the house of Israel, Thus ye spake, saying, Our wickednesses and our sins be upon us, and in them we fail not (and we fail in them); how therefore shall we be able to live?]

33:11 say thou to them, (As) I live, saith the Lord God, I desire not the death of the wicked man, but that the wicked man be converted from his way, and live; be ye converted from your worst ways, and why shall ye die, the house of

33:8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

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Israel? [say thou to them, I live, saith the Lord God, I will not the death of the unpious man, but that the unpious man be converted from his way, and live; be ye converted from your worst ways, and why shall ye die, the house of Israel?]

33:12 Therefore thou, son of man, say to the sons of thy people, The rightfulness of a rightful man shall not deliver him, in whatever day he doeth sin; and the wickedness of a wicked man shall not harm* him, in whatever day he is converted from his wickedness; and a just man shall not be able to live in his rightfulness, in whatever day he doeth sin (and a just man shall not be able to live for his righteousness, in whatever day he doeth sin). [And so thou, son of man, say to the sons of thy people, The rightwiseness of a just man shall not deliver him, in whatever day he doeth sin; and the unpiety of the unpious man shall not annoy to him, in whatever day he shall be converted from his unpiety; and a just man shall not be able to live in his rightwiseness, in whatever day he shall sin.]

33:13 Also if I [shall] say to a just man, that he shall live by life, and he trusteth in his rightfulness, and doeth wickedness, all his rightfulnesses shall be given to forgetting, and in his wickedness which he wrought, in that he shall die (he shall die in that). [Yea, if I shall say to the just man, that in life he shall live (that he shall live in life), and he trusting in his rightwiseness shall do wickedness, all his rightwisenesses shall be betaken to forgetting, and in his wickedness which he wrought, in that he shall die (he shall die in that).]

33:12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

33:13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

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33:14 Forsooth if I [shall] say to the wicked man, Thou shalt die by death, and he doeth penance for his sin, and doeth doom and rightfulness, [Forsooth if I shall say to the unpious man, By death thou shalt die (Thou shalt die by death), and he shall do penance of his sin, and shall do doom and rightwiseness,]

33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

33:15 and if that wicked man restoreth a pledge*, and yieldeth raven, and goeth in the commandments of life, and doeth not any unjust thing, he shall live by life (he shall live), and shall not die. [and that unpious (man) shall restore the wed, and (shall) yield the raven, (and) shall go in the commandments of life, neither shall do any thing unjust, in life he shall live (he shall live in life), and he shall not die.]

33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

33:16 All his sins which he sinned, shall not be areckoned to him; he did doom and rightfulness, [and] he shall live by life (and he shall live). [All his sins which he sinned, shall not be reckoned, *or accounted*, to him; he did doom and rightwiseness, and in life he shall live (and he shall live in life).]

33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

33:17 And the sons of thy people said, The way of the Lord is not of even weight, [*or even charge*]; and the way of them is unjust.

33:17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

33:18 For when a just man goeth away from his rightfulness, and doeth wickednesses, he shall die in those; [Forsooth when a just man shall go away from his rightwiseness, and shall do wickedness, he shall die in them;]

33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

33:19 and when a wicked man goeth away from his wickedness, and doeth

33:19 But if the wicked turn from his wickedness, and do that which is lawful

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doom and rightfulness, he shall live in those. (but if a wicked man goeth away from his wickedness, and doeth doom and rightfulness, he shall live in them.) [and when the unpious man shall go away from his wickedness, and shall do doom and rightwiseness, he shall live in them.]

33:20 And (so) ye say, The way of the Lord is not rightful. I shall deem each man by his ways of you, the house of Israel (I shall deem each man of you after his own ways, ye house of Israel). [And ye say, The way of the Lord is not right. Ye house of Israel, I shall deem each of you after his ways.]

33:21 And it was done in the twelfth year, in the tenth month, in the fifth *day* of the month of our passing over (in the fifth *day* of the month of our captivity), he that fled from Jerusalem came to me, and said, The city is destroyed. [And it is done in the twelfth year, in the tenth month, in the fifth of the month of our transmigration, he came to me that flew from Jerusalem, saying, The city is destroyed (he that flew from Jerusalem came to me, saying, The city is destroyed).]

33:22 Forsooth the hand of the Lord was made to me in the eventide, before that he came that fled (before he that fled came); and he (had) opened my mouth, till he came to me early; and when my mouth was opened, I was no more still. [Forsooth the hand of the Lord was made to me in the even, before he came that flew (before he that flew came); and he (had) opened my mouth, till he came to me in the morrowing; and, my mouth opened, I was no more still.]

and right, he shall live thereby.

33:20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

33:21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

33:22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

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33:23 And the word of the Lord was made to me, and he said [saying],

33:23 Then the word of the LORD came unto me, saying,

33:24 Thou, son of man, they that dwell in these ruinous things, *either ready to fall down*, on the earth of Israel, say, speaking, Abraham was one, and by heritage he had the land in possession; forsooth we be many, (and) the land is given to us into possession. (Thou, son of man, they that dwell in these ruined things, *either ready to fall down*, in the land of Israel, speak, saying, Abraham was one, and by heritage he had the land in possession; forsooth we be many, and the land is given to us for a possession.) [Son of man, they that dwell in these ruinous things upon the earth of Israel, saying, say (speak, saying), Abraham was one, and by heritage he wielded the land; forsooth we be many, (and) the land is given to us into (a) possession.]

33:24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

33:25 Therefore thou shalt say to them, The Lord God saith these things, Whether ye that eat in blood (Whether ye that eat things with the blood), and raise (up) your eyes to your uncleannesses, and shed blood, shall have in possession the land by heritage? [Therefore thou shalt say to them, These things saith the Lord God, Whether ye shall wield the land by heritage, which eat blood, and raise your eyes to your uncleannesses, and shed out blood?]

33:25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

33:26 Ye stood in your swords (Ye trusted in yours swords), ye did your abominations, and each man defouled the wife of his neighbour; and shall ye wield the land by heritage?

33:26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

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33:27 Thou shalt say these things to them, Thus saith the Lord God, (As) I live, for they that dwell in ruinous things, *either ready to fall down*, shall fall down by sword, and he that is in the field, shall be given to beasts to be devoured; but they that be in strong holds and in dens, shall die by pestilence. [These things thou shalt say to them, Thus saith the Lord God, I live, for they that dwell in ruinous things, shall fall by sword, and he that is in the field, shall be taken to beasts for to be devoured; forsooth they that in strong holds and dens be, by pestilence shall die (forsooth they that be in strong holds and dens shall die by pestilence).]

33:28 And I shall give the land into wilderness, and into desert (And I shall make the land into wilderness, and into desert), and the pride and the strength thereof shall fail; and the hills of Israel shall be made desolate, for none is that shall pass by those. [And I shall give the land into wilderness, and into desert, and the pride and the strength thereof shall fail; and the hills of Israel shall be desolate, for that that there is no man that passeth by them.]

33:29 And they shall know, that I *am* the Lord, when I shall give their land desolate and desert (when I shall make their land desolate and desert), for all their abominations which they wrought.

33:30 And thou, son of man, the sons of thy people that speak of thee beside (the) walls, and in the doors of houses, and say, one to another, a man to his neighbour, and speak, Come ye, and hear we, what is the word going out from the Lord; (And thou, son of man,

33:27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

33:28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

33:29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

33:30 Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the

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the sons of thy people that speak against thee beside the walls, and in the doors of houses, and speak, one to another, a man to his neighbour, and say, Come ye, and hear we, what is the word going out from the Lord;) [And thou, son of man, the sons of thy people that speak of thee beside walls, and in doors of houses, and say, one to another, a man to his neighbour, speaking (and speak, one to another, a man to his neighbour, saying), Come ye, and hear we, which is the word going out of the Lord;]

33:31 and they come to thee, as if my people entereth, and my people sit before thee, and they hear thy words, and do not those; for they turn those into the song of their mouth, and their heart followeth* their avarice; (and they come to thee, as people entereth, and they sit before thee as my people, and they hear thy words, but they do them not; for they turn those into the song of their mouth, but their heart followeth their avarice;) [and they came to thee, as if my people go in, and my people sit before thee, and hear thy words, and do not them; for they turn them into a song of their mouth, and the heart of them (pur)sueth their avarice; (and they came to thee, as people go in, and sit before thee, and hear thy words, but do them not; for they turn them into a song of their mouth, but the heart of them followeth their avarice;)]

33:32 and it is to them as a song of music, which is sung by soft and sweet sound; and they hear thy words, and they do not those (but they do them not); [and it is to them as a song of music, which is sung by soft and sweet sound; and they hear thy words, and do them not;]

LORD.

33:31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.

33:32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

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33:33 and when that that was before-said cometh, for lo! it cometh (for lo! it will come), then they shall know, that a prophet was among them. [and when that that is before-said shall come, forsooth lo! it cometh, then they shall know, for a prophet was among them.]

33:33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Chapter 34

Chapter 34

34:1 And the word of the Lord was made to me, and he said [saying],

34:1 And the word of the LORD came unto me, saying,

34:2 Son of man, prophesy thou of the shepherds of Israel, prophesy thou; and thou shalt say to the shepherds, The Lord God saith these things, Woe to the shepherds of Israel, that fed himself; whether flocks be not fed of (the) shepherds? (Son of man, prophesy thou against the shepherds of Israel, prophesy thou; and thou shalt say to the shepherds, The Lord God saith these things, Woe to the shepherds of Israel, that fed themselves; whether the flocks should not be fed by the shepherds?) [Son of man, prophesy thou of the shepherds of Israel, prophesy thou; and thou shalt say to the shepherds, These things saith the Lord God, Woe to the shepherds of Israel, that fed themselves; whether flocks be not fed of (the) shepherds?]

34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

34:3 Ye ate [the] milk, and were covered with [the] wools, and ye killed that that was fat; but ye fed not my flock. [Ye ate the milk, and ye were covered with the wools, and ye slew that thing that was fat; forsooth ye fed not my flock.]

34:3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

34:4 Ye made not firm* that that was unsteadfast, and ye made not whole that

34:4 The diseased have ye not strengthened, neither have ye healed

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that was sick; ye bound not (up) that that was broken, and ye brought not again that that was cast away, and ye sought not that that perished; but ye commanded to them with sternness, and with power. [Ye made not sad (al)together that that was feeble, *or unsteadfast* (Ye made not altogether firm that that was feeble, *or unsteadfast*), and ye healed not that that was sick, *or sour*; ye bound not that that was broken, and ye led not again that that was cast away, and ye sought not that that perished; but with sternness ye commanded to them, and with power (but ye commanded to them with sternness, and with power).]

34:5 And my sheep were scattered, for no shepherd was; and they were made into devouring of all (the) beasts of the field, and they were scattered. (And my sheep were scattered, for there was no shepherd; and they were made into meat for all the beasts of the field, and they were scattered.) [And my sheep be scattered, for that that there was no shepherd; and they be made into devouring of all beasts of the field, and they be scattered.]

34:6 My flocks erred in all mountains (My flocks wandered in all the mountains), and in each high hill, and my flocks were scattered [up]on all the face of (the) earth, and none was that sought (them).

34:7 Therefore, shepherds, hear ye the word of the Lord; [Therefore, ye shepherds, hear the word of the Lord;]

34:8 (As) I live, saith the Lord God, for why for that that my flocks be made into raven, and my sheep into devouring

that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

34:5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

34:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

34:7 Therefore, ye shepherds, hear the word of the LORD;

34:8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every

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of all (the) beasts of the field, for that that no shepherd was (and my sheep into meat for all the beasts of the field, for that there was no shepherd), for the shepherds sought not my flock, but the shepherds fed themselves, and fed not my flocks; [I live, saith the Lord God, for that that my flocks be made into raven, and my sheep into devouring of all beasts of the field, for that that there was no shepherd, forsooth neither (the) shepherds sought my flock, but the shepherds fed themselves, and fed not my flocks;]

34:9 therefore, shepherds, hear ye the word of the Lord, [therefore, ye shepherds, hear the word of the Lord,]

34:10 The Lord God saith these things, Lo! I myself *am* over [the] shepherds; I shall seek my flock of the hand of them, and I shall make them to cease, that they feed no more my flock, and that the shepherds feed no more themselves. And I shall deliver my flock from the mouth of them, and it shall no more be into meat to them. (The Lord God saith these things, Lo! I myself *am* against the shepherds; I shall seek my flock at the hand of them, and I shall make them to cease, that they no more feed my flock, and that the shepherds no more feed themselves. And I shall deliver my flock from the mouth of them, and they shall no more be meat for them.) [These things saith the Lord God, Lo! I myself upon the shepherds; I shall again-seek my flock of the hand of them, and I shall make them for to cease, that they no more feed my flock, nor the shepherds shall more feed themselves. And I shall deliver my flock of the mouth of them, and it shall no more be to them into meat.]

beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

34:9 Therefore, O ye shepherds, hear the word of the LORD;

34:10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

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34:11 For the Lord God saith these things, Lo! I myself shall seek (out) my sheep, and I shall visit them (and I shall search for them). [For these things saith the Lord God, Lo! I myself shall again-seek my sheep, and I shall visit them.]

34:11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

34:12 As a shepherd visiteth his flock, in the day when he is in the midst of his sheep *that be* scattered, so I shall visit my sheep (As a shepherd searcheth for his flock, in the day when he is in the midst of his sheep *that be* scattered, so I shall search for my sheep); and I shall deliver them from all (the) places in which they were scattered, in the day of cloud, and of darkness. [As a shepherd visiteth his flock, in the day when he shall be in the middle of his scattered sheep, so I shall visit my sheep, and shall deliver them (out) of all places in which they were scattered, in day of cloud, and darkness.]

34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

34:13 And I shall lead them out of peoples, and I shall gather them from lands, and I shall bring them into their land, and I shall feed them in the hills of Israel, in rivers (by the rivers), and in all (the) seats of (the) earth. [And I shall lead them out of peoples, and I shall gather them of lands, and I shall lead them into their land, and I shall feed them in the hills of Israel, in strands, and in all seats of earth.]

34:13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

34:14 I shall feed them in most plenteous pastures, and the pastures of them shall be in the high hills of Israel; there they shall rest in green herbs, and in fat pastures they shall be fed on the hills of Israel (and in fat pastures they shall feed upon the hills of Israel). [In pastures* most plenteous I shall feed them, and in the high

34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

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mountains of Israel the pastures of them shall be (and in the high mountains of Israel shall be the pastures of them); there they shall again-rest in herbs waxing green, and in fat pastures they shall be fed upon the mountains of Israel.}]

34:15 I shall feed my sheep, and I shall make them to lie (down), saith the Lord God. [I shall feed my sheep, and I shall make them for to rest, saith the Lord God.]

34:16 I shall seek that that perished, and I shall bring again that that was cast away; and I shall bind (up) that that was broken, and I shall make firm* that that was sick; and I shall keep that that is fat and strong; and I shall feed them in doom (I shall feed them with doom); [I shall again-seek that that perished, and I shall again-lead that that was cast away; and I shall bind to(gether) that that was (al)together broken, and I shall comfort that that was sick; and I shall keep that that is fat and strong; and I shall feed them in doom;]

34:17 forsooth ye be my flocks. The Lord God saith these things, Lo! I deem betwixt beast and beast, and a wether and a buck of goats. [forsooth ye be my flocks. These things saith the Lord God, Lo! I deem betwixt beast and beast, and wether and buck of goats.]

34:18 Whether it was not enough to you to devour good pastures? Furthermore and ye defouled with your feet the remnants of your pastures, and when ye drank clearest water, ye disturbed the residue with your feet. (Whether it was not enough for you to devour good pastures? And furthermore ye defiled the remnants of your pastures with your

34:15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

34:17 And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

34:18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

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feet, and when ye drank of the clearest water, ye disturbed the residue with your feet.) [Whether it was not enough to you to devour good pastures? Moreover and ye defouled with your feet the remnants of your pastures (And moreover ye defiled the remnants of your pastures with your feet), and when ye drank (of the) most clear water, and ye troubled the tother with your feet.]

34:19 And my sheep were fed with these things that were defouled with your feet; and they drank these things, that your feet had troubled.

34:20 Therefore the Lord God saith these things to you, Lo! I myself deem betwixt a fat beast and a lean beast. [Therefore these things saith the Lord God to you, Lo! I myself deem betwixt fat beast and lean.]

34:21 For that that ye hurled with sides, and shoulders, and winnowed with your horns all sick beasts (and winnowed all sick beasts with your horns), till those were scattered withoutforth, [For that that ye punched with sides, and shoulders, and with your horns winnowed all sick beasts (and winnowed all sick beasts with your horns), till they were scattered withoutforth,]

34:22 I shall save my flock, and it shall no more be into raven. And I shall deem betwixt beast and beast;

34:23 and I shall raise [up]on those one shepherd, my servant David, that shall feed those; he shall feed them, and he shall be a shepherd to them. [and I shall raise upon them one shepherd, which shall feed them, my servant David; he shall feed them,

34:19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

34:20 Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

34:21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

34:22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

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and he shall be to them into a shepherd.}]

34:24 Forsooth I the Lord shall be into God to them, and my servant David *shall be* prince in the midst of them; I the Lord spake. [Forsooth I the Lord shall be to them into God, and my servant David prince in the middle of them; forsooth I the Lord spake.]

34:25 And I shall make with them a covenant of peace, and I shall make [the] worst beasts to cease from [the] earth; and they that dwell in desert, shall sleep secure in forests (and they shall dwell secure in the desert, and shall sleep in the forests). [And I shall make with them a covenant of peace, and I shall make for to cease the worst beasts from the earth; and they that dwell in desert, secure shall sleep in wild woods (and they shall dwell secure in the desert, and shall sleep in wild woods).]

34:26 And I shall set them [a] blessing in the compass of my little hill, and I shall lead down rain in his time. And rains of blessing shall be (And there shall be rains of blessing), [And I shall put them in compass of my little hill a blessing (And I shall put them a blessing in compass of my little hill), and I shall lead out rain in his time. Rains of blessing shall be,]

34:27 and the tree of the field shall give his fruit, and the earth shall give his seed. And they shall be in their land without dread; and they shall know, that I *am* the Lord, when I shall all-break the chains of their yoke, and shall deliver them from the hand of them that command(ed) to them. [and the tree

34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

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of the field shall give his fruit, and the earth shall give his burgeoning. And they shall be in their land without dread; and they shall know, for I the Lord, when I shall bruise (in pieces) the chains of their yoke, and shall deliver them (out) of the hand of men commanding to them.}]

34:28 And they shall no more be into raven into heathen men (And they shall no more be a raven for heathen men), neither the beasts of [the] earth shall devour them, but they shall dwell trustily without any dread. [And they shall no more be into raven in heathen men, neither beasts of the field shall devour them, but they shall dwell trustily without any dread.}]

34:29 And I shall raise (up) to them a just burgeoning named (And I shall raise up to them a burgeoning justly named); and they shall no more be made less for hunger in (the) earth, and they shall no more bear the shame of heathen men. [And I shall raise to them a just burgeoning, *or seed*, named; and they shall no more be made little by hunger in earth, neither they shall hear moreover the shames of folks. (And I shall raise up to them a burgeoning, *or seed*, justly named; and they shall no more be made little by hunger in earth, neither they shall bear moreover the shames of folks.)}]

34:30 And they shall know, that I *am* their Lord God with them, and (that) they *be* my people, the house of Israel, saith the Lord God. (And they shall know, that I their Lord God *am* with them, and that they, the house of Israel, *be* my people, saith the Lord God.) [And

34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

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they shall know, for I the Lord God of them (*am*) with them, and they (*be*) my people, the house of Israel, saith the Lord God.}]

34:31 Forsooth ye my flocks be men, the flocks of my pasture (Forsooth ye flocks, the flocks of my pasture, be my men); and I *am* your Lord God, saith the Lord God. [Forsooth ye men be my flocks, the flocks of my pasture; and I the Lord your God, saith the Lord God.]

34:31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

Chapter 35

Chapter 35

35:1 And the word of the Lord was made to me, and he said [saying],

35:1 Moreover the word of the LORD came unto me, saying,

35:2 Thou, son of man, set thy face against the hill of Seir; and thou shalt prophesy to it (and thou shalt prophesy against it), [Son of man, put thou thy face against the mount of Seir; and thou shalt prophesy to it,]

35:2 Son of man, set thy face against mount Seir, and prophesy against it,

35:3 and shalt say to it, The Lord God saith these things, Thou hill of Seir, lo! I to thee (lo! I am against thee); I shall stretch forth mine hand on thee, and I shall give thee desolate and forsaken (I shall stretch forth mine hand against thee, and I shall make thee desolate and forsaken). [and shalt say to it, These things saith the Lord God, Lo! I to thee, mount of Seir; I shall stretch out mine hand upon thee, and I shall give thee desolate and desert(ed).]

35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

35:4 I shall destroy thy cities, and thou shalt be forsaken; and thou shalt know, that I *am* the Lord. [I shall destroy thy cities, and thou shalt be desert(ed); and thou shalt know, for I the Lord.]

35:4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

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35:5 For thou were an enemy everlasting, and enclosedest (al)together the sons of Israel into the hands of (the) sword, in the time of their torment, in the time of the last wickedness; (For thou were an everlasting enemy, and altogether enclosedest the sons of Israel in the hands of the sword, in the time of their torment, in the time of the last wickedness;) [For that that thou was an enemy everlasting, and (en)closedest (al)together the sons of Israel into the hands of sword, in the time of their affliction, in the time of the last wickedness; (For that thou was an everlasting enemy, and altogether enclosedest the sons of Israel in the hands of sword, in the time of their affliction, in the time of the last wickedness;)]

35:6 therefore (as) I live, saith the Lord God, for I shall give thee to blood, and blood shall pursue thee; and sith thou hatedest blood, blood shall pursue thee. [therefore I live, saith the Lord God, for I shall betake thee to blood, and blood shall pursue thee; and when thou hatest blood, blood shall pursue thee.]

35:7 And I shall give the hill of Seir desolate and forsaken (And I shall make the hill of Seir desolate and forsaken), and I shall take away from it a goer and a comer-again; [And I shall give the hill of Seir desolate and desert(ed), and I shall take away from it a man going and turning again;]

35:8 and I shall fill the hills thereof with the carrions of their slain men. Men slain by sword shall fall down in thy little hills, and in thy valleys, and in thy strands. [and I shall full-fill the hills of it with carrions of slain men. In thy little hills, and in

35:5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

35:6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

35:7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

35:8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

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thy valleys, and in (thy) running brooks of rain,
men slain in sword shall fall down.}]

35:9 I shall give thee into everlasting wildernesses (I shall make thee into everlasting wildernesses), and thy cities shall not be inhabited; and ye shall know, that I *am* the Lord God.

35:10 For thou saidest, (Those) Two folks and two lands shall be mine, and I shall wield those by heritage, when the Lord was there (even though the Lord was there); [For that that thou saidest, (Those) Two folks and two lands shall be mine, and by heritage I shall wield them, when the Lord was there;]

35:11 therefore (as) I live, saith the Lord God, for I shall do by thy wrath, and by thine envy, which thou didest, hating them, and I shall be made known by them, when I shall deem thee; [therefore I live, saith the Lord God, for I shall do after thy wrath, and after thine envy, which thou didest, having them in hate, and I shall be made known by them, when I shall deem thee;]

35:12 and thou shalt know, that I *am* the Lord. I heard all thy shames, which thou spakest of the hills of Israel (which thou spakest against the hills of Israel), and saidest, *The hills of Israel* be forsaken, and be given to us, for to devour. [and thou shalt know, for I the Lord. I heard all thy shames, which thou hath spoken of the mountains of Israel, saying, They desert(ed), be given to us, for to devour.]

35:13 And ye have risen on me with your mouth (And ye have risen against me

35:9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

35:10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

35:11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

35:12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

35:13 Thus with your mouth ye have boasted against me, and have multiplied

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with your mouth), and ye have depraved, [*or spoken evil,*] against me; I heard your words. [And ye have risen upon me with your mouth, and have diminished, *or spoken evil,* against me; I heard your words.]

35:14 The Lord God saith these things, While all the land is glad, I shall turn thee into wilderness. [These things saith the Lord God, All earth gladding, I shall drive thee into wilderness.]

35:15 As thou haddest joy on the heritage of the house of Israel, for it was destroyed, so I shall do to thee; the hill of Seir shall be destroyed, and all Idumea; and they shall know, that I *am* the Lord. [As thou joyedest upon the heritage of the house of Israel, for that it was scattered, so I shall do to thee; the hill of Seir shall be scattered, and all Idumea; and they shall know, for I the Lord.]

Chapter 36

36:1 Forsooth thou, son of man, prophesy on the hills of Israel (prophesy to the hills of Israel); and thou shalt say, Hills of Israel, hear ye the word of the Lord. [Forsooth thou, son of man, prophesy upon the mountains of Israel; and thou shalt say, Hills of Israel, hear ye the word of the Lord.]

36:2 The Lord God saith these things, For that that the enemy said of you (For that that the enemy said against you), Well! (the) everlasting highnesses be given to us into heritage; [These things saith the Lord God, For that that the enemy said of you, Well! *or scorn,* highnesses everlasting be given to us into heritage (the

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your words against me: I have heard them.

35:14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

35:15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

Chapter 36

36:1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

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everlasting highnesses be given to us into heritage);}

36:3 therefore prophesy thou, and say, The Lord God saith these things, For that that ye be made desolate, and defouled by compass, and be made into heritage to other folks, and ye ascended on the lip of (the) tongue, and on the shame of (the) people (and be made a shame of the people); [therefore prophesy thou, and say, These things saith the Lord God, For that that ye be made desolate, and defouled by compass, and made into heritage to other folks, and ye went up upon the lip of tongue, and (be made a) shame of (the) people;]

36:4 therefore, hills of Israel, hear ye the word of the Lord God. The Lord God saith these things to the mountains, and (to the) little hills, to strands, and to valleys, and to pieces of walls left, and to cities forsaken, that be made bare of peoples, and be scorned of other folks by compass; [therefore, ye hills of Israel, hear the word of the Lord God. These things saith the Lord God to the mountains, and small hills, to running streams of rain, and valleys, and to deserted wallings, and to forsaken cities, that be robbed, and scorned of other heathen men by compass;]

36:5 therefore the Lord God saith these things, For in the fire of my fervor I spake of other folks, and of all Idumea, that gave my land into heritage to themselves with joy and all [the] heart, and of intent, and casted out it, to destroy it; (therefore the Lord God saith these things, For in the fire of my jealousy I spake against other folks, and

36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

36:4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

36:5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

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against all Idumea, that gave my land into heritage to themselves with the joy of all their heart, and with the intent to cast it out, to destroy it;) [therefore these things saith the Lord God, For in the fire of my wrath I spake of other heathen men, and of all Idumea, that gave my land to them into heritage in sword, and all the heart, and of inwit, and casted out it, that they should waste (it); (therefore these things saith the Lord God, For in the fire of my wrath I spake of other heathen men, and of all Idumea, that gave my land into heritage to them with joy of all the heart, and of inwit to cast it out, that they should waste it;)]

36:6 therefore prophesy thou on the earth of Israel (therefore prophesy thou on the land of Israel), and thou shalt say to (the) mountains, and (to the) little hills, to the highness of hills, and to (the) valleys, The Lord God saith these things, For that that ye be desolate, lo! I spake in my fervor and in my strong vengeance. For that that ye (have) suffered (the) shame of heathen men; [therefore prophesy thou upon the earth of Israel, and thou shalt say to mountains, and small hills, to heights of hills, and valleys, These things saith the Lord God, For that that ye be desolate, lo! I in my wrath and in my strong vengeance have spoken. For that that ye sustained the confusion of heathen men.]

36:7 therefore the Lord God saith these things, Lo! I raised (up) mine hand against heathen men, that be in your compass, that they bear their shame. [Therefore these things saith the Lord God, Lo! I raised mine hand against heathen men, that be in your compass, that they bear their confusion.]

36:6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

36:7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

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36:8 Forsooth, ye hills of Israel, bring forth your branches, and bring ye fruit to my people [of] Israel; for it is nigh that it come. [Forsooth, ye hills of Israel, burgeon your branches, and bring your fruit to my people of Israel; forsooth it is nigh that it come.]

36:8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

36:9 For lo! I to you (For lo! I am for you), and I shall turn to you, and ye shall be eared, and shall take seed. [For lo! I to you, and I shall be converted to you, and ye shall be eared, and shall take seed.]

36:9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

36:10 And in you I shall multiply men, and all the house of Israel (And I shall multiply men in you, all the house of Israel); and cities shall be inhabited, and ruinous things shall be repaired. [And I shall multiply in you men, and all the house of Israel (And I shall multiply men in you, all the house of Israel); and cities shall be inhabited, and ruinous things shall be restored, *or made again*.]

36:10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

36:11 And I shall fill you with men and beasts, and they shall be multiplied, and shall increase; and I shall make you to dwell as at the beginning, and I shall reward (you) with more goods than ye had at the beginning; and ye shall know, that I *am* the Lord. [And I shall full-fill you with men and beasts, and they shall be multiplied, and shall wax; and I shall make you for to dwell as at the beginning, and I shall give with greater goods than ye had from the beginning (and I shall give to you greater goods than ye had at the beginning); and ye shall know, for I the Lord.]

36:11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

36:12 And I shall bring men on you, my people [of] Israel, and by heritage they

36:12 Yea, I will cause men to walk upon you, even my people Israel; and

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shall wield thee, and thou shalt be to them into heritage; and thou shalt no more lay to, that thou be without them. [And I shall bring upon you men, my people of Israel (And I shall bring men upon you, my people of Israel), and by heritage they shall wield thee, and thou shalt be to them into heritage; and thou shalt no more put to, that thou be without them.]

36:13 The Lord God saith these things, For that that they say of you, Thou art a devouress of men, and stranglest thy folk; [These things saith the Lord God, For that that they say of you, Thou art a devouress of men, and strangling thy folk;]

36:14 therefore thou shalt no more eat men, and thou shalt no more slay thy folk, saith the Lord God.

36:15 And I shall no more make heard in thee the shame of heathen men, and thou shalt no more bear the shame of peoples, and thou shalt no more lose thy folk, saith the Lord God. [Neither I shall make the confusion of heathen men heard (any) more in thee (Neither shall I make the confusion of heathen men heard any more in thee), and thou shalt not bear the shame of peoples, and thou shalt no more lose thy people, saith the Lord God.]

36:16 And the word of the Lord was made to me, and he said [saying],

36:17 Thou, son of man, the house of Israel dwelled in their (own) land, and they defouled it in their ways, and in their studies; by the uncleanness of a woman in rotten blood the way of them is made before me. (Thou, son of man,

they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

36:13 Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

36:14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

36:15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

36:16 Moreover the word of the LORD came unto me, saying,

36:17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

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when the house of Israel dwelled in their own land, they defouled it by their ways, and by their studies; the way of them was made before me as the uncleanness of a woman in rotten blood.) [Son of man, the house of Israel dwelled in their (own) land, and they defouled it in their ways, and in their studies; after the uncleanness of the menstruate woman the way of them is made before me (the way of them was made before me after the uncleanness of the menstruate woman).]

36:18 And I shedded out mine indignation on them, for [the] blood which they shedded on the land, and in their idols they defouled it (and for their idols in which they defouled it). [And I shedded out mine indignation upon them, for the blood which they shedded upon the land, and in their idols they defouled it (and for their idols in which they defouled it).]

36:19 And I scattered them among heathen men, and they were winnowed into lands; I deemed them by the ways and findings of them. [And I scattered them among heathen men, and they be winnowed into lands. After the ways of them and findings I deemed them (I deemed them after the ways and findings of them).]

36:20 And they entered to heathen men, to which they entered, and defouled mine holy name, when it was said to them, This is the people of the Lord, and they went out of the land of him. (And when they entered to heathen men, to which they entered, they defouled mine holy name, when it was said to them, This is the people of the Lord, and they went out of the land of

36:18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

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him.) [And they entered to heathen men, to whom they entered, and defouled mine holy name, when it was said to them, This is the people of the Lord, (and) they went out of the land of him.]

36:21 And I spared (them for) mine holy name, which the house of Israel had defouled among heathen men, to which they entered.

36:22 Therefore thou shalt say to the house of Israel, The Lord God saith these things, O! ye house of Israel, not for you I shall do (O! ye house of Israel, I shall not do this for you), but for mine holy name, which ye defouled among heathen men, to which ye entered.

36:23 And I shall hallow my great name, which is defouled among heathen men, which ye (have) defouled in the midst of them; that heathen men know, that I *am* the Lord, saith the Lord of hosts, when I shall be hallowed in you before them.

36:24 For I shall take away you from heathen men (For I shall take you away from heathen men), and I shall gather you from all lands, and I shall bring you into your (own) land. [Soothly I shall take you away from heathen men, and I shall gather you of all lands, and I shall bring you into your land.]

36:25 And I shall pour out clean water on you, and ye shall be cleansed from all your filths; and I shall cleanse you from all your idols. [And I shall shed out upon you clean water, and ye shall be cleansed of all your defoulings; and I shall cleanse you from

36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

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all your idols.]

36:26 And I shall give to you a new heart, and I shall set a new spirit in the midst of you; and I shall do away an heart of stone from your flesh, and I shall give to you an heart of flesh, [And I shall give to you a new heart, and I shall put a new spirit in the middle of you; and I shall take away a stone heart (out) of your flesh, and I shall give to you an heart of flesh,]

36:27 and I shall set my spirit in the midst of you. And I shall make that ye go in my commandments, and [that ye] keep and work my dooms. [and I shall put my spirit in the middle of you. And I shall make that ye walk in my behests, and that ye keep and work my dooms.]

36:28 And ye shall dwell in the land, which I gave to your fathers; and ye shall be into a people to me, and I shall be into God to you (and I shall be your God). [And ye shall dwell in the land, which I gave to your fathers; and ye shall be to me into (a) people, and I shall be to you into God.]

36:29 And I shall save you from all your filths; and I shall call (for the) wheat (and I shall call for the corn), and I shall multiply it, and I shall not put hunger on you.

36:30 And I shall multiply the fruit of (the) tree, and the seeds of the field, that ye bear no more the shame of hunger among heathen men.

36:31 And ye shall have mind on your worst ways, and on (your) studies (that were) not good; and your wickednesses,

36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your

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and your great trespasses, shall displease you. [And ye shall have mind of your worst ways, and (your) studies not good; and your wickednesses, and your great trespasses, shall displease to you.]

own sight for your iniquities and for your abominations.

36:32 Not for you I shall do (this), saith the Lord God, be it known to you; O! the house of Israel, be ye shamed, and be ashamed on your ways. (Not for you shall I do this, saith the Lord God, be it known to you; O! the house of Israel, be ye shamed, and be ashamed of your ways.) [Not for you I shall do (this) (Not for you shall I do this), saith the Lord God, be it known to you; be ye confounded and shame ye upon your ways, ye house of Israel.]

36:32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

36:33 The Lord God saith these things, In the day in which I shall cleanse you from all your wickednesses, and I shall make (the) cities to be inhabited (again), and I shall repair ruinous things, [These things saith the Lord God, In the day in which I shall cleanse you of all your wickednesses, and shall make cities for to be inhabited (again), and shall repair ruinous things,]

36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

36:34 and the desert(ed) land shall be tilled, that was some time desolate (that some time was desolate), before the eyes of each waygoer, [and the desert land shall be tilled, which some time was desolate, in the eyes of each waygoer,]

36:34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

36:35 they shall say, That land untilled is made as a garden of liking, and (the) cities (that) forsaken and destitute and undermined sat, (now be) made strong; (they shall say, That untilled land is made as the garden of Eden, and the cities that sat forsaken and destitute and

36:35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

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undermined, now be made strong;) [they shall say, That land untilled is made as a yard of volupty, and cities desert(ed) and destitute and underdigged, warded, *or made strong*, have set; (they shall say, That untilled land is made as the garden of Eden, and the cities that have set deserted and destitute and dug under, now be warded, *or made strong*;)]

36:36 and heathen men, which ever be left in your compass, shall know, that I the Lord have builded [the] destroyed things, and I have planted untilled things; I the Lord spake, and I did (it) (and I will do it). [and heathen men shall know, which ever be left, *or forsaken*, in your compass, for I the Lord have builded the scattered things, and have planted untilled things; I the Lord have spoken, and have done (it) (and I will do it).]

36:37 The Lord God saith these things, Yet in this thing the house of Israel shall find me, that I do (it) to them; I shall multiply them as the flock of men, (The Lord God saith these things, Yet for this thing the house of Israel shall ask me, that I do it for them; I shall multiply them into a flock of men,) [These things saith the Lord God, Yet the house of Israel in this thing shall find me, that I do to them (Yet for this thing the house of Israel shall ask me, that I do it for them); I shall multiply them as flocks of men,]

36:38 as an holy flock, as the flock of Jerusalem in the solemnities thereof (in the solemn feasts thereof), so the cities *that be* forsaken shall be full of the flocks of men; and they shall know, that I *am* the Lord. [as an holy flock, as the flock of Jerusalem in the solemnities thereof, so

36:36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

36:37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

36:38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

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deserted cities shall be full of the flocks of men;
and they shall know, for I the Lord.}]

Chapter 37

37:1 The hand of the Lord was made on me, and led me out in the spirit of the Lord; and he let go me in the midst of a field that was full of bones (and he let me go in the midst of a field that was full of bones); [The hand of the Lord is made upon me, and he led me out in the spirit of the Lord; and let go me in the middle of a field that was full of bones (and he let me go in the middle of a field that was full of bones);]

37:2 and he led me about by them in compass. Forsooth those were full many on the face of the field, and dry greatly (and greatly dry). [and he led me about by them in compass. Forsooth there were full many upon the face of the earth, and greatly dry.]

37:3 And he said to me, Guessest thou, son of man, whether these bones shall live? And I said, Lord God, thou knowest. [And he said to me, Son of man, guessest thou, whether these bones shall live? And I said, Lord God, thou hast known.]

37:4 And he said to me, Prophesy thou of these bones (Prophesy thou on these bones); and thou shalt say to them, Ye dry bones, hear the word of the Lord. [And he said to me, Prophesy thou of these bones; and thou shalt say to them, Dry bones, hear ye the word of the Lord.]

37:5 The Lord God saith these things to these bones, Lo! I shall send into you a spirit, and ye shall live. (The Lord God

Chapter 37

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

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saith these things to these bones, Lo! I shall send breath into you, and ye shall live.) [These things saith the Lord God to these bones, Lo! I shall within-send into you a spirit, and ye shall live (Lo! I shall send a spirit into you, and ye shall live).]

37:6 And I shall give sinews on you, and I shall make flesh to wax on you, and I shall stretch forth above skin in you, and I shall give a spirit to you, and ye shall live (and I shall stretch forth skin over you, and I shall give breath to you, and ye shall live); and ye shall know, that I *am* the Lord. [And I shall give sinews upon you, and I shall make flesh for to wax upon you, and I shall above-stretch skin in you (and I shall stretch skin over you), and I shall give to you a spirit, and ye shall live; and ye shall know, for I the Lord.]

37:7 And I prophesied, as he commanded to me; forsooth a sound was made, while I prophesied, and lo! a stirring together, and bones came to bones, each to his jointure. [And I prophesied, as he commanded to me; forsooth (while) me prophesying a sound is made (forsooth while I was prophesying a sound was made), and lo! a stirring together, and bones went to bones, each to his jointure.]

37:8 And I saw, and lo! sinews and flesh waxed upon those, and skin was stretched forth above in them, and those had no spirit. (And I saw, and lo! sinews and flesh waxed upon them, and skin was stretched forth over them, but they had no breath.) [And I saw, and lo! upon them sinews and flesh went up in them, and skin is stretched forth above, and they had no spirit. (And I saw, and lo! sinews and flesh

37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

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went up upon them, and skin was stretched forth over them, but they had no spirit.)}]

37:9 And he said to me, Prophecy thou to the spirit, prophecy thou, son of man; and thou shalt say to the spirit, The Lord God saith these things, Come, thou spirit, from (the) four winds, and blow thou on these slain men, and live they again. (And he said to me, Prophecy thou to the wind, prophecy thou, son of man; and thou shalt say to the wind, The Lord God saith these things, Come, thou breath, from the four winds, and blow thou upon these slain men, that they live again.) [And he said to me, Prophecy thou to the spirit, son of man, prophecy thou; and thou shalt say to the spirit, These things saith the Lord God, From (the) four winds come, thou spirit, and blow in upon these slain men, and live they again.]

37:10 And I prophesied, as he commanded to me; and the spirit entered into those *bones* (and the breath entered into those *bones*), and they lived, and stood on their feet, a full great host. [And I prophesied, as he commanded to me; and the spirit went into them, and they lived, and stood upon their feet, a full great host.]

37:11 And the Lord said to me, Thou, son of man, all these bones is the house of Israel; they say, Our bones dried, and our hope perished, and we be cut away. (And the Lord said to me, Thou, son of man, all these bones be the house of Israel; lo! they say, Our bones dried, and our hope perished, and we be cut off.) [And the Lord said to me, Son of man, all these bones is the house of Israel; they say, Our bones dried, and our hope perished, and we be

37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

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cut away.]

37:12 Therefore prophesy thou, and thou shalt say to them, The Lord God saith these things, Lo! I shall open your graves, and I shall lead you out of your sepulchres, my people, and I shall lead you into your land [of] Israel. [Therefore prophesy thou, and thou shalt say to them, These things saith the Lord God, Lo! I shall open your burials, and shall lead you out of your sepulchres, my people, and I shall lead you into your land of Israel.]

37:13 And ye shall know, that I *am* the Lord, when I shall open your sepulchres, and shall lead you out of your burials, my people;

37:14 and I shall give my spirit in you, and ye shall live. And I shall make you for to rest on your (own) land; and ye shall know, that I the Lord spake, and did (it), saith the Lord God. (and I shall put my breath in you, and ye shall live. And I shall make you for to rest in your own land; and ye shall know, that I the Lord spake, and did it, saith the Lord God.) [and shall give my spirit in you, and ye shall live. And I shall make you for to rest upon your land; and ye shall know, for I the Lord spake, and have done (it), saith the Lord God.]

37:15 And the word of the Lord was made to me, and he said [saying],

37:16 And thou, son of man, take to thee one stick*, and write thou on it, To Judah, and to the sons of Israel, and to his fellows. And take thou another stick*, and write on it, Joseph, the stick*

37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

37:13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

37:15 The word of the LORD came again unto me, saying,

37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick

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of Ephraim, and of all the house of Israel, and of his fellows. [And thou, son of man, take to thee one tree, and write upon it, Of Judah, and the sons of Israel, with his fellows. And take thou another tree, and write upon it, Of Joseph, and the tree of Ephraim, and of all the house of Israel, and his fellows.]

of Ephraim, and for all the house of Israel his companions:

37:17 And join thou those *sticks** one to the tother into one stick* to thee (And join thou those *sticks* one to the tother into one stick for thee); and those shall be into onement in thine hand. [And join them the one to the other to thee into one tree (And join them the one to the other into one stick for thee); and they shall be into oneing in thine hand.]

37:17 And join them one to another into one stick; and they shall become one in thine hand.

37:18 Soothly when the sons of thy people that speak, shall say to thee, Whether thou showest not to us, what thou wilt to thee in these things? (Soothly when the sons of thy people shall speak to thee, and say, Whether thou showest not to us what thou meanest by these things?) [Forsooth when the sons of thy people shall say to thee, speaking, Whether thou showest not to us, what thou wilt in these things to thee? (Forsooth when the sons of thy people shall speak to thee, saying, Whether thou showest not to us, what thou meanest by these things?)]

37:18 And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

37:19 thou shalt speak to them, The Lord God saith these things, Lo! I shall take the stick* of Joseph, which is in the hand of Ephraim, and the lineages of Israel, that be joined to him, and I shall give them together with the stick* of Judah; and I shall make them into one stick*, and they shall be one in the hand

37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

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of him. (thou shalt say to them, The Lord God saith these things, Lo! I shall take the stick of Joseph, which is in the hand of Ephraim, and the lineages of Israel, that be joined to him, and I shall put it together with the stick of Judah; and I shall make them into one stick, and they shall be one in the hand of him.) [thou shalt speak to them, These things saith the Lord God, Lo! I shall take the tree of Joseph, that is in the hand of Ephraim, and the kindreds of Israel, that be joined to him, and I shall give them together with the tree of Judah (and I shall put it together with the stick of Judah); and I shall make them into one tree, and they shall be one in his hand.]

37:20 Soothly the sticks* on which thou hast written, shall be in thine hand before the eyes of them. [Forsooth the trees, upon whom thou hast written, shall be in thine hand in the eyes of them. (Forsooth the sticks, upon which thou hast written, shall be in thine hand in the eyes of them.)]

37:21 And thou shalt say to them, The Lord God saith these things, Lo! I shall take the sons of Israel from the midst of (the) nations, to which they went forth; and I shall gather them together on each side. And I shall bring them (in)to their (own) land, [And thou shalt say to them, These things saith the Lord God, Lo! I shall take to the sons of Israel (out) of the middle of nations, to whom they went away; and I shall gather them on each side. And I shall bring them to their earth.]

37:22 and I shall make them one folk in the land, in the hills of Israel, and one king shall be commanding to all; and they shall no more be two folks, and

37:20 And the sticks whereon thou writest shall be in thine hand before their eyes.

37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two

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they shall no more be parted into two realms. [and I shall make them one folk in the land, in hills of Israel, and one king shall be commanding to all; and they shall no more be two folks, neither they shall more be parted into two realms.]

37:23 And they shall no more be defouled in their idols, and their abominations, and in all their wickednesses. And I shall make them safe from all their seats, in which they sinned, and I shall cleanse them; and they shall be a people to me, and I shall be God to them. (And they shall no more be defouled with their idols, and their abominations, and with all their wickednesses. And I shall save them out of all their seats, and I shall cleanse them; and they shall be a people to me, and I shall be God to them.) [Neither they shall be defouled moreover in their idols, and their abominations, and in all their wickednesses. And I shall make them safe of all their seats, in which they sinned, and I shall cleanse them; and they shall be to me a people, and I shall be God to them. (Neither shall they be defouled any more with their idols, and their abominations, and with all their wickednesses. And I shall save them out of all their seats, in which they sinned, and I shall cleanse them; and they shall be a people to me, and I shall be God to them.)]

37:24 And my servant David *shall be* king on them, and one shepherd shall be of all (of) them (and they all shall have one shepherd); they shall go in my dooms, and they shall keep my commandments, and shall do those. [And my servant king David upon them, and one shepherd shall be upon them all; they shall

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nations, neither shall they be divided into two kingdoms any more at all:

37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

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walk in my dooms, and they shall keep my commandments, and shall do them.}]

37:25 And they shall dwell on the land, which I gave to my servant Jacob, in which your fathers dwelled; and they shall dwell on that *land*, they, and the sons of them, and the sons of their sons, till into without end; and David, my servant, *shall be* the prince of them without end. [And they shall dwell upon the land, which I gave to my servant Jacob, in which your fathers dwelled; and they shall dwell upon it, they, and the sons of them, and the sons of their sons, till into without end; and David, my servant, (*shall be*) prince of them into without end.]

37:26 And I shall smite to them a bond of peace; it shall be a covenant everlasting to them, and I shall 'found' them, and I shall multiply [them], and I shall give mine hallowing in the midst of them without end. (And I shall smite with them a bond of peace; it shall be an everlasting covenant with them, and I shall 'found' them, and I shall multiply them, and I shall set my saintuary in the midst of them without end.) [And I shall smite to them a covenant of peace; a covenant everlasting shall be to them (an everlasting covenant shall be to them), and I shall 'found' them, and shall multiply them, (and I shall set my saintuary in the middle of them into without end).]

37:27 And my tabernacle shall be among them, and I shall be God to them, and they shall be a people to me. [And (my tabernacle shall be among them, and) I shall be to them God, and they shall be to me (a) people.]

37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

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37:28 And heathen men shall know, that I *am* the Lord, (the) hallower of Israel, when mine hallowing shall be in the midst of them without end (when my saintuary shall be in the midst of them without end).

37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Chapter 38

Chapter 38

38:1 And the word of the Lord was made to me, and he said [saying],
38:2 Thou, son of man, set thy face against Gog, and against the land of Magog, the prince of the head of Meshech and of Tubal; and prophesy thou of him. (Thou, son of man, set thy face against Gog, and against the land of Magog, the chief prince of Meshech and of Tubal; and prophesy thou against him.) [Son of man, put thy face against Gog, and the land of Magog, prince of the head of Meshech and Tubal (the head prince of Meshech and Tubal); and prophesy thou of him.]

38:1 And the word of the LORD came unto me, saying,
38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

38:3 And thou shalt say to him, The Lord God saith these things, A! Gog, lo! I to thee, prince of the head of Meshech and of Tubal; (And thou shalt say to him, The Lord God saith these things, A! Gog, lo! I am against thee, the chief prince of Meshech and of Tubal;) [And thou shalt say to him, These things saith the Lord God, Lo! I to thee, Gog, prince of the head of Meshech and Tubal (the head prince of Meshech and Tubal);]

38:3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

38:4 and I shall lead thee about, and I shall set a bridle in thy cheeks, and I shall lead out thee (and I shall lead thee out), and all thine host, horses, and horsemen, all clothed with habergeons,

38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great

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a great multitude of men, taking spear, and shield, and sword. {and I shall put a bridle in thy cheeks, and shall lead thee out, and all thine host, horses, and horsemen, all clothed with habergeons, a great multitude of men, taking shaft, and shield, and sword.}

38:5 Persians, Ethiopians, and Libyans with them, all *be* arrayed with shields and helmets. [Men of Persia, Ethiopians, and Libyans with them, all shielded and helmeted.]

38:6 Gomer, and all the companies of him, the house of Togarmah, the sides of the north, and all the host* thereof, and many peoples *be* with thee. [Gomer, and all his companies, the house of Togarmah, sides of the north, and all the strength of him, and many peoples with thee.]

38:7 Make ready, and array thee, and all thy multitude which is gathered to thee, and be thou into commandment to them. [Dight, and make thee ready, and all thy multitude that is gathered to thee, (and) be thou to them into commandment (and be thou into commandment to them).]

38:8 After many days thou shalt be visited; in the last of years thou shalt come to the land, that [is] turned again from (the) sword, and was gathered of many peoples, to the hills of Israel, that were desert full oft (that full oft were desert); this was led out of peoples, and all men dwelled trustily therein. [After many days thou shalt be visited; in the last of years thou shalt come to (the) earth, which is turned again from sword, and is gathered of many peoples, to the hills, that were desert lastingly (that were lastingly desert); this is led out of peoples, and all dwelt in it trustily (and

company with bucklers and shields, all of them handling swords:

38:5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

38:8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

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all dwelt trustily in it).]

38:9 Forsooth thou shalt ascend, and shalt come as a tempest, and as a cloud, for to cover the land, thou, and all thy companies, and many peoples with thee.

38:10 The Lord God saith these things, In that day words shall ascend upon thine heart, and thou shalt think the worst thought; [These things saith the Lord God, In that day words shall go up upon thine heart, and thou shalt think the worst thought;]

38:11 and (thou) shalt say, I shall go up to the land without wall(s), I shall come to them that rest, and dwell securely; all these dwell without wall(s), (and) bars, [*or locks,*] and gates be not to them;

38:12 that thou ravish spoils, and assail prey; that thou bring in thine hand on them that were forsaken, and afterward restored, and on the people which is gathered (out) of heathen men, that began to wield, and to be (the) inhabiter of the navel of [the] earth. [that thou ravish spoils, and assail prey; that thou give thine hand upon them that were desert(ed), and afterward restored, and upon the people which is gathered of folks, which began for to wield, and for to be dweller of the navel, *or middle,* of the earth.]

38:13 Sheba, and Dedan, and the merchants of Tarshish, and all the lions thereof, shall say to thee, Whether thou comest to take spoils? Lo! to ravish prey thou hast gathered thy multitude (Lo! thou hast gathered thy multitude to ravish prey), that thou take away gold

38:9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

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and silver, and do away purtenance of household and cattle, and that thou ravish preys without number. [Sheba, and Dedan, and merchants of Tarshish, and all lions thereof, shall say to thee, Whether thou comest to take spoils? Lo! for to ravish prey thou gatherest thy multitude (Lo! thou gatherest thy multitude for to ravish prey), that thou take gold and silver, and take away, and take purtenance of household and substance, and ravish spoils without number.]

38:14 Therefore prophesy thou, son of man; and thou shalt say to Gog, The Lord God saith these things, Whether not in that day, when my people Israel shall dwell trustily, thou shalt know (it?) (shalt thou not know it?); [Therefore, son of man, prophesy thou; and thou shalt say to Gog, These things saith the Lord God, Whether not in that day, when my people of Israel shall dwell trustily, thou shalt know (it?) (shalt thou not know it?);]

38:15 and (thou) shalt come from thy place, from the sides of the north, thou, and many peoples with thee, all (the) riders of horses, a great company, and an huge host; [and (thou) shalt come (out) of thy place, from sides of the north, thou, and many peoples with thee, all riders of horses, a great company, and a great host;]

38:16 and thou as a cloud shalt ascend on my people Israel, that thou cover the earth? Thou shalt be in the last days, and I shall bring thee on my land, that my folks know, when I shall be hallowed in thee, thou Gog, before the eyes of them. (and thou shalt ascend against my people Israel, as a cloud thou shalt cover the earth. It shall be in the

38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

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last days, and I shall bring thee against my land, that the folks may know me, when I shall be hallowed in thee, thou Gog, before the eyes of them.) [and going upon my people Israel, as a cloud, that thou cover the earth? In the last days thou shalt be, and I shall lead thee to upon my land, that my folks know, when I shall be hallowed in thee, in the eyes of them, thou Gog. (and going upon my people Israel, as a cloud thou shalt cover the earth. It shall be in the last days, and I shall lead thee upon my land, that the folks may know me, when I shall be hallowed in thee, thou Gog, in the eyes of them.)]

38:17 The Lord God saith these things, Therefore thou art he of whom I spake in old days, in the hand of my servants, (the) prophets of Israel, that prophesied in the days of those times, that I should bring thee on them (that I should bring thee against them). [These things saith the Lord God, Therefore thou art he of whom I spake in old days, in the hand of my servants, prophets of Israel, that prophesied in the days of (those) times, that I should lead thee to upon them.]

38:18 And it shall be, in that day, in the day of the coming of Gog on the land of Israel, saith the Lord God (in the day of the coming of Gog against the land of Israel, saith the Lord God), mine indignation shall ascend in my strong vengeance, [And it shall be, in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, mine indignation shall go up in my strong vengeance,]

38:19 and in my fervor; I spake in the fire of my wrath. For in that day shall be (a) great moving on the land of

38:17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

38:19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking

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Israel; [and in my wrath; in the fire of my wrath I spake. For in that day shall be (a) great moving together upon the land of Israel;]

in the land of Israel;

38:20 and fishes of the sea, and beasts of [the] earth, and birds of the air, and each creeping beast which is moved on (the) earth, and all men that be on the face of [the] earth, shall be moved from my face; and (the) hills shall be under-turned, and (the) hedges shall fall down, and each wall shall fall down into the earth. (and the fishes of the sea, and the beasts of the earth, and the birds of the air, and each creeping beast which is moved on the earth, and all men that be on the face of the earth, shall be moved before me; and the hills shall be turned under, and the hedges shall fall down, and each wall shall fall down to the ground.) [and fishes of the sea shall be moved together from my face, and beasts of the field, and birds of heaven, and each creeping thing that is moved upon earth, and all men that be upon the face of the earth; and hills shall be under-turned, and hedges shall fall, and each wall shall fall together to earth. (and the fishes of the sea, and the beasts of the field, and the birds of the heavens, and each creeping thing that is moved upon the earth, and all men that be upon the face of the earth, shall be altogether moved before me; and the hills shall be turned under, and the hedges shall fall, and each wall shall altogether fall to the ground.)]

38:20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

38:21 And I shall call (al)together (for) a sword against him in all mine hills, saith the Lord God (And I shall altogether call for a sword against him in all mine hills, saith the Lord God); the sword of each man shall be directed against his

38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

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brother. [And I shall call (al)together against him a sword in all my mountains, saith the Lord (And I shall altogether call for a sword against him in all my mountains, saith the Lord); the sword of each man shall be directed into his brother.]

38:22 And then I shall deem him by pestilence, and blood, and great rain, and by great stones; I shall rain fire and brimstone on him, and on his host, and on many peoples that be with him. [And then I shall deem him by pestilence, and blood, and rain full great, and great stones; I shall rain upon him fire and brimstone, and upon his host, and upon many peoples that be with him. (And then I shall deem him by pestilence, and blood, and full great rain, and great stones; I shall rain fire and brimstone upon him, and upon his host, and upon many peoples that be with him.)]

38:23 And I shall be magnified, and shall be hallowed, and I shall be known before the eyes of many folks; and they shall know, that I *am* the Lord. [And I shall be magnified, and hallowed, and I shall be known in the eyes of many folks; and they shall know, for I the Lord.]

Chapter 39

39:1 But prophesy thou, son of man, against Gog; and thou shalt say, The Lord God saith these things, Lo! I on thee, thou Gog, prince of the head of Meshech and of Tubal. (But prophesy thou, son of man, against Gog; and thou shalt say, The Lord God saith these things, Lo! I am against thee, thou Gog, the chief prince of Meshech and of Tubal.) [Forsooth thou, son of man, prophesy

38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

Chapter 39

39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

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against Gog; and thou shalt say, These things saith the Lord God, Lo! I upon thee, thou Gog, prince of the head of Meshech and Tubal (Lo! I am against thee, thou Gog, the head prince of Meshech and Tubal).]

39:2 And I shall lead thee about, and I shall deceive thee, and I shall make thee to go up from the sides of the north, and I shall bring thee on the hills of Israel.

39:3 And I shall smite thy bow in thy left hand, and I shall cast down thine arrows from thy right hand. [And I shall smite thy bow in thy left half (And I shall smite thy bow in thy left hand), and I shall cast down thine arrows (out) of thy right hand.]

39:4 Thou shalt fall down on the hills of Israel, thou, and all thy companies, and peoples that be with thee; I gave thee for to be devoured to (the) wild beasts, to (the) birds, and to each volatile, and to the beasts of the earth. [Upon the mountains of Israel thou shalt fall, thou, and all thy companies, and peoples that be with thee; to wild beasts, birds, and each volatile, and beasts of the earth I gave thee for to be devoured. (Thou shalt fall upon the mountains of Israel, thou, and all thy companies, and peoples that be with thee; I gave thee for to be devoured to the wild beasts, the birds, and each volatile, and the beasts of the earth.)]

39:5 Thou shalt fall down on the face of the field; for I the Lord have spoken, saith the Lord God. [Upon the face of (the) field, thou shalt fall (Thou shalt fall upon the face of the field); for I the Lord spake, saith the Lord God.]

39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

39:3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

39:5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

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39:6 And I shall send fire in Magog, and in them that dwell trustily in isles; and they shall know, that I *am* the Lord God of Israel.

39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

39:7 And I shall make mine holy name known in the midst of my people Israel, and I shall no more (let them) defoul mine holy name; and heathen men shall know, that I *am* the Lord God, the Holy of Israel.

39:7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

39:8 Lo! it cometh, and it is done, saith the Lord God. This is the day of which I spake.

39:8 Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

39:9 And (the) dwellers shall go out of the cities of Israel, and they shall set afire, and shall burn (the) arms, (the) shield and spear, bow and arrows, and staves of (the) hand, and shafts without iron; and they shall burn those in fire by seven years (and they shall burn them with fire for seven years). [And dwellers of the cities of Israel shall go out, and kindle and burn (al)together (the) armours, shield and shaft, bow and arrows, and staffs of hand, and darts; and they shall privily burn them by fire seven years.]

39:9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

39:10 And they shall not bear wood* (out) of (the) countries, neither shall cut (it) down (out) of [the] forests, for they shall burn (the) arms by fire (And they shall not bear wood out of the countryside, neither shall cut it down out of the forests, for they shall burn the weapons with fire); and they shall take preys of them, to whom there were preys, and they shall ravish their wasters, saith the Lord God. [And they shall not bear trees (out) of (the) countries,

39:10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

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neither they shall privily burn of the wild woods, for they shall burn (the) armours in fire; and they shall rob them, to whom preys (they) were (and they shall rob them to whom they were preys), and they shall ravish their wasters, *or destroyers*, saith the Lord God.}]

39:11 And it shall be in that day, I shall give to Gog a named place, a sepulchre in Israel, the valley of waygoers at the east of the sea, that shall make them that pass forth for to wonder; and they shall bury there Gog, and all the multitude of him, and it shall be called The valley of the multitude of Gog (and there they shall bury Gog, and all the multitude of him, and it shall be called The valley of Hamongog). [And it shall be in that day, I shall give (to) Gog a place named (I shall give to Gog a named place), (a) sepulchre in Israel, the valley of waygoers at the east of the sea, that maketh men passing for to be aghast; and there they shall bury Gog, and all the multitude of him, and it shall be called the valley of the multitude of Gog.]

39:12 And the house of Israel shall bury them, that they cleanse the land in seven months. (For seven months the house of Israel shall bury them, that they may cleanse the land.)

39:13 Forsooth all the people of the land shall bury them, and it shall be a named day to them, in which I am glorified, saith the Lord God. [Forsooth all the people of earth shall bury them, and it shall be to them a named day, in whom I am glorified (in which I am glorified), saith the Lord God.]

39:14 And they shall ordain busily men compassing the land (And they shall

39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

39:12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

39:13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

39:14 And they shall sever out men of continual employment, passing through

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busily ordain men compassing the land), that shall bury and seek them that were left on the face of the land, that they cleanse it. Forsooth after seven months they shall begin to seek, [And they shall ordain busily men seeking, *or compassing*, the earth (And they shall busily ordain men seeking, *or compassing*, the earth), the which shall bury and again-seek them that dwelt upon the face of (the) earth, that they cleanse it. Forsooth after seven months they shall begin for to seek,]

39:15 and they shall compass going about the land; and when they shall see the bone of a man, they shall set a title, *or a notable sign*, beside it, till the buriers of carrions bury it in the valley of the multitude of Gog (till the buriers of carrions bury it in the valley of Hamongog). [and shall compass walking the land; and when they shall see a bone of (a) man, they shall set a title, *or sign*, beside it, till that the buriers bury it in the valley of (the) multitude of Gog.]

39:16 Soothly the name of the city *is* Hamonah; and (thus) they shall cleanse the land.

39:17 Forsooth, thou, son of man, the Lord God saith these things, Say thou to each bird, and to all fowls, and to all beasts of the field, Come ye together, and haste ye, run ye together on each side to my sacrifice, which I slay to you (which I shall slay for you), a great sacrifice on the hills of Israel, that ye eat fleshes, and drink blood. [Forsooth, thou, son of man, these things saith the Lord God, Say thou to each bird, and to all fowls, and to all beasts of the field, Come ye together, and

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the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

39:15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

39:16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

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haste ye, run together on each side to my slain sacrifice, which I offer to you, a great sacrifice upon the hills of Israel, that ye eat fleshes, and drink blood.}]

39:18 Ye shall eat the fleshes of strong men, and ye shall drink the blood of (the) princes of (the) earth, of wethers, of lambs, and of bucks of goats, and of bulls, and of beasts made fat, and of all fat things (of Bashan). [Ye shall eat the fleshes of strong men, and ye shall drink the blood of princes of earth, of wethers, of lambs, and of kids, and of bulls, and of things fed for to be fat, and of all fat things (of Bashan).]

39:19 And ye shall eat the inner fatness into fullness, and ye shall drink the blood into drunkenness, of the sacrifice which I shall slay to you (of the sacrifice which I shall slay for you). [And ye shall eat the fatness into full-filling, and shall drink (the) blood into drunkenness, of the slain sacrifice which I shall offer to you.]

39:20 And ye shall be filled on my board, of horse, and of strong horseman, and of all men warriors, saith the Lord God. (And ye shall be filled at my board, with horse, and with strong horsemen, and will all men warriors, saith the Lord God.) [And ye shall be full-filled upon my board, of horse, and of strong horseman, *or knight*, and of all men of battle, saith the Lord God.]

39:21 And I shall set my glory among heathen men, and all heathen men shall see my doom, which I have done, and mine hand, which I have set on them. [And I shall put my glory in folks, and all folks shall see my doom, that I did, and mine hand,

39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

39:19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

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that I have put on them.}]

39:22 And the house of Israel shall know, that I *am* their Lord God, from that day and afterward. [And the house of Israel shall know, for I the Lord God of them, from that day and afterward, *or from thence forth.*]

39:23 And heathen men shall know, that the house of Israel is taken in their wickedness, for that that they forsook me; and I hid my face from them, and I betook them into the hands of enemies, and all they fell down by sword (and they all fell down by the sword). [And heathen men shall know, for the house of Israel is taken in his wickedness, for that that they left me; and I hid my face from them, and betook them into the hands of enemies, and all fell by sword.]

39:24 By the uncleanness and great trespass of them I did to them, and I hid my face from them. [After the uncleanness and great trespass of them I did to them, and I hid my face from them.]

39:25 Therefore the Lord God saith these things, Now I shall lead again the captivity of Jacob (Now I shall bring again the prosperity of Jacob), and I shall have mercy on all the house of Israel; and I shall take fervor for mine holy name (and I shall be jealous for mine holy name). [Therefore these things saith the Lord God, Now I shall lead again the captivity of Jacob, and I shall have mercy on all the house of Israel; and I shall take to love for mine holy name.]

39:26 And they shall bear their shame, and all their trespassing by which they

39:22 So the house of Israel shall know that I am the LORD their God from that day and forward.

39:23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

39:24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

39:26 After that they have borne their shame, and all their trespasses whereby

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trespassed against me, when they dwelled in their land trustily, and dreaded no man (when they dwelled trustily in their land, and dreaded no man);

they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

39:27 and *when* I shall bring them again from peoples, and shall gather [them] from the lands of their enemies, and shall be hallowed in them, before the eyes of full many folks. [and I shall lead again them of peoples (and *when* I shall lead them again from peoples), and shall gather them from lands of their enemies, and shall be hallowed in them, in the eyes of full many folks.]

39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

39:28 And they shall know, that I *am* the Lord God of them, for that I translated them into (the) nations, and have gathered them (back) on their (own) land, and I left not any of them there. (And they shall know, that I *am* the Lord God of them, for that I led them captive to the nations, but now I have gathered them again to their own land, and I left not any of them there.) [And they shall know, for I the Lord God of them, for that that I translated them into (the) nations, and have gathered them upon their land, and I have not forsaken, *or left*, any man of them there.]

39:28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

39:29 And I shall no more hide my face from them, for I have shed out my spirit [up]on all the house of Israel, saith the Lord God.

39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

Chapter 40

Chapter 40

40:1 In the five and twentieth year of our passing over (In the five and

40:1 In the five and twentieth year of our captivity, in the beginning of the

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twentieth year of our captivity), in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in this same day the hand of the Lord was made on me, and he brought me thither [In the five and twentieth year of our transmigration, in the beginning of the year, in the tenth of the month, in the fourteenth year after that the city is smitten, in the same day the hand of the Lord is made upon me, and he brought me thither]

40:2 in the revelations of God. And he brought me into the land of Israel, and he let me down on a full high hill, on which was as the building of a city going to the south; [in (the) visions of God. And he brought me into the land of Israel, and he let go me on a full high hill, upon whom was as the building of a city going to the south; (in the visions of God. And he brought me into the land of Israel, and he let me go on a full high hill, upon which was as the building of a city going to the south;)]

40:3 and he led me in thither. And lo! a man, whose likeness was as the likeness of brass, and a cord of flax *was* in his hand, and a reed of measure in his hand (and a measuring reed in his hand); forsooth he stood in the gate. [and he led me in thither. And lo! a man, whose form was as the form of brass, and a little linen bond in his hand, and a rod of measure in his hand; forsooth he stood in the gate.]

40:4 And the same man spake to me, (saying,) Thou, son of man, see with thine eyes, and hear with thine ears, and set thine heart on all things which I

year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

40:3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

40:4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the

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shall show to thee, for thou art brought hither that those be showed to thee; tell thou all things which thou seest to the house of Israel. [And the same man spake to me, (saying,) Son of man, see with thine eyes, and hear with thine ears, and put thine heart into all things which I shall show to thee, for that it be showed to thee, thou art brought to hither (for thou art brought to hither that it be showed to thee); tell thou all things that thou seest to the house of Israel.]

40:5 And lo! a wall withoutforth, in the compass of the house on each side; and in the hand of the man *was* a reed of measure of six cubits and a span, *that is, an handbreadth*; and he meted the breadth of the building with one reed, and the highness by one reed (and he measured the breadth of the building, one reed, and the highness, one reed). [And lo! a wall withoutforth, in compass of the house in each side; and in the hand of the man a rod of measure of six cubits and a palm; and he meted the breadth of the building with one rod, and the highness with one rod.]

40:6 And he came to the gate that beheld the way of the east, and he ascended by [the] degrees of it; and he meted the lintel of the gate, by one reed the breadth, that is, one lintel by one reed in breadth; (And he came to the gate that beheld the way of the east, and he went up by the steps of it; and he measured the lintel of the gate, one reed in breadth, that is, one lintel was one reed in breadth;) [And he came to the gate that beheld to the way of the east, and he went up by the degrees of it; and he meted the threshold of the gate with one rod, that is for to say, the breadth of the threshold, with one

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intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

40:6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

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rod in breadth;]

40:7 and *he meted* one (little) chamber by one reed in length, and by one reed in breadth, and five cubits betwixt (the little) chambers; and *he meted* the lintel of the gate beside the porch of the gate within, by one reed. (and *he measured* one little chamber one reed in length, and one reed in breadth, and five cubits betwixt the little chambers; and *he measured* the lintel of the gate beside the porch of the gate within, one reed.) [and the (little) chamber with one rod into long, and with one rod into breadth, and betwixt (the little) chambers five cubits; and the threshold of the gate beside the vestiary, *or porch*, of the gate withinforth, one rod.]

40:8 (omitted in the original text).

40:9 And he meted the porch of the gate of eight cubits, and the post(s)* thereof by two cubits; soothly the porch of the gate was within. (And he measured the porch of the gate, eight cubits, and the posts thereof, two cubits; soothly the porch of the gate was within.) [And he meted the porch of the gate of eight cubits, and the front(s) thereof in two cubits (And he measured the porch of the gate, eight cubits, and the posts thereof, two cubits); forsooth the vestiary, *or porch*, of the gate was withinforth.]

* In the original text, throughout the rest of Ezekiel, “front/s” and “post/s” are used interchangeably. To avoid confusion, and to enhance comprehension, only “post/s” will be used here.

40:7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

40:8 He measured also the porch of the gate within, one reed.

40:9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

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40:10 Certainly the (little) chambers of the gate at the way of the east *were* three on this side, and three on that side; one measure of (the) three, and one measure of the posts* on ever either side. [Forsooth (the little) chambers of the gate to the east way, three on this side, and three on that side; one measure of (the) three, and one measure of the fronts of each side.]

40:11 And he meted the breadth of the lintel of the gate of ten cubits, and the length of the gate of thirteen cubits. (And he measured the breadth of the lintel of the gate, ten cubits, and the length of the gate, thirteen cubits.) [And he meted the breadth of the threshold of the gate of ten cubits, and the length of the gate of thirteen cubits; (And he measured the breadth of the threshold of the gate, ten cubits, and the length of the gate, thirteen cubits;)]

40:12 And *he meted* a margin of one cubit before the (little) chambers, and one cubit *was* the end on each side; forsooth the (little) chambers were of six cubits on this side and on that side. (And *he measured* a margin before the little chambers, and the margin *was* one cubit on each side; forsooth the little chambers were six cubits on this side, and six cubits on that side.) [and the margin, *or uttermost*, part, before the (little) chambers of one cubit, and one cubit the end of each side; soothly the (little) chambers were of six cubits on this side and on that side. (and the margin, *or uttermost*, part, before the little chambers, and the margin *was* one cubit on each side; soothly the little chambers were six cubits on this side, and six cubits on that side.)]

40:10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

40:11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

40:12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

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40:13 And he meted the gate from the roof of the (little) chamber till to the roof thereof, the breadth of five and twenty cubits, a door against a door. (And he measured the gate from the roof of one little chamber till to the roof of another, the breadth was five and twenty cubits, a door against a door.)

40:13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

40:14 And he made posts* by sixty cubits, and at the post* a foreyard** of the gate on each side by compass; (And he made posts of sixty cubits, and at the post a foreyard on each side by compass of the gate;) [And he made fronts by sixty cubits, and at a front (the) porch of the gate on each side by compass; (And he made posts by sixty cubits, and at a post a porch on each side by compass of the gate;)]

40:14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

** In the original text, throughout the rest of Ezekiel, both “foreyard” and “hall” are used to express a “court” or “courtyard”, sometimes within the same sentence! (“hall” is also used to express a “porch”, and once, in a misprint, a “wall”; “court” is found elsewhere in the “Wycliffe Bible”.) To avoid confusion, and to enhance comprehension, only “foreyard” will be used here.

40:15 and before the face of the gate that stretcheth forth till to the face of the porch of the inner gate, *he meted* fifty cubits. [and before the face of the gate that lasted till to the face of the porch of the inner gate, fifty cubits;]

40:15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

40:16 And *he meted* windows narrow without and large within, in the (little) chambers, and (the) posts* of those, that were within the gate on each side by

40:16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows

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compass. Soothly in like manner also windows were in the porches⁺ by compass within; and the painture of palm trees *was* graven before the posts* (Soothly in like manner windows were also in the porch by compass within; and the painting of palm trees *was* engraved on the posts). [and windows overthwart, in (the litle) chambers and in (the) fronts of them, that were within the gate on each side by compass. Also forsooth and windows were in the porches by compass withinforth, and before the fronts painting of palms graven. (and windows overthwart, in the litle chambers and in the posts of them, that were within the gate on each side by compass. And forsooth also windows were in the porches by compass withinforth, and the painting of palms engraved on the posts.)]

were round about inward: and upon each post were palm trees.

⁺ In the original text, throughout the rest of Ezekiel, “porch/es” and “hall(way)/s” are used interchangeably. They appear here as found in the original text.

40:17 And he led me out to the outermore foreyard, and lo! chambers⁺⁺, and (a) pavement arrayed with stone in the foreyard by compass; thirty chambers* (were) in the compass of the pavement;

40:17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

⁺⁺ In the original text, throughout the rest of Ezekiel, the words “treasury” and “treasuries” are used where other translations have “chamber/s”, “room/s”, “cell/s”, etc. (“chamber” and “cell” are found elsewhere in the “Wycliffe Bible”). To avoid confusion, and to enhance comprehension, only “chamber/s” will be used here.

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40:18 and the pavement was beneath in the front of the gates, by the length of the gates. (and the lower pavement was by the side of the gates, by the length of the gates.)

40:18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

40:19 And he meted the breadth from the face of the lower gate till to the front of the inner foreyard* withoutforth, an hundred cubits at the east, and at the north. [And he meted the breadth from (the) face of the inner gate unto the front of the inner porch withoutforth, an hundred cubits to the east, and to the north.]

40:19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

40:20 And he meted both in length and in breadth, the gate that beheld the way of the north, of the outermore foreyard*. [And he meted the gate that beheld the way of the north, of the uttermore porch, as well in length as in breadth;]

40:20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

40:21 And *he meted* the (little) chambers thereof, three on this side, and three on that side, and the post(s)* thereof, and the porch thereof, by the measure of the former gate; the length thereof (was) of fifty cubits, and the breadth thereof (was) of five and twenty cubits. [and three (little) chambers thereof, three on this side, and three on that side, and the front(s) thereof, and the porch thereof, after the measure of the first gate; the length thereof (was) of fifty cubits, and the breadth (was) of five and twenty cubits.]

40:21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

40:22 Soothly the windows thereof, and the porch, and the engravings, *were* by the measure of the gate that beheld to the east; and the ascending thereof was of seven degrees (and the going up of it was by seven steps), and a porch *was*

40:22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

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before it. [Forsooth the windows thereof, and porch, and (en)gravings, after the measure of the gate that beheld to the east; and of seven degrees was the going up thereof, and a porch before it.]

40:23 And the gate of the inner foreyard* *was* against the gate of the north, and against the east side; and he meted from the gate till to the gate an hundred cubits. [And the gate of the inner porch against the gate of the north, and the east side; and he meted from gate unto gate an hundred cubits.]

40:24 And he led me out to the way of the south, and lo! the gate that beheld to the south; and he meted the post(s)* thereof, and the porch thereof, by the former measures; [And he led me out to the south way, and lo! a gate that beheld to the south; and he meted the front(s) thereof, and the porch thereof, after the overmore measures;]

40:25 and the windows thereof, and the porch in compass, as [the] other windows; the length (was) of fifty cubits, and the breadth (was) of five and twenty cubits.

40:26 And by seven degrees men ascended to it, and an hall *was* before the gates thereof; and palm trees were graven, one in this side, and another in that side, in the post(s)* thereof. (And by seven steps men went up to it, and a porch *was* before the gates thereof; and palm trees were engraved, one on this side, and another on that side, on the posts thereof.) [And in seven degrees men ascended thereto, and a porch (*was*) before the

40:23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

40:24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

40:25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

40:26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

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gates thereof; and graven palms were, one on this side, and another (on that side), in the front(s) thereof (and there were engraved palms, one on this side, and another on that side, on the posts thereof).]

40:27 And the gate of the inner foreyard* *was* in the way of the south; and he meted from the gate till to the gate in the way of the south, an hundred cubits. [And the gate of the inner house, in the south way; and he meted from gate unto gate in the south way, an hundred cubits.]

40:28 And he led me into the inner foreyard, to the south gate; and he meted the gate by the former measures; [And he led me in, into the innermore house at the south gate; and he meted the gate after the overmore measures;]

40:29 the (little) chamber[s] thereof, and the post(s)* thereof, and the porch thereof by the same measures; and *he meted* the windows thereof, and the porch thereof in compass; fifty cubits of length, and five and twenty cubits of breadth. [the (little) chambers thereof, and front(s) thereof, and porch thereof, by the same measures; and the windows thereof, and the porch thereof in compass; fifty cubits of length, and of breadth five and twenty cubits;]

40:30 And *he meted* the hall by compass, the length of five and twenty cubits, and the breadth thereof of five cubits. (And *he measured* the porch by compass, the length was five and twenty cubits, and the breadth thereof was five cubits.) [and the porch by compass, the length of five and twenty cubits, and the breadth of five cubits.]

40:27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

40:28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

40:29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

40:30 And the arches round about were five and twenty cubits long, and five cubits broad.

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40:31 And the porch thereof *was* to the outmore foreyard*, and the palm trees thereof in the post(s)*; and eight degrees were, by which men ascended through it. (And the porch thereof *was* to the outmore foreyard, and the palm trees thereof upon the posts; and there were eight steps by which men went up to it.) [And the porch thereof to the uttermore house, and palms thereof in the front(s); and eight degrees were, by which men went up thereby.]

40:32 And he led me into the inner foreyard, by the east way; and he meted the gate by the former measures; [And he led me into the innermore house, by the east way; and he meted the gate after the overmore measures;]

40:33 the (little) chamber(s) thereof, and the post(s)* thereof, and the porches thereof, as above; and *he meted* the windows thereof, and the porches thereof in compass; the length of fifty cubits, and the breadth of five and twenty cubits; (the little chambers thereof, and the posts thereof, and the porch thereof as above; and *he measured* the windows thereof, and the porch thereof in compass; the length of fifty cubits, and the breadth of five and twenty cubits;) [the (little) chamber(s) thereof, and front(s) thereof, and the porches thereof, as above; and windows thereof, and porches thereof in compass; the length of fifty cubits, and the breadth of five and twenty cubits;]

40:34 and the porch thereof, that is, of the outmore foreyard*; and palm trees graven in the post(s)* thereof, on this

40:31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

40:32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

40:33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

40:34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on

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side and on that side; and in eight degrees *was* the ascending thereof. (and the porch thereof, that is, of the outermore foreyard; and palm trees engraved on the posts thereof, on this side and on that side; and the going up to it had eight steps.) [and the porch thereof, that is, of the uttermore house; and palms (en)graved in the front(s) thereof, on this side and on that side; and in eight degrees the going up thereof.]

40:35 And he led me in to the gate that beheld to the north; and he meted (it) by the former measures; [And he led me in, at the gate that beheld to the north, and meted (it) after the overmore measures;]

40:36 the (little) chamber[s] thereof, and the post(s)* thereof, and the porch thereof, and the windows thereof by compass; the length of fifty cubits, and the breadth of five and twenty cubits.

40:37 The porch thereof beheld to the outermore foreyard*; and the engraving of palm trees *was* in the post(s)* thereof, on this side and on that side; and in eight degrees *was* the ascending thereof. (The porch thereof beheld to the outermore foreyard; and the engraving of palm trees *was* on the posts thereof, on this side and on that side; and the going up to it had eight steps.) [The porch thereof beheld to the uttermore house; and (en)gravings of palms in (the) front(s) thereof on both sides; and in eight degrees the going up thereof.]

40:38 And by all (the) chambers* a door *was* in the posts* of (the) gates (And by each of the chambers *was* a door by the

this side, and on that side: and the going up to it had eight steps.

40:35 And he brought me to the north gate, and measured it according to these measures;

40:36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

40:37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

40:38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

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posts of the gates); and there they washed (the) burnt sacrifice.

40:39 And in the porch of the gate *were* two boards on this side, and two boards on that side, that (the) burnt sacrifice be offered on those, both for sin and for trespass. [And in the porch of the gate two boards on this side, and two boards on that side, that upon them be offered burned sacrifice, for sin *of doing*, and for trespass *of leaving undone*.]

40:40 And at the outermore side, which ascendeth to the door of the gate that goeth to the north, *were* two boards; and at the tother side, before the porch of the gate, *were* two boards. [And at the uttermore side, that goeth up to the door of the gate that goeth to the north, two boards; and at the tother side, before the porch of the gate, two boards.]

40:41 Four boards on this side, and four boards on that side; by the sides of the gate were eight boards, [up]on which they offered (their sacrifices). (Four boards on this side, and four boards on that side, by the sides of the gate; eight boards altogether, upon which they offered their sacrifices.)

40:42 Forsooth four boards to burnt sacrifice *were* builded of square stones, in the length of one cubit and an half, and in the breadth of one cubit and an half, and in the height of one cubit; on which *boards* they shall set (the) vessels, in which burnt sacrifice and slain sacrifice is offered. (Forsooth the four boards for the burnt sacrifice *were* built of square stones, the length of one cubit and an

40:39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40:40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

40:41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

40:42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

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half, and the breadth of one cubit and an half, and the height of one cubit; on which *boards* they set the vessels, in which was offered the burnt sacrifice and the slain sacrifice.)

40:43 And the brinks of the *boards* be of an handbreadth, and be bowed again within by compass; forsooth on the boards *were* (the) fleshes of (the) offering. [And the lips, *or brinks*, of them of one palm, bowed again withinforth by compass; upon the boards forsooth offerings of flesh (forsooth upon the boards the offerings of the flesh).]

40:44 And without the inner gate *were* (the) chambers* of (the) chanters, in the inner foreyard*, that was in the side of the gate beholding to the north; and the faces of those *were* against the south way; one of the side of the east gate, that beheld to the way of the north. (And without the inner gate *were* the chambers of the cantors, in the inner foreyard, that was at the side of the gate beholding toward the north; and the faces of them *were* toward the south way; one at the side of the east gate, that beheld toward the way of the north.) [And without the inner gate, (the) treasuries of chanters, in the inner house, that was in the side of the gate beholding to the north; and the face of them against the south way; one on the side of the east gate, that beheld to the way of the north.]

40:45 And he said to me, This chamber*, that beholdeth (toward) the south way, is of the priests that watch* in the keepings of the temple. (And he said to me, This chamber, that beholdeth toward the south way, is for the priests

40:43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

40:44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

40:45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

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that watch in the keepings of the temple.) [And he said to me, This is the treasury, that beholdeth the south way, of priests that wake in keeping of the temple. (And he said to me, This chamber, that beholdeth toward the south way, is for the priests that watch in the keeping of the temple.)]

40:46 Soothly the chamber*, that beholdeth to(ward) the way of the north, shall be of the priests that watch* to the service of the altar (shall be for the priests that watch in the service of the altar); these be the sons of Zadok, which of the sons of Levi nigh to the Lord, for to minister to him. [Soothly the treasury, that beholdeth to the way of the north, shall be of the priests that wake to the service of the altar; these be the sons of Zadok, that come to of the sons of Levi to the Lord, that they minister to him (these be the sons of Zadok, that of the sons of Levi come to the Lord, that they minister to him).]

40:47 And he meted the foreyard*, the length of an hundred cubits, and the breadth of an hundred cubits, by square, and the altar before the face of the temple.

40:48 And he led me into the porch of the temple; and he meted the porch by five cubits on this side, and five cubits on that side; and *he meted* the breadth of the gate, of three cubits on this side, and of three cubits on that side. (And he led me into the porch of the temple; and he meted the porch, five cubits on this side, and five cubits on that side; and *he meted* the breadth of the gate, three cubits on this side, and three cubits on

40:46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

40:47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

40:48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

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that side) [And he led me in, into the porch of the temple; and he meted the porch by five cubits on this side, and five cubits on that side; and the breadth of the gate, of three cubits on this side, and three cubits on that side;]

40:49 But *he meted* the length of the porch of twenty cubits, and the breadth of eleven cubits, and by eight degrees men ascended to it; and pillars were in the posts*, one on this side, and another on that side. (And *he measured* the length of the porch, twenty cubits, and the breadth, eleven cubits, and by eight steps men went up to it; and pillars were by the posts, one on this side, and another on that side.) [forsooth the length of the porch of twenty cubits, and the breadth of eleven cubits, and by eight degrees men ascended thereto; and pillars were in the fronts, one on this side, and another on that side.]

40:49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

Chapter 41

Chapter 41

41:1 And he led me into the temple, and he meted the posts*, six cubits of breadth on this side, and six cubits of breadth on that side, (which was) the breadth of the tabernacle. [And he led me into the temple, and he meted the fronts, six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle.]

41:1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

41:2 And the breadth of the gate was of ten cubits; and *he meted* the sides of the gate by five cubits on this side, and by five cubits on that side; and he meted the length thereof by forty cubits, and the breadth of twenty cubits. (And the breadth of the gate was of ten cubits;

41:2 And the breadth of the door was ten cubits: and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

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and *he measured* the sides of the gate, five cubits on this side, and five cubits on that side; and he measured the length thereof, forty cubits, and the breadth of twenty cubits.) [And the breadth of the gate was of ten cubits; and the sides of the gate, by five cubits on this side, and by five cubits on that side; and he meted the length thereof of forty cubits, and the breadth of twenty cubits.]

41:3 And he entered within, and he meted in the post* of the gate, two cubits; and *he meted* the gate of six cubits, and the breadth of the gate of seven cubits. (And he entered within, and he measured the post of the gate, two cubits; and *he measured* the gate, six cubits, and the breadth of the gate, seven cubits.) [And he gone in withinforth, meted in (the) front of the gate, two cubits, and the gate of six cubits, and the breadth of the gate of seven cubits. (And he gone in withinforth, measured the post of the gate, two cubits, and the gate, six cubits, and the breadth of the gate, seven cubits.)]

41:4 And he meted the length thereof of twenty cubits, and the breadth (thereof) of twenty cubits, before the face of the temple. And he said to me, This is the holy thing of holy things (And he said to me, This is the most holy place of holy places). [And he meted the length thereof of twenty cubits, and the breadth (thereof) of twenty cubits, before the face of the temple. And he said to me, This is the holy of hallows.]

41:5 And he meted the wall of the house of six cubits, and the breadth of the side of four cubits, on each side by compass of the house. (And he measured

41:3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

41:4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

41:5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

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the wall of the house, six cubits, and the breadth of the side, four cubits, on each side by compass of the house.)

41:6 Forsooth the sides *were* twice three and thirty, the side to the side; and those were standing on high, that entered by the wall of the house, in those sides by compass, that those held together, and touched not the wall of the temple. (Forsooth the side chambers were three stories high, with thirty on each floor; and they entered into the wall of the house, in those sides by compass that they held together, but they touched not the wall of the temple.) [The sides forsooth (Forsooth the sides), side to side, twice three and thirty; and they were showing, *or above seeming*, that entered by the wall of the house, in the sides by compass, that they should hold together, and not touch the wall of the temple.]

41:7 And a street was in round, and went upward by a vice, and bare into the solar of the temple by compass; therefore the temple was broader in the higher things; and so from the lower things men ascended to the higher things, and into the midst. [And the street was into round, going upward by the high tower, and into (the) supping place of the temple it bare forth by compass (and it bare forth into the supping place of the temple by compass); therefore the temple was broader in the overmore things; and so from the lower parts men ascended to the higher, and into the middle.]

41:8 And I saw in the house an highness by compass (And I saw in the house the height by compass), (and) the

41:6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

41:7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

41:8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great

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sides founded at the measure of a reed in the space of six cubits; [And I saw in the house (the) highness by compass, (and) the sides founded at the measure of a rod in space of six cubits;]

cubits.

41:9 and the breadth of the wall of the side withoutforth, of five cubits; and the inner house was in the sides of the house (and the inner house was at the side of the house).

41:9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

41:10 And betwixt (the) chambers* I *saw* the breadth of twenty cubits in the compass of the house on each side; [And betwixt (the) treasuries the breadth of twenty cubits in compass of the house on each side,]

41:10 And between the chambers was the wideness of twenty cubits round about the house on every side.

41:11 and I *saw* the door(s) of the side to prayer; one door to the way of the north, and one door to the way of the south; and I *saw* the breadth of (the) place to prayer, of five cubits in compass. (and I *saw* the doors of the side chambers for prayer; one door to the way of the north, and one door to the way of the south; and I *saw* the breadth of the place for prayer, five cubits in compass.) [and the door(s) of the side (chambers) to prayer; one door to the way of the north, and one door to the way of the south; and the breadth of (the) place to prayer, of five cubits in compass.]

41:11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

41:12 And the building that was joined to the place separated, and turned to the way beholding to the sea, of the breadth of seventy cubits; soothly the wall of the building of five cubits of breadth by compass, and the length thereof of ninety cubits. (And the building that was before the separated place, and

41:12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

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turned to the way beholding to the sea, was seventy cubits in breadth; soothly the wall of the building was five cubits in breadth in compass, and the length thereof ninety cubits.) [And the building that was separated, and turned to the way beholding to the sea, of the breadth of seventy cubits (of seventy cubits in breadth); forsooth the wall of (the) building of five cubits of breadth in compass, and the length thereof of ninety cubits.]

41:13 And he meted the length of the house, of an hundred cubits; and that that was separated (and the separated place), (and) the building, and the walls thereof, (were) of the length of an hundred cubits. [And he meted the length of the house, of an hundred cubits; and the building that was separated, and the walls thereof, of length of an hundred cubits (and the separated place, and the building, and the walls thereof, of length of an hundred cubits).]

41:14 Forsooth the breadth *of the street* before the face of the house, and of that that was separated against the east (and of the separated place toward the east), *was* of an hundred cubits. [Forsooth the breadth before the face of the house, and of it that was separated against the east, of an hundred cubits.]

41:15 And he meted the length of the building (over) against the face of that that was separated at the back (And he measured the length of the building over against the separated place which was behind it); *he meted* the buttresses on ever either side, of an hundred cubits. And *he meted* the inner temple, and the porches of the foreyard*, [And he meted

41:13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

41:14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

41:15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

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the length of the building (over) against the face thereof (of) that (that) was separated at the back; (the) solars on each side, of an hundred cubits, and the temple withinforth, and porches of the house,]

41:16 (the) lintels, and (the) windows narrow withoutforth and broad within; (the) buttresses in compass by three parts, against the lintel of each, and arrayed with wood* by compass all about; soothly from the earth till to the windows, and the windows *were* (en)closed (soothly from the ground up to the windows, and the windows *were* covered;) [thresholds, and windows overthwart; solars in compass by three parts, against the threshold of each, and dighted with tree by compass in environ; forsooth (from the) earth till to the windows, and (the) windows closed(;)]

41:17 on the doors, and till to the inner house, and withoutforth by all the wall in compass, within and withoutforth at measure. (to that above the door, and unto the inner house, and withoutforth, and by all the wall in compass, within and withoutforth at measure.) [(to that above) the doors, unto the inner house, and withoutforth, by each wall in compass, withinforth and withoutforth at measure.]

41:18 And cherubims and palm trees *were* made with craft, and a palm tree betwixt (a) cherub and (a) cherub; and (each) cherub had two faces, [And cherubims forged, and palms, and a palm betwixt cherub and cherub; and (each) cherub had two faces,]

41:19 (so that) the face of a man (was)

41:16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered;

41:17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

41:18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

41:19 So that the face of a man was

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beside the palm tree on this side, and the face of a lion (was) expressed beside the palm tree on the tother side. By all the house in compass,

toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

41:20 from the earth till to the higher part cherubims and palm trees were graven in the wall of the temple. [from the earth unto the overmore part, cherubims and palm trees were (en)graved in the wall of the temple.]

41:20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

41:21 A threshold *was* four-cornered; and the face of the beholding of the saintuary *was* against the beholding of the altar of wood^{*}; [The threshold four-cornered; and the face of the beholding of the saintuary against the beholding of the treen altar;]

41:21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

41:22 the height thereof *was* of three cubits, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood^{*}. And he spake to me, This is the board before the Lord. [the height of it of three cubits, and the length thereof two cubits; and the corners thereof, and length thereof, and walls thereof, treen. And he spake to me, This is the board before the Lord.]

41:22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

41:23 And two doors were in the temple, and in the saintuary.

41:23 And the temple and the sanctuary had two doors.

41:24 And in the two doors on ever either side were two little doors, that were folded together in (on) themselves; for why two doors were on ever either side of the doors. [And in the two doors on each side were two small doors, that were folded in themselves together (that were folded

41:24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

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together in on themselves); forsooth two doors were on each side of the doors.}]

41:25 And the cherubims, and the engraving of palm trees, were graven in the doors of the temple, as also those were expressed in the walls (And the cherubims, and the engraving of palm trees, were engraved on the doors of the temple, as they were also expressed on the walls). Wherefore and greater beams* were in the front of the porch withoutforth, [And graven were in those doors of the temple, cherubims and (the) (en)graving of palms, as and in the walls they were expressed (And engraved on those doors of the temple were cherubims and the engraving of palms, as they were also expressed on the walls). Wherefore and greater trees were in the front of the porch withoutforth,]

41:26 on which the windows narrow without and large within, and the likeness of palm trees *were* on this side and on that side; in the little shoulders, *either undersettings*, of the porch, by the sides of the house, and by the breadth of the walls.

Chapter 42

42:1 And he led me out into the outermore foreyard, by the way leading to the north; and he led me into the chamber*, that was against the building separated, and against the house going to the north (and he led me into the chamber, that was over against the separated place, and which was before the building toward the north); [And he led me out into the uttermore house, by the way leading to the north; and he led me in,

41:25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

41:26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

Chapter 42

42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

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into the treasury, that was against the separated building, and against the house going to the north;}

42:2 in the face, an hundred cubits of length of the (side of the) door of the north, and fifty cubits of breadth, (on the face, an hundred cubits of length was the side of the door of the north, and fifty cubits of breadth,) [in the face, of length an hundred cubits of the north door, and of breadth fifty cubits,]

42:3 (over) against twenty cubits of the inner foreyard*, and (over) against the pavement arrayed with stone of the outermore foreyard*, where a porch was joined to (a) three-fold porch. [against twenty cubits of the inner house, and against the pavement paved with stone of the uttermore house, where was a porch joined to (a) treble porch (where a porch was joined to a treble porch).]

42:4 And before the chambers* *was* a walking (place) of ten cubits of breadth, beholding to the inner things of the way of one cubit. And the doors of those to(ward) the north, (And before the chambers *was* a walking place of ten cubits of breadth, beholding to the inner things, a way of one cubit. And the doors of those toward the north,) [And before the treasuries a walking (place) of ten cubits of breadth, and beholding to the inner things of a way of one cubit. And the doors of them to the north,]

42:5 where (the) chambers* were lower in the higher things; for those bare up the porches that appeared on high of those from the lower things, and from

42:2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

42:3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

42:4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

42:5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

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the middle things of the building. [where were treasuries lower in the overmore parts; for they bare up the porches that of them appeared of the lower parts, and of the middles of (the) building. (where the chambers were lower in the overmore parts; for they bare up the porches that appeared of them of the lower parts, and of the middles of the building.)]

42:6 For those were of three stages, and had not pillars, as were the pillars of [the] foreyards; therefore those stood on high from the lower things, and from the middle things from [the] earth (and from the middle things from the ground), by fifty cubits. [Soothly houses of three stages were, and had not pillars, as pillars were of the great houses (Soothly they were houses of three stages, and had not pillars, as were the pillars of the great houses); therefore they appeared out from the lower parts, and from the middles from the earth, in fifty cubits.]

42:7 And the outermore hall (en)closing the walking place *was* by the chambers* (And the outermore wall enclosing the walking place *was* by the chambers), that were in the way of the outermore foreyard*, before the chambers*; the length thereof *was* of fifty cubits.

42:8 For the length of the chambers* of the outermore foreyard* was of fifty cubits, and the length before the face of the temple *was* of an hundred cubits.

42:9 And under these chambers* was an entering from the east, of men entering into those, from the outermore foreyard*,

42:6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

42:7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

42:8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

42:9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

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42:10 in the breadth of the wall of the foreyard* that was against the east way, into the face of the building separated. And (the) chambers* were before the building, (in the breadth of the wall of the foreyard that was toward the east way, over against the separated place, and over against the building. And the chambers were in front of the building,) [in the breadth of the alley of the house, that was against the east way, into the face of the separated building. And before the building were treasuries (And the chambers were in front of the building),]

42:10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

42:11 and a way *was* before the face of those, by the likeness of (the) chambers* that were in the way of the north; by the length of those, so *was* also the breadth of those (the length of them *was* as the breadth of them). And all the entering of those, and the likenesses and the doors of those, [and a way before the face of them, after the likeness of (the) treasuries that were in the way of the north; after the length of them, so and the breadth of them. And all the entering of them, and likenesses, and doors of them,]

42:11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

42:12 *were* like the doors of (the) chambers* that were in the way beholding to the south; a door *was* in the head of the way, which way was before the porch separated to men entering by the east way (which way was before the porch separated for men entering by the east way). [after the doors of (the) treasuries that were in the way beholding to the south door in the head of the way, which way was before the porch separated to men entering by the east way.]

42:12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

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42:13 And he said to me, The chambers* of the north, and the chambers* of the south, that be before the building separated (that be before the separated place), these be holy chambers*, in which the priests be clothed, that nigh to the Lord into the holy of holy things; there they shall put the holy of holy things, and offerings for sin, and for trespass; for it is an holy place. [And he said to me, The treasuries of the north, and the treasuries of the south, that be before the building separated (that be before the separated building), these be holy treasuries, in which the priests be clothed, that nigh to the Lord into the holy of hallows; there they shall put the holy things of the holy (there they shall put the holy of holy things), and offerings for sin *of doing*, and (for) trespass *of leaving (undone)*; forsooth the place is holy.]

42:14 Soothly when (the) priests have entered, they shall not go out of (the) holy things into the outermore foreyard*; and there they shall put up their clothes in which they minister, for those be holy; and they shall be clothed in other clothes, and so they shall go forth to the people. (Soothly when the priests have entered, they shall not go out of the holy place into the outermore foreyard; but there they shall put up their clothes in which they minister, for they be holy; and they shall be clothed in other clothes, and so they shall go forth to the people.) [Forsooth when priests shall enter, they shall not go out of (the) holy things into the ut(ter)more house; and there they shall put again their clothes in which they minister, for they be holy; and they shall be clothed with other clothings, and so they shall go forth to the people.]

42:13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

42:14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

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42:15 And when he had filled the measures of the inner house, he led me out by the way of the gate that beheld to the east way; and he meted it on each side by compass. [And when he had full ended the measures of the inner house, he led me out by the way of the gate that beheld to the east way; and he meted it on each side by compass.]

42:15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

42:16 Forsooth he meted against the east wind with the reed of measure, by compass five hundred reeds, in a reed of measure by compass. (Forsooth he measured against the east wind with the measuring reed, five hundred reeds by compass, with the measuring reed by compass). [Forsooth he meted against the east wind with a rod of measure, by compass five hundred rods, in a rod of measure by compass.]

42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

42:17 And he meted against the wind of the north five hundred reeds, in the reed of measure by compass. (And he measured against the wind of the north five hundred reeds, with the measuring reed by compass.) [And he meted against the wind of the north five hundred rods, in a rod of measure by compass.]

42:17 He measured the north side, five hundred reeds, with the measuring reed round about.

42:18 And at the south wind he meted five hundred reeds, with a reed of measure by compass. (And he measured at the south wind five hundred reeds, with the measuring reed by compass.) [And into the south wind he meted five hundred rods, in a rod of measure by compass. (And he measured into the south wind five hundred rods, with a rod of measure by compass.)]

42:18 He measured the south side, five hundred reeds, with the measuring reed.

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42:19 And at the west wind he meted five hundred reeds, with the reed of measure. (And he measured at the west wind five hundred reeds, with the measuring reed *by compass*.) [And to the west wind he meted five hundred rods, in a rod of measure. (And he measured into the west wind five hundred rods, with a rod of measure *by compass*.)]

42:19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

42:20 By (the) four winds he meted the wall thereof on each side by compass, the length of five hundred, and the breadth of five hundred, separating betwixt the saintuary and the place of the common people (to make a separation betwixt the saintuary and the place of the common people).

42:20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Chapter 43

Chapter 43

43:1 And he led me out to the gate, that beheld to the east way.

43:1 Afterward he brought me to the gate, even the gate that looketh toward the east:

43:2 And lo! the glory of (the) God of Israel entered by the east way; and a voice was to it, as the voice of many waters, and the earth shined of the majesty of him (and his voice was as the sound of many waters, and the earth shined with the majesty of him). [And lo! the glory of God of Israel entered by the east way; and a voice was to him, as the voice of many waters, and the earth shone of the majesty of him.]

43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

43:3 And I saw a vision, by the likeness which I had seen, when he came to destroy the city; and the likeness *was* like the beholding which I had seen beside the flood (of) Chebar. And I fell

43:3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by

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down on my face, [And I saw a vision, after the form which I saw, when he came for to destroy the city; and the form after the beholding whom I saw beside the flood Chebar (and the form after the beholding of that that I saw beside the river Chebar). And I fell upon my face,]

the river Chebar; and I fell upon my face.

43:4 and the majesty of the Lord entered into the temple by the way of the gate that beheld to the east.

43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

43:5 And the Spirit raised me (up), and led me into the inner foreyard^{*}; and lo! the house was filled with the glory of the Lord.

43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

43:6 And I heard *one* speaking to me (from out) of the house. And the man that stood beside me (also heard it),

43:6 And I heard him speaking unto me out of the house; and the man stood by me.

43:7 (and the Lord) said to me, Thou, son of man, this *is* the place of my seat, and the place of the steps of my feet, where I (shall) dwell in the midst of the sons of Israel without end; and the house of Israel shall no more defoul mine holy name, they, and the kings of them, in their fornications, and in the fallings of their kings, and in (their) high places. [(and the Lord) said to me, Son of man, (this is) the place of my seat, and the place of (the) steps of my feet, where I (shall) dwell in the middle of the sons of Israel into without end; and the house of Israel shall no more defoul mine holy name, they, and the kings of them, in their fornications, and in fallings of their kings, and in high things.]

43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

43:8 Which made their threshold beside my threshold, and their posts beside my posts, and a wall was betwixt me and

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and

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them; and they defouled mine holy name in (the) abominations which they did; wherefore I wasted them in my wrath. [Which forged their threshold beside my threshold, and their posts beside my posts, and a wall was betwixt them and me; and they defouled mine holy name in abominations which they did; for which I wasted them in my wrath.]

43:9 Now therefore put they away far their fornication (Now therefore put they far away their fornication), and the fallings of their kings from me; and I shall dwell ever in the midst of them. [Now therefore put they far (away) their fornications, and (the) fallings of their kings from me; and I shall dwell in the middle of them evermore.]

43:10 But thou, son of man, show the temple to the house of Israel, and be they ashamed of their wickednesses; and mete they the building(.), [Forsooth thou, son of man, show to the house of Israel the temple, and be they confounded of their wickednesses; and mete they the making,]

43:11 and be they ashamed of all things which they did. Thou shalt show to them, and thou shalt write before the eyes of them the figure of the house, and of the building thereof; the out-goings, and the enterings, and all the describings thereof, and all the commandments thereof, and all the order thereof, and all the laws thereof; that they keep all the describings thereof, and (the) commandments thereof, and do those. (And if they be ashamed of all the things which they did, then thou shalt show to them, and

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them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

43:10 Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

43:11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

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thou shalt write before the eyes of them, the figure of the house, and of the building thereof; the goings out, and the enterings, and all the describings thereof, and all the commandments thereof, and all the order thereof, and all the laws thereof; that they keep all the describings thereof, and the commandments thereof, and do them.) [and shame they of all things that they did. Thou shalt show to them the figure of the house, and (the) making thereof; the out-goings, and the in-goings, and all describing thereof, and all the commandments thereof, and all the order thereof, and all the laws thereof, and thou shalt write (it) in the eyes of them; that they keep all (the) describings thereof, and precepts thereof, and do them.]

43:12 This is the law of the house, in the highness of the hill; all the coasts thereof in compass is the holy of holy things; therefore this is the law of the house. [This is the law of the house, in highness of the mount; all the ends thereof in compass is the holy of hallows; therefore this is the law of the house.]

43:13 Forsooth these *be* the measures of the altar, in a veriest cubit, that had a cubit and a span; in the bosom thereof was a cubit in length, and a cubit in breadth (in the bottom thereof was a cubit in length, and a cubit in breadth); and the end thereof till to the brink, and one span in compass; also this was the ditch of the altar. [These soothly *be* the measures of the altar, in a cubit most very (Soothly these *be* the measures of the altar, in a most very cubit), that had a cubit and an hand/a cubit and a palm; in the bosom thereof was a cubit in length, and a cubit in breadth;

43:12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

43:13 And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

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and the defining, *or certainty*, thereof unto the lip, *or brink*, thereof in compass, one palm, *or band*; and this was the ditch, *or hollowness*, of the altar.}]

43:14 And from the bosom of the earth till to the last height *were* two cubits, and the breadth of one cubit (And from the bottom on the ground till to the last height *were* two cubits, and the breadth of one cubit); and from the less height (of the altar), till to the greater height (of the altar), *were* four cubits, and the breadth *was* of one cubit; [And from the bosom of the earth unto the last height, *or brink*, two cubits, and the breadth of one cubit; and from the less height, *or altar*, to the more height, *or altar*, four cubits, and the breadth of one cubit;]

43:15 forsooth that ariel, *that is, the higher part of the altar*, was of four cubits; and from the altar till to above *were* four horns. [forsooth that ariel, *or altar*, of four cubits, and from (the) ariel unto above, four corners.}]

43:16 And the altar of twelve cubits in length *was* four-cornered with even sides, by twelve cubits of breadth. [And the ariel, *or altar*, of twelve cubits in length, by twelve cubits of breadth, four-cornered with even sides.}]

43:17 And the height of fourteen cubits of length *was* by fourteen cubits of breadth, in (the) four corners thereof. And a crown of half a cubit *was* in the compass thereof, and the bosom thereof *was* of one cubit by compass; forsooth the degrees thereof *were* turned to the east (And a crown of half a cubit *was* in

43:14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

43:15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

43:16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

43:17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

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the compass thereof, and the bottom thereof *was* of one cubit in compass; forsooth the steps thereof *were* turned to the east). [And the height, *or brink*, of fourteen cubits of length by fourteen cubits of breadth, in four corners thereof. And a crown in the compass thereof of half a cubit, and the bosom thereof of one cubit by compass; forsooth the degrees thereof turned to the east.]

43:18 And he said to me, Thou, son of man, the Lord God saith these things, These be the customs of the altar, in whatever day it is made (These be the customs of the altar, once it is made), that men offer on it burnt sacrifice, and blood be shed out. [And he said to me, Son of man, these things saith the Lord God, These be the rites, *or observances*, of the altar, in whatever day it shall be forged, that burnt sacrifice be offered thereupon, and blood be shed out.]

43:19 And thou shalt give to priests and deacons that be of the seed of Zadok, that nigh to me, saith the Lord God, that they offer to me a calf of the drove for sin. (And thou shalt give to the priests the Levites that be of the seed of Zadok, that nigh to me, saith the Lord God, a calf of the drove that they should offer to me for sin.) [And thou shalt give to priests and deacons that be of the seed of Zadok, that come to me, saith the Lord God, that they offer to me a calf of the drove for (the) sin *done* (a calf of the drove that they should offer to me for the sin *done*).]

43:20 And thou shalt take of the blood thereof, and shalt put on (the) four horns thereof, and on (the) four corners

43:18 And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle,

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of [the] height, and on the crown in compass; and thou shalt cleanse it, and [fully] make (it) clean (and make it fully clean). [And thou, taking to of the blood thereof, shalt put upon four corners thereof, and upon four corners of the height, and upon the crown in compass; and thou shalt cleanse it, and fully make (it) clean (and make it fully clean).]

and upon the border round about: thus shalt thou cleanse and purge it.

43:21 And thou shalt take the calf which is offered for sin, and thou shalt burn it in a separated place of the house, without the saintuary. [And thou shalt take the calf that was offered for (the) sin *done*, and thou shalt burn him in a separated place of the house, without the saintuary.]

43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

43:22 And in the second day thou shalt offer a buck of goats, which is without wem, for sin; and they shall cleanse the altar, as they cleansed (it) in the calf. (And on the second day thou shalt offer a buck of goats, which is without wem, for sin; and they shall cleanse the altar, as they cleansed it with the calf.) [And in the second day thou shalt offer a buck of goats unspotted for (the) sin *done*; and they shall cleanse the altar, as they cleansed (it) in the calf.]

43:22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

43:23 And when thou hast [ful]filled that cleansing, thou shalt offer a calf of the drove, *which calf* is without wem, and a wether without wem of the flock. [And when thou hast fulfilled that cleansing, thou shalt offer a calf unspotted of the drove, and a wether, *or ram*, unspotted of the flock. (And when thou hast fulfilled that cleansing, thou shalt offer an unspotted calf of the drove, and an unspotted wether, *or ram*, of the flock.)]

43:23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

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43:24 And thou shalt offer those in the sight of the Lord; and priests shall put salt on those, and shall offer those into (a) burnt sacrifice to the Lord (and shall offer them for a burnt sacrifice to the Lord). [And thou shalt offer them in the sight of the Lord; and priests shall send salt upon them, and shall offer them into burnt sacrifice to the Lord.]

43:24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

43:25 By seven days, thou shalt make a buck of goats for sin, each day; and they shall offer a calf of the drove, and a wether unwemmed of sheep. (For seven days, thou shalt make a buck of goats for sin, each day; and they shall offer a calf of the drove, and a wether of sheep, all unwemmed.) [Seven days thou shalt make the goat buck for sin, day by day; and the calf of the drove, and the wether of the sheep, they shall offer them (all) unspotted.]

43:25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

43:26 By seven days they shall [fully] cleanse the altar, and shall make it clean, and they shall [ful]fill the hand thereof. (For seven days they shall fully cleanse the altar, and shall make it clean, and they shall consecrate it.) [Seven days they shall fully make clean the altar (For seven days they shall make the altar fully clean), and shall cleanse it, and shall fulfill the hand thereof.]

43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

43:27 Forsooth when seven days be filled, in the eighth day and further, (the) priests shall make on the altar your burnt sacrifices, and those things which they offer for peace; and I shall be pleased to you, saith the Lord God. (Forsooth when seven days be filled, on the eighth day, and onward, the priests shall make your burnt sacrifices upon

43:27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

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the altar, and those things which they offer for peace; and I shall be pleased with you, saith the Lord God.) [Forsooth seven days fulfilled, in the eighth day and over, priests shall do your burnt sacrifices upon the altar, and (that) which they offer for peace; and I shall be pleased to you, saith the Lord God.]

Chapter 44

44:1 And he turned me to the way of the gate of the outmore saintuary, which *gate* beheld to the east, and was closed. [And he turned me to the way of the gate of the ut(ter)more saintuary, that beholdeth to the east, and was closed.]

44:2 And the Lord said to me, This gate shall be closed, and shall not be opened, and a man shall not pass through it; for the Lord God of Israel entered [in] by it, and it shall (also) be closed to the prince.

44:3 (But) The prince himself shall sit therein, that he eat bread before the Lord; he shall go in by the way of the gate of the porch, and he shall go out by the (same) way thereof. (But the prince himself may sit therein, that he eat bread before the Lord; he shall go in by the way of the porch of that gate, and he shall go out by the same way thereof.) [(But) The prince, he shall sit in it, that he eat bread before the Lord; by the way of the gate of the porch he shall go in, and by the (same) way thereof he shall go out. (But the prince, he may sit in it, that he eat bread before the Lord; he shall go in by the way of the porch of that gate, and he shall go out by the same way thereof.)]

Chapter 44

44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

44:3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

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44:4 And he led me by the way of the north gate, in the sight of the house; and I saw, and lo! the glory of the Lord filled the house of the Lord; and I fell down on my face.

44:4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

44:5 And the Lord said to me, Thou, son of man, set thine heart, and see with thine eyes, and hear with thine ears all things which I speak to thee, of all the ceremonies of the house of the Lord, and of all the laws thereof; and thou shalt set thine heart in the ways of the temple, by all the goings out of the saintuary. [And the Lord said to me, Son of man, put thine heart, and see with thine eyes, and hear with thine ears all things which I speak to thee, of all the ceremonies of the house of the Lord, and of all the laws thereof; and thou shalt put thine heart in (the) ways of the temple, by all the out-goings of the saintuary (by all the goings out of the saintuary).]

44:5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

44:6 And thou shalt say to the house of Israel stirring me to wrath, The Lord God saith these things, Ye house of Israel, (let) all your great trespasses suffice to you, [And thou shalt say to the house of Israel stirring me to wrath, These things saith the Lord God, Ye house of Israel, (let) all your great trespasses suffice they to you,]

44:6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

44:7 for [that] ye bring in alien sons, uncircumcised in heart, and uncircumcised in flesh, that they be in my saintuary, and defoul mine house. And ye offer my loaves, inner fatness, and blood, and break my covenant in all your great trespasses. (for that ye bring in alien sons, uncircumcised in heart,

44:7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

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and uncircumcised in flesh, that they be in my saintuary, and defoul mine house, when ye offer my loaves, the inner fatness, and the blood, and break my covenant with all your great trespasses.)

44:8 And ye kept not the commandments of my saintuary, and ye setted keepers of my keepings in my saintuary to yourselves. (And ye kept not the commandments of my saintuary, but ye set keepers of my keeping in my saintuary for yourselves.) [And ye kept not the precepts of my saintuary, and ye have put keepers of mine observances in my saintuary to yourselves.]

44:9 The Lord God saith these things, Each alien, uncircumcised in heart, and uncircumcised in flesh, shall not enter into my saintuary; each alien son, which is in the midst of the sons of Israel. [These things saith the Lord God, Each alien, uncircumcised in heart, and uncircumcised in flesh, shall not enter into my saintuary; each alien son, that is in the middle of the sons of Israel.]

44:10 But also [the] Levites, [*or deacons,*] that went far away from me, in the error of the sons of Israel, and erred from me after their idols (and went astray from me after their idols), and bare their wickedness, [But and the Levites, *or deacons,* which went far away from me, in (the) error of the sons of Israel, and erred from me after their idols, and bare their wickedness,]

44:11 they shall be keepers of [the] houses in my saintuary (they shall be keepers of the house in my saintuary), and porters of (the) gates of the house,

44:8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

44:10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

44:11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and

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and ministers of the house; they shall slay (the) burnt sacrifices, and (the) sacrifices for the victory of the people; and they shall stand in the sight of the *priests* for to minister to them. [shall be in my saintuary keepers of the house (shall be keepers of the house in my saintuary), and porters of the gates of the house, and ministers of the house; they shall slay burnt sacrifices, and slain sacrifices of the people; and they shall stand in the sight of them, that they minister to them.]

44:12 For that that they ministered to those in the sight of their idols, and were made to the house of Israel into offending, *either hurting*, of wickedness; therefore I raised (up) mine hand on them, saith the Lord God, and they bare their wickedness. (For that that they ministered to them in the sight of their idols, and were made to the house of Israel into cause of falling into wickedness; therefore I raised up mine hand against them, saith the Lord God, and they shall bear their wickedness.) [For that that they ministered to them in the sight of their idols, and be made to the house of Israel into offence of wickedness; therefore I raised mine hand upon them, saith the Lord God, and they have borne their wickedness.]

44:13 And they shall not nigh to me, that they use priesthood to me, neither they shall nigh to all my saintuary, (or) beside (the) holy of holy things, but they shall bear their shame, and their great trespasses which they did. [And they shall not nigh to me, that they be ordained in priesthood to me, neither they shall come to all my saintuary, (or) beside (the) holy of hallows, but they shall bear their confusion, and their

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the sacrifice for the people, and they shall stand before them to minister unto them.

44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

44:13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

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great trespasses that they did.}

44:14 And I shall make them porters of the house, in all the service thereof, and in all things that be done therein.

44:15 Forsooth (the) priests and deacons, the sons of Zadok, that kept the ceremonies of my saintuary, when the sons of Israel erred from me (when the sons of Israel went astray from me), they shall nigh to me, for to minister to me; and they shall stand in my sight, that they offer to me (the) inner fatness and (the) blood, saith the Lord God. [Forsooth priests and deacons, sons of Zadok, which kept the ceremonies of my saintuary, when the sons of Israel erred from me, they shall come to me, that they minister to me; and they shall stand in my sight, that they offer to me fatness and blood, saith the Lord God.]

44:16 They shall enter into my saintuary, and they shall nigh to my board, that they minister to me, and keep my ceremonies. [They shall go into my saintuary, and they shall come to my board, that they minister to me, and keep my ceremonies.]

44:17 And when they shall enter into the gates of the inner foreyard*, they shall be clothed with linen clothes, neither any woolen thing shall go [up]on them, when they minister in the gates of the inner foreyard*, and within;

44:18 linen caps, *either mitres*, shall be in the heads of them, and linen breeches shall be in the loins of them, and they shall not be gird in sweat. (linen caps,

44:14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

44:16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

44:17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that

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either mitres, shall be on the heads of them, and linen breeches shall be on the loins of them, and they shall not be gird with any thing that causeth sweat.)

causeth sweat.

44:19 And when they shall go out at the outermore foreyard* to the people, they shall despoil them(selves) of their clothes in which they ministered, and they shall lay those up in the chamber(s)* of the saintuary; and they shall clothe themselves in other clothes, and they shall not hallow my people in their clothes (and so they shall not hallow my people with their clothes in which they ministered). [And when they shall go out (at) the ut(ter)more house to the people, they shall unclothe them(selves of) their clothes, in which they ministered, and shall again-put them in the treasuri(es) of the saintuary; and they shall clothe themselves with other clothes, and (so) they shall not hallow the people in their clothes (in which they ministered).]

44:19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

44:20 Forsooth they shall not shave their head[s], neither they shall nurse long hair, but they clipping shall clip their heads. [Soothly they shall not shave their heads, neither nourish long hair, but clipping they shall clip their heads.]

44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

44:21 And each priest shall not drink wine, when he shall enter into the inner foreyard*.

44:21 Neither shall any priest drink wine, when they enter into the inner court.

44:22 And *priests* shall not take (for) wives a widow, and a forsaken woman (or a forsaken woman), but virgins of the seed of the house of Israel; but also they shall take a widow, which is the widow of a priest. [And they shall not take (for) wives a widow, and forsaken, but maidens

44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

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of the seed of the house of Israel; but and they shall take a widow, which was widow of a priest.}]

44:23 And they shall teach my people, what is betwixt holy thing and defouled; and they shall show to them, *what is* betwixt clean thing and unclean. [And they shall teach my people, what is betwixt holy and polluted, *or defouled*, and betwixt clean and unclean; and they shall show to them.}]

44:24 And when debate is, they shall stand in my dooms, and shall deem (by) my laws; and they shall keep my commandments in all my solemnities (and they shall keep my behests in all my solemn feasts), and they shall hallow my sabbaths. [And when debate shall be, they shall stand in my dooms, and they shall deem my laws; and they shall keep my behests in all my solemnities, and they shall hallow my sabbaths.}]

44:25 And they shall not enter to a dead man, lest they be defouled; no but to father, and mother, and to son, and daughter, and to brother, and sister that had not an husband, in which they shall be defouled. (And they shall not enter to a dead man, lest they be defouled; but for father, or mother, or for son, or daughter, or for brother, or for sister that had not an husband, only for them shall they be defouled.) [And they shall not enter to a dead man, lest they be defouled; no but to father, and mother, son, and daughter, brother, and sister which had none husband, in whom they shall be defouled (only for them shall they be defouled).}]

44:23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

44:25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

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44:26 And after that he is cleansed, seven days shall be numbered to him.

44:26 And after he is cleansed, they shall reckon unto him seven days.

44:27 And in the day of his entering into the saintuary, to the inner foreyard, that he minister to me in the saintuary, he shall offer for his sin, saith the Lord God.

44:27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

44:28 Forsooth none heritage shall be to them, I *am* the heritage of them; and ye shall not give to them (a) possession in Israel, for I *am* the possession of them. [Forsooth heritage shall not be to them, I the heritage of them; and ye shall not give to them possession in Israel, forsooth I the possession of them.]

44:28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

44:29 They shall eat (the) sacrifice, and (that) for sin, and (that) for trespass, and each avow of Israel shall be theirs. [They shall eat (the) slain sacrifice, and (that) for sin of *doing*, and (that) for trespass of *leaving (undone)*, and each vow in Israel shall be theirs.]

44:29 They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

44:30 And the first things of all first (en)gendered things, and all moist sacrifices, of all things that be offered, shall be the priest's *part*; and ye shall give the first things of your meats to the priest, that he lay up blessing to his house (that a blessing may rest upon thine house). [And the primacies, *or first things*, of all beasts first begotten (of all first begotten beasts), and all liquid sacrifices, *or flowing, (such) as oil, and honey, and such*, of all things that be offered, shall be the priest's; and ye shall give to the priest the first things of your meats, that he put up a blessing to his house (that a blessing may rest upon thine house).]

44:30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

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44:31 Priests shall not eat any thing dead by itself, and taken of a beast, of fowls, and of sheep. (Priests shall not eat any thing dead by itself, or taken of a beast, or of fowls, or of sheep.) [Priests shall not eat each thing dead by itself, and taken of beasts, of birds, and of eatable beasts.]

44:31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Chapter 45

Chapter 45

45:1 And when ye shall begin to part the land by parts, separate ye the first things to the Lord, an hallowed thing of the land, five and twenty thousand *of reeds* in length, and ten thousand *of reeds* in breadth; it shall be hallowed in all the coast thereof by compass. [When ye shall begin for to part the land by lot, separate ye the first fruits to the Lord, an hallowed thing of the land, the length five and twenty thousands, and the breadth ten thousands; it shall be hallowed in all the term thereof by compass.]

45:1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

45:2 And it shall be hallowed on each part in five hundred *reeds* by five hundred, in four sides by compass, and in fifty cubits into the suburbs thereof by compass. (And it shall be hallowed on each part five hundred *reeds* by five hundred, on four sides by compass, and fifty cubits by compass into the suburbs thereof.) [And on each part it shall be hallowed in five hundred by five hundred, (on) four manner(s) by compass, and in fifty cubits into the suburbs thereof by compass. (And on each part it shall be hallowed five hundred by five hundred, on four manners by compass, and fifty cubits by compass into the suburbs thereof.)]

45:2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

45:3 And from this measure thou shalt

45:3 And of this measure shalt thou

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mete the length of five and twenty thousand *of reeds*, and the breadth of ten thousand; and the temple and the holy of holy things shall be in it. [And of this measure thou shalt measure the length of five and twenty thousands, and the breadth of ten thousands; and in that, the temple shall be, and the holy of holy things.]

45:4 An hallowed thing of the land shall be to (the) priests, the ministers of the saintuary, that nigh to the service of the Lord; and a place shall be to them into houses, and into the saintuary of holiness. (An hallowed thing of the land shall be for the priests, the ministers of the saintuary, that nigh to the service of the Lord; and a place shall be for them for their houses, and a holy place for the saintuary.) [The hallowed thing of the land shall be to priests, ministers of the saintuary, which come to the service of the Lord; and a place shall be to them in the house, (and) into (a) saintuary of hallowing (and a place shall be for them for houses, and a hallowed place for the saintuary).]

45:5 Soothly five and twenty thousand (*reeds*) of length shall be, and ten thousand of breadth; but the deacons that minister to the house, they shall have in possession twenty chambers*.

45:6 And ye shall give the possession of the city, five thousand *reeds* of breadth, and five and twenty thousand of length, by the separating of the saintuary (beside the separated place for the saintuary), to all the house of Israel. [And ye shall give possessions of the city, five thousands of breadth, and of length five and

measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

45:4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

45:5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

45:6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

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twenty thousands, after the separating of the saintuary, to each house of Israel. (And ye shall give the possession of the city, five thousands of breadth, and five and twenty thousands of length, beside the separated place for the saintuary, to all the house of Israel.)}]

45:7 And *ye shall give a portion* to the prince on this side and on that side, beside the separating of the saintuary, and beside the possession of the city, against the face of (the) separating of the saintuary, and against the face of (the) possession of the city (And *ye shall give a portion* to the prince on this side and on that side, beside the separated place for the saintuary, and beside the possession of the city, toward the face of the separated place for the saintuary, and toward the face of the possession of the city); from the side of the sea till to the sea, and from the side of the east till to the east, *shall be of the possession of the prince*. Forsooth the length by each of the parts, from the west end till to the east end of the land, [And to the prince on this half and on that half, and into the separating of the saintuary, and into (the) possession of the city, against the face of (the) separating of the saintuary, and against the face of (the) possession of the city, from the side of the sea unto the sea, and from the side of the east unto the east. Forsooth the length beside each of the parts, from the west term unto the east term of the land,]

45:8 shall be (the) possession to him in Israel (shall be his possession in Israel); and the princes shall no more rob my people, but they shall give (the rest of) the land to the house of Israel, by the lineages of them. [shall be (the) possession

45:7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

45:8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

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(of him) in Israel; and princes shall no more spoil my people, but (they) shall give (the rest of the) land to the house of Israel, after the lineages of them.}]

45:9 The Lord God saith these things, O! princes of Israel, suffice it to you, leave ye wickedness and raven, and do ye doom and rightfulness; part ye your nigh coasts from my people, saith the Lord God (do not ye part my people from their nigh coasts, saith the Lord God). [These things saith the Lord God, Ye princes of Israel, be it enough to you, leave ye wickedness and ravens, and do ye doom and rightwiseness; part ye your nigh coasts from my people, saith the Lord God (do not ye part my people from their nigh coasts, saith the Lord God).]

45:10 A just balance, and a just *measure* [of dry things] called ephah, and a just *measure* [of flowing things] called bath, shall be to you. [A just balance, and just *measure of dry things, that is called* ephah, and just *measure of flowing things, that is called* bath, shall be to you.]

45:11 Ephah and bath shall be even, and of one measure, that (a) bath take the tenth part of *the measure called* cor, and that (an) ephah take the tenth part of *the measure (called)* cor; by the measure of cor shall be even weighing of those. [Ephah and bath shall be even, and of one measure, that (a) bath take the tenth part of (a) cor, *that is a measure of thirty bushels*, and that (an) ephah (take) the tenth part of (a) cor; after the measure of cor there shall be even weight of them.]

45:12 Forsooth a shekel shall have

45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

45:10 Ye shall have just balances, and a just ephah, and a just bath.

45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

45:12 And the shekel shall be twenty

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twenty halfpence; certainly twenty shekels, and five and twenty shekels, and fifteen shekels (shall) make a bezant.

gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

45:13 And these be the first fruits which ye shall take away (And these be the first fruits which ye shall offer); the sixth part of (an) ephah of a cor of wheat, and the sixth part of (an) ephah of a cor of barley. [And these be the first things which ye shall take (And these be the first things which ye shall offer); the sixth part of ephah, of *the measure* (of a) cor of wheat, and the sixth part of ephah, of *the measure* (of a) cor of barley.]

45:13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

45:14 Also the measure of oil; a bath of oil is the tenth part of (a) cor, and ten baths make one cor; for ten baths fill one cor. [And *the measure* of oil; (a) bath of oil is the tenth part of *the measure* (of a) cor, and ten *measures* of baths make *the measure* (of a) cor; for ten measures of baths fulfill *the measure* (of a) cor.]

45:14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

45:15 And one ram, *either wether*, of the flock of two hundred, of these which the men of Israel nourish, into sacrifice, and into burnt sacrifice, and into peaceable sacrifices, to cleanse for them, saith the Lord God. (And one ram, *or wether*, of the flock of two hundred, of these which the men of Israel nourish, for a sacrifice, and for a burnt sacrifice, and for peaceable sacrifices, to cleanse for them, saith the Lord God.) [And one wether of a flock of two hundred, of these which the men of Israel nourish, into sacrifice, and into burned sacrifice, and into peaceable (sacrifices), for to fully cleanse for them, saith the Lord God.]

45:15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

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45:16 All the people of the land shall be bound in these first fruits to the prince in Israel. (All the people of the land shall give these first fruits to the prince in Israel.) [All the people of the land shall be held in these primacies to the prince in Israel.]

45:16 All the people of the land shall give this oblation for the prince in Israel.

45:17 And on the (part of the) prince shall be burnt sacrifices, and sacrifice(s), and moist sacrifices, in solemnities, and in calends, *either (the) beginnings of months*, and in sabbaths, and in all the solemnities of the house of Israel; he shall make (the) sacrifice for sin, and (the) burnt sacrifice, and (the) peaceable sacrifices, to cleanse for the house of Israel. (And the prince's part shall be to give the burnt sacrifices, and sacrifices, and moist sacrifices, for feasts, and on calends, *either (the) beginnings of months*, and on sabbaths, and for all the solemn feasts of the house of Israel; he shall make the sacrifice for sin, and the burnt sacrifice, and the peaceable sacrifices, to cleanse for the house of Israel.) [And upon the prince shall be burned sacrifices, and sacrifice of offerings of flowing things (And the prince shall give the burned sacrifices, and sacrifices, and offerings of flowing things), in solemnities, and in calends, and in sabbaths, and in all the solemnities of the house of Israel; he shall make sacrifice for sin, and burned sacrifice, and peaceable (sacrifices), for to fully cleanse for the house of Israel.]

45:17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

45:18 The Lord God saith these things, In the first month, in the first *day* of the month, thou shalt take a calf without wem of the drove, and thou shalt cleanse the saintuary. [These things saith the Lord God, In the first month, in (the) one of the month, thou shalt take a calf unspotted

45:18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

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of the drove, and thou shalt fully cleanse the saintuary. (These things saith the Lord God, In the first month, in the first of the month, thou shalt take an unspotted calf of the drove, and thou shalt fully cleanse the saintuary.)]

45:19 And the priest shall take of the blood *of the beast* that shall be for sin; and he shall put in the posts of the house, and in (the) four corners of the height of the altar, and in the posts of the gate of the inner foreyard*. (And the priest shall take of the blood *of the beast* that shall be for sin; and he shall put on the posts of the house, and on the four corners of the height of the altar, and on the posts of the gate of the inner foreyard.)

45:20 And thus thou shalt do in the seventh *day* of the month (And thus thou shalt do on the seventh *day* of the month), for each that knew not, and was deceived by error, and (so) thou shalt cleanse for the house. [And so thou shalt (do) in the seventh of the month, for each man that unknew, and by error is deceived, and (so) thou shalt fully cleanse for the house.]

45:21 In the first month, in the fourteenth day of the month, the solemnity of (the) pask shall be to you; therf loaves shall be eaten by seven days. (In the first month, on the fourteenth day of the month, ye shall begin the solemn feast of the passover; unleavened bread shall be eaten for seven days.) [In the first month, in the fourteenth day of the month, the solemnity of pask shall be to you; in seven days therf loaves shall be eaten.]

45:22 And the prince shall make a calf

45:19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

45:20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

45:21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

45:22 And upon that day shall the prince

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for sin in that day, for himself and for all the people of the land. (And on that day the prince shall offer a calf for sin, for himself and for all the people of the land.) [And the prince shall do in that day, for himself and for all the people of the land, a calf for sin. (And on that day the prince shall offer a calf for sin, for himself and for all the people of the land.)]

prepare for himself and for all the people of the land a bullock for a sin offering.

45:23 And in the solemnity of seven days he shall make burnt sacrifice to the Lord; *he shall offer* seven calves and seven wethers without wem each day, by seven days, and each day a buck of goats, for sin. (And for the seven days of the feast he shall make a burnt sacrifice to the Lord; *he shall offer* seven calves and seven wethers without wem each day, for seven days, and each day a buck of goats, for sin.) [And in the solemnity of seven days he shall do burned sacrifice to the Lord; seven calves and seven wethers (all) unspotted day by day, in seven days, and for sin a goat buck each day.]

45:23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

45:24 And he shall make the sacrifice of (an) ephah by a calf, and of (an) ephah by a wether, and of oil *the measure* (of an) hin, by each ephah. (And he shall make the sacrifice of an ephah with a calf, and of an ephah with a wether, and *the measure* of an hin of oil with each ephah.) [And the sacrifice of the measure ephah by a calf, and ephah by a wether, he shall do, and *the measure* hin of oil, by each ephah. (And he shall make the sacrifice of the measure of an ephah with a calf, and of an ephah with a wether, and *the measure* of an hin of oil with each ephah.)]

45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

45:25 In the seventh month, in the

45:25 In the seventh month, in the

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fifteenth day of the month, in the solemnity, he shall make as those be before-said, by seven days, as well for sin, as for burnt sacrifice, and in sacrifice, and in oil. (In the seventh month, on the fifteenth day of the month, he shall do as was before-said, for the feast of the seven days, for the sin offering, as well as for the burnt sacrifice, and the sacrifice, and the oil.) [In the seventh month, in the fifteenth day of the month, in the solemnity, he shall do as they be above-said, by seven days, as well for sin, as for burnt sacrifice, and in sacrifice, and in oil.]

Chapter 46

46:1 The Lord God saith these things, The gate of the inner foreyard*, that beholdeth to the east, shall be closed (the) six days in which work is done; for it shall be opened in the day of sabbath, but also it shall be opened in the day of calends (for it shall be opened on the day of sabbath, and also it shall be opened on the day of calends). [These things saith the Lord God, The gate of the inner house, that beholdeth to the east, shall be closed (the) six days, in which work is done; forsooth in the day of sabbath it shall be opened, but and in the day of calends it shall be opened (forsooth it shall be opened in the day of sabbath, and also it shall be opened in the day of calends).]

46:2 And the prince shall enter by the way of the porch of the gate withoutforth, and he shall stand in the threshold of the gate; and priests shall make the burnt sacrifice of him, and the peaceable sacrifices of him; and he shall

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fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Chapter 46

46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

46:2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the

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worship on the threshold of the gate, and he shall go out (and the priests shall make his burnt sacrifice, and his peaceable sacrifices; and he shall worship at the threshold of the gate, and he shall go out); forsooth the gate shall not be closed till to the eventide. [And the prince shall enter by the way of the porch of the gate withoutforth, and he shall stand in the threshold of the gate; and priests shall do his burned sacrifice, and his peaceables; and he shall worship upon the threshold of the gate, and he shall go out; forsooth the gate shall not be closed unto even.]

46:3 And the people of the land shall worship at the door of that gate, in sabbaths, and in calends, before the Lord.

46:4 Forsooth the prince shall offer this burnt sacrifice to the Lord in the day of sabbath, six lambs without wem, and a wether without wem, [Forsooth the prince shall offer this burnt sacrifice to the Lord in the day of sabbath, six lambs unspotted, and a wether unspotted (six unspotted lambs, and an unspotted wether),]

46:5 and the sacrifice of (an) ephah by a wether; but in the lambs *he shall offer* the sacrifice which his hand shall give, and of oil *the measure* (of an) hin, by each ephah. (and the sacrifice of an ephah with a wether; and with the lambs *he shall offer* the sacrifice which his hand shall give, and *the measure* of an hin of oil with each ephah.) [and a sacrifice of ephah by the wether; in lambs forsooth the sacrifice that his hand shall give, and *the measure* hin of oil, by each of ephah. (and a sacrifice of an

gate: then he shall go forth; but the gate shall not be shut until the evening.

46:3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

46:4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

46:5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

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ephah with the wether; forsooth with the lambs the sacrifice that his hand shall give, and *the measure* of an hin of oil with each ephah.}]

46:6 But in the day of calends *he shall offer* a calf without wem of the drove; and six lambs, and wethers shall be without wem, (And on the day of calends *he shall offer* a calf of the drove without wem, and six lambs, and a wether, and they shall be without wem.) [Soothly in the day of calends a calf unspotted of the drove, and six lambs, and wethers unspotted shall be, (Soothly in the day of calends an unspotted calf of the drove, and six lambs, and a wether, and they shall be unspotted.)]

46:7 and (an) ephah by a calf. Also he shall make the sacrifice, (an) ephah by a wether; but of lambs as his hand findeth, and of oil *the measure* (of an) hin, by each ephah. (And he shall make the sacrifice, an ephah with a calf, and an ephah with a wether; and of lambs as his hand findeth, and *the measure* of an hin of oil with each ephah.) [and *the measure* ephah by the calf. And he shall make the sacrifice of *the measure* ephah by the wether; forsooth of the lambs as his hand shall find, and of oil *the measure* hin, by each of *measure* ephah. (And he shall make the sacrifice, *the measure of an* ephah with a calf, and *the measure of an* ephah with the wether; forsooth with the lambs as his hand shall find, and *the measure* of an hin of oil with each *measure of an* ephah.)]

46:8 And when the prince shall enter, enter he by the way of the porch of the gate, and go he out by the same way.

46:6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

46:8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

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46:9 And when the people of the land shall enter in the sight of the Lord into (the) solemnities, which *people* entereth by the gate of the north for to worship, go it out by the way of the south gate. Certainly the *people* that entereth by the way of the south gate, go out by the way of the north gate. It shall not turn again by the way of the gate by which it entered, but even against that *way* it shall go out. (And when the people of the land shall enter in the sight of the Lord for the solemn feasts, which *people* entereth by the gate of the north for to worship, go they out by the way of the south gate. Certainly the *people* that entereth by the way of the south gate, go they out by the way of the north gate. They shall not turn again by the way of the gate by which they entered, but they shall go out the opposite *way*.) [And when the people of the land shall enter in the sight of the Lord, in solemnities, which goeth in by the north gate that it worship, go it out by the way of the south gate. Forsooth he that entereth by way of the south gate, go out by way of the north gate. He shall not turn again by way of the gate by whom he goeth in, but even against it he shall go out. (And when the people of the land shall enter in the sight of the Lord, for the solemnities, he that goeth in by the north gate that he worship, go he out by the way of the south gate. Forsooth he that entereth by way of the south gate, go he out by way of the north gate. He shall not turn again by the way of the gate by which he goeth in, but he shall go out opposite it.)]

46:10 Forsooth the prince shall be in the midst of them; he shall enter with them that enter, and he shall go out with

46:9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

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them that go out. [Soothly the prince shall be in the middle of them; with men going in he shall go in, and with men going out he shall go out (he shall go in with men going in, and he shall go out with men going out).]

46:11 And in fairs and in solemnities, the sacrifice of (an) ephah shall be by a calf, and (an) ephah by a wether; in lambs shall be (the) sacrifice as his hand findeth, and of oil *the measure* (of an) hin, by each ephah. (And in feasts and in solemnities, the sacrifice of an ephah shall be with a calf, and an ephah with a wether; with lambs shall be the sacrifice as his hand findeth, and *the measure* of an hin of oil with each ephah.) [How in fairs and in solemnities shall be sacrifice of *the measure* ephah by a calf, and (*the*) *measure* ephah by a wether; in lambs shall be sacrifice as his hand shall find, and of oil *the measure* hin (and *the measure of an* hin of oil), by each of (*the*) *measure (of)* ephah.]

46:12 Forsooth when the prince maketh a willful burnt sacrifice, either willful peaceable sacrifice(s) to the Lord, the gate that beholdeth to the east shall be opened to him (the gate that beholdeth to the east shall be opened for him); and he shall make his burnt sacrifice, and his peaceable sacrifices, as it is wont to be done in the day of sabbath; and he shall go out, and the gate shall be closed after that he went out. [Forsooth when the prince shall do willful burnt sacrifice, or willful peaceables to the Lord, the gate that beholdeth to the east shall be opened to him; and he shall do his burnt sacrifice, and his peaceables, as it is wont for to be done in the day of sabbath; and he shall go out, and the gate shall be shut after that he shall go out.]

46:11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

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46:13 And he shall make burnt sacrifice each day to the Lord, a lamb without wem of the same year; ever he shall make it in the morrowtide, (And he shall make a burnt sacrifice each day to the Lord, a lamb of the first year without wem; he shall make it every morrow-tide,) [And he shall do a burned sacrifice, a lamb of the same year unspotted (an unspotted lamb of the first year), each day to the Lord; evermore in the morrow he shall do it,]

46:13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

46:14 and he shall make sacrifice on it full early; (full) early *he shall make* the sixth part of (an) ephah, and of oil the third part of (an) hin, that it be meddled with the flour of wheat; *it is* a lawful sacrifice, continual and everlasting, to the Lord. (and he shall make a sacrifice with it full early; full early *he shall make* the sixth part of an ephah, and the third part of an hin of oil, that it be mixed with the flour of wheat; *it is* a lawful sacrifice, continual and everlasting, to the Lord.) [and he shall do (a) sacrifice thereon beside, *or nigh*, the morrow; early the sixth part of *the measure (of an)* ephah, and of oil the third part of *the measure* hin (and the third part of *the measure of an* hin of oil), that it be mingled to flour; a lawful sacrifice to the Lord, continual and everlasting.]

46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

46:15 He shall make a lamb, and sacrifice, and oil, full early; *he shall make* (full) early [the] burnt sacrifice everlasting (full early *he shall make* the everlasting burnt sacrifice). [And he shall make a lamb into sacrifice, and oil, nigh the morrow; early the burned sacrifice everlasting (early the everlasting burned sacrifice).]

46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

46:16 The Lord God saith these things, If

46:16 Thus saith the Lord GOD; If the

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the prince giveth an house to any of his sons, the heritage of him shall be of his sons (the heritage of it shall be for his sons); they shall wield it by heritage. [These things saith the Lord God, If the prince shall give a house to any of his sons, the heritage thereof shall be of his sons; they shall wield it by heritage.]

prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

46:17 Forsooth if he giveth a bequest of his heritage to one of his servants, it shall be his till to the year of remission, and (then) it shall turn again to the prince; forsooth the heritage of him shall be to his sons (forsooth the heritage of it shall be for his sons).

46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

46:18 And the prince shall not take by violence of the heritage of the people, and of the possession of them; but (out) of his own possession he shall give heritage to his sons, that my people be not scattered, each man from his possession.

46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

46:19 And he led me in by the entering, that was on the side of the gate, into the chambers* of the saintuary to the priests (into the chambers of the saintuary for the priests), which *chambers** beheld to the north; and there was a place going to the west. [And he led me in by the entry, that was on the side of the gate, into the treasuries of the saintuary to the priests, that beheld to the north; and there was a place going to the west.]

46:19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

46:20 And he said to me, This is the place where (the) priests shall seethe, both for sin [*of doing*,] and for trespass [*of leaving (undone)*]; where they shall seethe (the) sacrifice, that they bear

46:20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the

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(them) not out into the outermore foreyard*, and the people be hallowed.

utter court, to sanctify the people.

46:21 And he led me out into the outermore foreyard, and led me about by the four corners of the foreyard*; and lo! a little foreyard* was in the corner of the foreyard*, all (the) little foreyards (were) by the corners of the foreyard*;

46:21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

46:22 in (the) four corners of the foreyard* (the) little foreyards* were disposed, of forty cubits by length, and of thirty by breadth; (these) four were of one measure;

46:22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

46:23 and a wall by compass went about (the) four little foreyards*; and kitchens were made under the porches by compass.

46:23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

46:24 And he said to me, This is the house of (the) kitchens, in which the ministers of the house of the Lord shall see the sacrifice of the people.

46:24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Chapter 47

Chapter 47

47:1 And he turned me to the gate of the house; and lo! waters went out (from) under the threshold of the house to the east; for the face of the house beheld to the east; forsooth the waters came down into the right side of the temple, to the south part of the altar (forsooth the waters came down from under the right side of the temple, at the south part of the altar).

47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

47:2 And he led me out by the way of the north gate, and he turned me to the way without (unto) the outermore gate,

47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter

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to the way that beholdeth to the east;
and lo! waters (were) flowing (out) from
the right side,

47:3 when the man that had a cord in
his hand went out to the east. And he
meted a thousand cubits, and led me
over through the water till to the heels.

47:4 And again he meted a thousand,
and led me over through the water till
to the knees. And again he meted a
thousand, and led me over through the
water till to the reins.

47:5 And (again) he meted a thousand,
by the strand which I might not pass
[over]; for the deep waters of the strand
had waxed great, that may not be
waded over. (And again he measured a
thousand, and it was now a river which
I could not pass over; for the deep
waters of the river had waxed great, that
could not be waded over.) [And he meted
a thousand, by the stream of rain whom I
might not over-pass; for deep waters of the
stream of rain (had) waxed great, which may
not be over-waded. (And again he measured a
thousand, by the stream of rain which I might
not pass over; for the deep waters of the stream
of rain had waxed great, which could not be
waded over.)]

47:6 And he said to me, Certainly, son
of man, thou hast seen. And he led me,
and he turned me (again) to the river of
the strand (And he led me, and he
turned me again to the bank of the
river). [And he said to me, Certainly, son of
man, thou hast seen. And he led me, and turned
me (again) to the river of the stream of rain.]

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gate by the way that looketh eastward;
and, behold, there ran out waters on the
right side.

47:3 And when the man that had the
line in his hand went forth eastward, he
measured a thousand cubits, and he
brought me through the waters; the
waters were to the ankles.

47:4 Again he measured a thousand,
and brought me through the waters; the
waters were to the knees. Again he
measured a thousand, and brought me
through; the waters were to the loins.

47:5 Afterward he measured a
thousand; and it was a river that I could
not pass over: for the waters were risen,
waters to swim in, a river that could not
be passed over.

47:6 And he said unto me, Son of man,
hast thou seen this? Then he brought
me, and caused me to return to the
brink of the river.

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47:7 And when I had turned me (again), lo! in the river of the strand full many trees on ever either side. (And when I had turned me again, lo! on the brink of the river were full many trees on ever either side.) [And when I had converted me, lo! in the river of the stream of rain full many trees on each side.]

47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

47:8 And he said to me, These waters that go out to the heaps of sand of the east, and go down into [the] plain places of (the) desert, shall enter into the sea, and shall go out; and the waters shall be healed. [And he saith to me, These waters that go out to the heaps of the east sand, and go down to the plain things of desert, shall go into the sea, and shall go out; and the waters shall heal.]

47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

47:9 And each living beast that creepeth, shall live, whither ever the strand shall come; and fishes many enough shall be (and full many fishes shall be), after that these waters come thither, and [they] shall be healed, and shall live; all things to which the strand shall come, shall live. [And each living soul that creepeth, whither ever the stream of rain shall come, shall live; and there shall be fishes many enough (and there shall be many enough fishes), after that these waters shall come thither, and they shall be made whole, and shall live; all these shall live, to whom the stream of rain shall come (all these shall live, to which the stream of rain shall come).]

47:9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

47:10 And fishers shall stand on those *waters*; from Engedi unto Eneglaim shall be drying of nets; full many kinds of fishes thereof shall be (full many kinds of fishes shall be thereof), as the fishes of

47:10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the

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the great sea, of full great multitude; [And fishers shall stand upon them; from Engedi unto Eneglaim shall be drying of nets; full many spices shall be of fishes thereof (full many species of fishes shall be thereof), as fishes of the great sea, of full great muchliness;]

fish of the great sea, exceeding many.

47:11 but in the brinks thereof and in (the) marishes (*the*) waters shall not be healed, for those shall be given into (the) places of making of salt. [forsooth in the brinks thereof and in marishes they shall not be healed, for they shall be given into salt places.]

47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

47:12 And each tree bearing fruit shall grow on the strand, in the rivers thereof on each side (And each tree bearing fruit shall grow on the brink, by the rivers thereof on each side); a leaf thereof shall not fall down, and the fruit thereof shall not fail; by all months it shall bear first fruits, for the waters thereof shall go out of the saintuary; and the fruits thereof shall be into meat, and the leaves thereof to medicine. [And upon the stream of rain, and rivers thereof, and on each part, all tree bearing apple shall be brought forth; a leaf shall not fly away thereof, and the fruit of it shall not fail; by each months it shall bring first fruits, for the waters thereof shall go out of the saintuary; and fruits thereof shall be into meat, and leaves thereof into medicine.]

47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

47:13 The Lord God saith these things, This is the end, in which ye shall wield the land, in the twelve lineages of Israel; for Joseph hath double part. [These things saith the Lord God, This is the term, in which ye shall wield the land, in the twelve lineages of Israel; for Joseph hath double cord, *or part*.]

47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

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47:14 Forsooth ye shall wield it, each man evenly as his brother; on which I raised (up) mine hand, that I should give (it) to your fathers; and this land shall fall to you into (a) possession (and this land shall fall to you for a possession). [Forsooth ye shall wield it, each evenly as his brother; upon whom I raised mine hand (upon which I raised up mine hand), that I should give to your fathers; and this land shall fall to you into possession.]

47:15 This is the end of the land at the north coast, from the great sea, the way of Hethlon, to men coming to Zedad, [This is the term of the land at the north coast, from the great sea, the way of Hethlon, to men coming to Zedad,]

47:16 Hamath, Berothah, Sibraim, which is in the midst betwixt Damascus and [the] nigh coasts of Hamath, the house of Hatticon (Hazarhatticon), which is beside the ends of Hauran.

47:17 And the end shall be from the sea till to the porch of Enan (And the end shall be from the sea till to Hazarenan), the end of Damascus, and from the north till to the north, (and) the end of Hamath; forsooth *this is* the north coast. [And the term shall be from the sea unto the house (of) Enan, the term of Damascus, and from the north unto the north, the term, *or end*, of Hamath; forsooth the north plage, *or coast*.]

47:18 Certainly the east coast from the midst of Hauran, and from the midst of Damascus, and from the midst of Gilead, and from the midst of the land of Israel, *is* Jordan, parting at the east sea, also ye shall mete the east coast.

47:14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

47:15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

47:16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.

47:17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

47:18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

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(And ye shall measure the east coast from the midst of Hauran, and from the midst of Damascus, and from the midst of Gilead, and from the midst of the land of Israel, *this is* Jordan, unto the east sea; and *this is* the east coast.)

47:19 Forsooth the south coast of midday *is* from Tamar till to the waters of against-saying of Kadesh; and the strand till to the great sea, and the south coast of midday. (Forsooth the south coast of midday *is* from Tamar till to the waters of Meribah-by-Kadesh, the river till to the great sea; and *this is* the south coast southward.) [Soothly the south coast of midday, from Tamar unto the waters of against-saying of Kadesh; and the stream of rain unto the great sea, and the south coast at midday.]

47:20 And the coast of the sea is the great sea, from the nigh coast by [the] straight, till thou come to Hamath; this is the coast of the sea. (And the west side is the great sea, from the nigh coast by the border, till thou come to Hamath; this is the west side.) [And the coast of the sea is the great sea, from the end coast by the straight, till thou come to Hamath; this is the coast of the sea.]

47:21 And ye shall part this land to you by the lineages of Israel;

47:22 and ye shall send it into heritage to you, and to (the) comelings that come to you, that gendered sons in the midst of you; and they shall be to you as men born in the land among the sons of Israel; with you they shall part possession, in the midst of the lineages

47:19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

47:20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

47:21 So shall ye divide this land unto you according to the tribes of Israel.

47:22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have

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of Israel. (and ye shall divide it into an heritage for you, and for the comelings that come to you, that engendered sons in the midst of you; and they shall be to you as men born in the land among the sons of Israel; they shall part the possession with you, in the midst of the lineages of Israel.)

inheritance with you among the tribes of Israel.

47:23 Forsooth in whatever lineage a comeling is, there ye shall give (a) possession to him, saith the Lord God.

47:23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

Chapter 48

Chapter 48

48:1 And these *be* the names of (the) lineages, from the ends of the north, beside the way (of) Hethlon, to men going to Hamath, the porch of Enan (Hazarenan), the term of Damascus, to the north beside Hamath; and the east coast shall be to it the sea, *one part shall be* of Dan (and so from the east coast till to the coast of the sea, *one part shall be* for Dan). [And the names of lineages, from the ends of the north, beside the way of Hethlon, to men going to Hamath, the house of Enan, (the) term of Damascus, from the north beside Hamath; and the east coast the sea shall be, to Dan one (and so from the east coast unto the coast of the sea, one for Dan).]

48:1 Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

48:2 And from the end of Dan, from the east coast till to the coast of the sea, *one part shall be* of Asher. (And on the end of Dan, from the east coast till to the coast of the sea, *one part shall be* for Asher.) [And from the term of Dan, from the east coast (un)to the coast of the sea, to Asher one. (And upon the end of Dan, from the east coast unto the coast of the sea, one for Asher.)]

48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

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48:3 And on the end of Asher, from the east coast till to the coast of the sea, one of Naphtali (one for Naphtali). [And upon the term of Asher, from the east coast unto the coast of the sea, to Naphtali one (one for Naphtali).]

48:3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

48:4 And on the term of Naphtali, from the east coast till to the coast of the sea, one of Manasseh (one for Manasseh). [And upon the term of Naphtali, from the east coast unto the coast of the sea, to Manasseh one (one for Manasseh).]

48:4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

48:5 And on the end of Manasseh, from the east coast till to the coast of the sea, one of Ephraim (one for Ephraim). [And upon the term of Manasseh, from the east coast unto the coast of the sea, to Ephraim one (one for Ephraim).]

48:5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

48:6 And on the end of Ephraim, from the east coast till to the coast of the sea, one of Reuben (one for Reuben). [And upon the term of Ephraim, from the east coast unto the coast of the sea, to Reuben one (one for Reuben).]

48:6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

48:7 And on the end of Reuben, from the east coast till to the coast of the sea, one of Judah (one for Judah). [And upon the term of Reuben, from the east coast unto the coast of the sea, to Judah one (one for Judah).]

48:7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

48:8 And on the end of Judah, from the east coast till to the coast of the sea, shall be the first fruits, which ye shall part by five and twenty thousand reeds of breadth and of length (which ye shall part by five and twenty thousand reeds in breadth and in length), as all parts *be*,

48:8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst

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from the east coast till to the coast of the sea; and the saintuary shall be in the midst thereof. [And upon the term of Judah, from the east plage, *or coast*, unto the coast of the sea, shall be (the) primacies, which ye shall part in five and twenty thousand rods of breadth and length, as each parts, from the east coast unto the coast of the sea; and the saintuary shall be in the middle thereof.]

48:9 The first fruits which ye shall part to the Lord, the length *shall be* in five and twenty thousand, and the breadth in ten thousand. (The first fruits which ye shall part to the Lord, the length *shall be* five and twenty thousand, and the breadth, ten thousand.) [The primacies which ye shall part to the Lord, the length in five and twenty thousands, and the breadth in ten thousands.]

48:10 Forsooth these shall be the first fruits of the saintuary of (the) priests; to the north five and twenty thousand of length, and to the sea ten thousand of breadth; but to the east ten thousand of breadth, and to the south five and twenty thousand of length; and the saintuary of the Lord shall be in the midst thereof. (Forsooth these shall be the first fruits of the saintuary for the priests; to the north five and twenty thousand in length, and to the sea ten thousand in breadth; and to the east ten thousand in breadth, and to the south five and twenty thousand in length; and the saintuary of the Lord shall be in the midst thereof.) [Soothly these shall be the primacies of the saintuary of (the) priests; at the north of length five and twenty thousands, and to the sea of breadth ten thousands; but to the east of breadth ten thousands, and to the

of it.

48:9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

48:10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

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south of length five and twenty thousands; and the saintuary of the Lord shall be in the middle thereof.]

48:11 The saintuary shall be to (the) priests of the sons of Zadok, that kept my ceremonies, and erred not, when the sons of Israel erred, as also [the] deacons erred. (The saintuary shall be for the priests of the sons of Zadok, that kept my ceremonies, and went not astray, when the sons of Israel went astray, as also the deacons went astray.) [To priests the saintuary shall be (The saintuary shall be for the priests), of the sons of Zadok, which kept my ceremonies, and erred not, when the sons of Israel erred, as and the deacons erred.]

48:12 And the first fruits shall be to them of the first fruits of the land (And the first fruits shall be for them of the first fruits of the land), the holy of holy things, by the term of (the) Levites, *either deacons*. [And to them shall be (the) primacies of (the) primacies of the land, the holy of holy things, beside the term of deacons.]

48:13 But also to deacons in like manner by the coasts of (the) priests *shall be* five and twenty thousand of length, and ten thousand of breadth; all the length of five and twenty thousand, and the breadth of ten thousand. (And also to the deacons in like manner by the coasts of the priests *shall be* five and twenty thousand in length, and ten thousand in breadth; all the length, five and twenty thousand, and the breadth, ten thousand.) [But and to deacons also beside the ends of priests, five and twenty thousands of length, and of breadth ten thousands (And

48:11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

48:12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

48:13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

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also to the deacons beside the ends of the priests, five and twenty thousands in length, and ten thousands in breadth); all the length of five and twenty thousands, and the breadth of ten thousands.}]

48:14 And they shall not sell thereof, neither shall exchange; and the first fruits of the land shall not be translated (to any one), for those be hallowed to the Lord. [And they shall not sell thereof, neither (ex)change; neither the first fruits of the land shall be transferred, *or borne over*, (to any one) for they be hallowed to the Lord.]

48:15 Soothly the five thousand, that be left over in breadth, by five and twenty thousand, shall be the unholy things, *either common things*, of the city, into dwelling place, and into suburbs (for dwelling place, and for suburbs); and the city shall be in the midst thereof. [Forsooth (the) five thousands, that (be) left over in breadth, by five and twenty thousands, shall be unholy places of the city, into dwelling, and into suburbs; and the city shall be in the middle thereof.]

48:16 And these *shall be* the measures thereof; at the north coast, five hundred and four thousand *of reeds*, and at the south coast, five hundred and four thousand, and at the east coast, five hundred and four thousand, and at the west coast, five hundred and four thousand. [And these the measures thereof; at the north coast, five hundred and four thousands, and at the south plage, *or coast*, five hundred and four thousands, and at the east coast, five hundred and four thousands, and at the west coast, five hundred and four thousands.}]

48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

48:15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

48:16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

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48:17 Forsooth the suburbs of the city at the north shall be two hundred and fifty, and at the south two hundred and fifty, and at the east two hundred and fifty, and at the sea, *that is, the west*, two hundred and fifty.

48:17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

48:18 But that that is residue in length, by the first fruits of the saintuary, ten thousand into the east, and ten thousand into the west, shall be as the first fruits of the saintuary; and the fruits shall be into loaves to them that serve the city (and the fruits shall be for food for them that serve the city). [Forsooth that that shall be left, *or over*, in length, after (the) first fruits of the saintuary, ten thousands into the east, and ten thousands into the west, shall be as (the) primacies of the saintuary; and the fruits thereof shall be into loaves to these that serve to the city.]

48:18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

48:19 Forsooth they that serve the city shall work, (out) of all the lineages of Israel.

48:19 And they that serve the city shall serve it out of all the tribes of Israel.

48:20 All the first fruits of five and twenty thousand, by five and twenty thousand in square, shall be parted into the first fruits of [the] saintuary, and into (the) possession of the city. (All the first fruits from the area of five and twenty thousand, by five and twenty thousand in square, shall be set apart for the first fruits of the saintuary, unto the possession of the city.) [All the primacies of five and twenty thousands, by five and twenty thousands in square, shall be parted into (the) primacies of the saintuary, and (unto the) possession of the city.]

48:20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

48:21 Forsooth that that is residue, shall

48:21 And the residue shall be for the

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be the prince's *part*, on each side of the first fruits of [the] saintuary, and of the possession of the city, even against (the) five and twenty thousand of the first fruits, till to the east end; but also to the sea even against (the) five and twenty thousand, till to the end of the sea, shall be in like manner in the parts of the prince; and the first fruits of the saintuary, and the saintuary of the temple shall be in the midst of it. [Forsooth that that shall be left *over*, shall be of the prince, on each part of (the) primacies of the saintuary, and (the) possession of the city, even against (the) five and twenty thousands of primacies, unto the east term; but and to the sea even against of (the) five and twenty thousands, unto the term of the sea, also in the parts of the prince shall be (shall be also in the parts of the prince); and (the) primacies of the saintuary shall be, and the saintuary of the temple of the city, in (the) middle thereof (and the primacies of the saintuary, and the saintuary of the temple of the city, shall be in the middle thereof).]

48:22 Forsooth from the possession of (the) deacons, and from the possession of the city, *which is* in the midst of (the) parts of the prince, shall be into the term, *either portion*, of Judah, and into the term, *either portion*, of Benjamin; and it shall pertain to the prince. (Forsooth from the possession of the deacons, and from the possession of the city, *which is* in the midst of the parts of the prince, shall be unto the term, *either portion*, of Judah, and unto the term, *either portion*, of Benjamin; and it shall pertain to the prince.)

48:23 And to [the] other lineages, from

prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

48:22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

48:23 As for the rest of the tribes, from

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the east coast till to the west coast, one to Benjamin (one for Benjamin). [And to the tother lineages, from the east coast unto the west coast, to Benjamin one (one for Benjamin).]

the east side unto the west side, Benjamin shall have a portion.

48:24 And against the term, *either portion*, of Benjamin, from the east coast till to the west coast, one to Simeon. (And on the term, *either portion*, of Benjamin, from the east coast till to the west coast, one for Simeon.) [And against the term of Benjamin, from the east coast unto the west coast, to Simeon one (one for Simeon).]

48:24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

48:25 And on the term of Simeon, from the east coast till to the west coast, one to Issachar (one for Issachar). [And upon the term of Simeon, from the east coast unto the west coast, to Issachar one (one for Issachar).]

48:25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

48:26 And on the term of Issachar, from the east coast till to the west coast, one to Zebulun (one for Zebulun). [And upon the term of Issachar, from the east coast unto the west coast, to Zebulun one (one for Zebulun).]

48:26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

48:27 And on the term of Zebulun, from the east coast till to the west coast, one to Gad (one for Gad). [And upon the term of Zebulun, from the east coast unto the coast of the sea, to Gad one (one for Gad).]

48:27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

48:28 And on the term of Gad, to the coast of the south into midday, [*or south(ward)*]; and the end shall be from Tamar till to the waters of against-saying of Kadesh, and the heritage against the great sea. (And on the term

48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

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of Gad, to the coast of the south unto midday, *or southward*; and the end shall be from Tamar till to the waters of Meribah-by-Kadesh, and the possession toward the great sea.) [And upon the term of Gad, unto the coast of the south into midday, *or south(ward)*; and the end shall be from Tamar unto the waters of against-saying of Kadesh, and the heritage against the great sea.]

48:29 This is the land which ye shall send into part to the lineages of Israel, and these *be* the partings of those, saith the Lord God. (This is the land which ye shall divide by lot to the lineages of Israel, and these *be* the partings of them, saith the Lord God.) [This is the land which ye shall send into lot to the lineages of Israel, and these the partings of them, saith the Lord God.]

48:30 And these *be* the goings out of the city; from the north coast thou shalt mete five hundred and four thousand *reefs*. [And these the goings out of the city; from the north coast thou shalt measure five hundred and four thousands.]

48:31 And gates of the city *shall be (named)* in all the lineages of Israel (And the gates of the city *shall be named* after all the lineages of Israel), three gates at the north; one gate of Reuben, one gate of Judah, one gate of Levi. [And gates of the city, in all the lineages of Israel, three gates from the north; the gate of Reuben one, the gate of Judah one, the gate of Levi one (one gate of Reuben, one gate of Judah, one gate of Levi).]

48:32 And at the east coast, five hundred and four thousand *reefs*, and three gates;

48:29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

48:30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

48:31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

48:32 And at the east side four thousand and five hundred: and three gates; and

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one gate of Joseph, one gate of Benjamin, one gate of Dan. [And at the east coast, five hundred and four thousands, and three gates; the gate of Joseph one, the gate of Benjamin one, the gate of Dan one (one gate of Joseph, one gate of Benjamin, one gate of Dan).]

one gate of Joseph, one gate of Benjamin, one gate of Dan.

48:33 And at the south coast thou shalt mete five hundred and four thousand *reeds*, and three gates *shall be* of those; one gate of Simeon, one gate of Issachar, one gate of Zebulun. [And at the midday coast, *or south (coast)*, five hundred and four thousands thou shalt mete, (and) the gates of them, three; the gate of Simeon one, the gate of Issachar one, the gate of Zebulun one. (And at the midday, *or the south*, coast, thou shalt measure five hundred and four thousands, and the three gates of them; one gate of Simeon, one gate of Issachar, one gate of Zebulun.)]

48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

48:34 And at the west coast, five hundred and four thousand *reeds*, (and the) three gates of those; one gate of Gad, one gate of Asher, one gate of Naphtali. [And at the west coast, five hundred and four thousands, (and the) three gates of them; the gate of Gad one, the gate of Asher one, the gate of Naphtali one (one gate of Gad, one gate of Asher, one gate of Naphtali).]

48:34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

48:35 By compass eighteen miles (Eighteen miles in compass); and the name of the city *shall be* from that day, The Lord (is) there. Amen. [By the compass eighteen thousands; and the name of the city from that day, The Lord there. Amen.]

48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

THE BOOK *of*
DANIEL,
THE PROPHET

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Chapter 1

Chapter 1

1:1 In the third year of the realm of Jehoiakim, king of Judah, Nebuchadnezzar, the king of Babylon, came to Jerusalem, and besieged it. [In the third year of the kingdom of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came into Jerusalem, and besieged it.]

1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

1:2 And the Lord betook in(to) his hand Jehoiakim, the king of Judah, and he took a part of the vessels of the house of God; and he bare out those into the land of Shinar, into the house of his god, and he took the vessels into the house of treasure of his god (and he took the vessels into the treasure house of his god). [And the Lord betook Jehoiakim, king of Judah, in the hand of him, and he took a part of vessels of the house of God; and bare them out into the land Shinar, into the house of his god, and took the vessels into the house of treasure of his god.]

1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

1:3 And the king said to Ashpenaz, sovereign of his honest servants and chaste (And the king said to Ashpenaz, the sovereign of his eunuchs), that he should bring in (some) of the sons of Israel, and of the king's seed, and (of) the young men^{*} of tyrants, [*or (of) strong men,*] [And the king said to Ashpenaz,

1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

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provost, *or sovereign*, of his geldings, that he should bring in (some) of the sons of Israel, and of the king's blood, and the children of tyrants, *or strong men*,]

1:4 (those) in which were no wem, fair in shape, and learned in all wisdom, wary in knowing, and taught in chastising, *either learning*, and that might stand in the palace of the king, that he should teach them the letters and language of Chaldees. [in whom was no wem, fair in form, and learned in all wisdom, wary in science, and taught in discipline, and which might stand in palace of the king, that he should teach them letters and language of Chaldees.]

1:5 And the king ordained to them lifelode by each day of his meats, and of the wine whereof he drank; that they nourished by three years, should stand afterward before the sight of the king. [And the king ordained to them fruit of one year by all days of his meats, and of the wine of which he drank; that they nourished out in three years, afterward should stand in sight of the king.]

1:6 Therefore Daniel, Hananiah, Mishael, and Azariah, of the sons of Judah, were among them. [Therefore there were among them of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah.]

1:7 And the sovereign of the honest servants and chaste putted to them names (And the sovereign of the eunuchs put names to them); to Daniel *be putted* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach, and to Azariah, Abednego. [And the provost of

1:4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

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geldings putted to them names (And the provost of geldings put names to them); to Daniel, Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.]

1:8 Forsooth Daniel purposed in his heart, that he should not be defouled of the board of the king, neither of the wine of his drink; and he prayed the sovereign of the honest servants and chaste, that he should not be defouled. (Forsooth Daniel purposed in his heart, that he would not be defouled with the food of the king, neither with the wine of his drink; and he beseeched the sovereign of the eunuchs, that he might not be so defouled.) [Forsooth Daniel purposed in his heart, that he were not defouled of the board of the king, neither of the wine of his drink; and he prayed the provost of the geldings, that he were not defouled.]

1:9 Forsooth God gave grace and mercy to Daniel, in the sight of the prince of honest servants and chaste. (Forsooth God made the prince of the eunuchs show grace and mercy to Daniel.) [Forsooth God gave grace and mercy to Daniel, in the sight of the prince of geldings.]

1:10 And the prince of honest servants and chaste said to Daniel, I dread my lord the king, that ordained to you meat and drink; and if he see your faces leaner than (the) other young waxing men, your even-eld(er)s, ye shall condemn mine head to the king. (And the prince of the eunuchs said to Daniel, I dread my lord the king, that ordained for you

1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

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meat and drink; for if he see your faces leaner than the other young waxing men, your even-elders, ye shall condemn mine head to the king.) [And the prince of geldings said to Daniel, I dread my lord the king, which ordained to you meat and drink; which if he shall see your cheers leaner before other young men, your even-elds, ye shall condemn mine head to the king.]

1:11 And Daniel said to Melzar, whom the prince of honest servants and chaste had ordained on Daniel, Hananiah, Mishael, and Azariah, (Then Daniel said to Melzar, whom the prince of the eunuchs had ordained upon Daniel, Hananiah, Mishael, and Azariah,) [And Daniel said to Melzar, whom the prince of geldings had ordained upon Daniel, Hananiah, Mishael, and Azariah,]

1:12 I beseech (thee), assay thou us thy servants by ten days, and pottages be given to us to eat, and water to drink; [I beseech, tempt, *or assay*, us thy servants ten days, and be pottage given to us for to eat, and water for to drink;]

1:13 and behold thou our cheers, and the cheers of (the) children that eat the king's meat; and as thou seest (fit), so do thou with thy servants. (and behold thou our faces, and the faces of the young men that eat the king's meat; and as thou seest fit, so do thou with thy servants.)

1:14 And when he heard such a word, he assayed them ten days.

1:15 Forsooth after ten days the cheers of them appeared better and fatter, than

1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

1:14 So he consented to them in this matter, and proved them ten days.

1:15 And at the end of ten days their countenances appeared fairer and fatter

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all the children that ate the king's meat. (Forsooth after ten days the faces of them appeared better and fatter than all the young men that ate the king's meat.) [Forsooth after ten days the cheeks of them appeared better and fuller of flesh, before all the children that ate king's meat.]

1:16 Certainly Melzar took [away] the meats, and the wine of the drink of them, and gave them pottages. [Soothly Melzar took away the meats, and wine, the drink of them, and gave to them pottages.]

1:17 Forsooth to these children God gave knowing and learning in each book, and in all wisdom; but to Daniel (alone) *God gave* understanding of all visions and dreams. (Forsooth to these young men God gave knowing from each book and learning from all wisdom; but to Daniel alone *God gave* understanding of all visions and dreams.) [Forsooth God gave to these children science and discipline in each book, and wisdom; to Daniel soothly understanding of all visions and swevens. (Forsooth God gave to these young men knowing from each book, and discipline from wisdom; soothly to Daniel alone, understanding of all visions and dreams.)]

1:18 Therefore when the days were [ful]filled, after which the king (had) said, that they should be brought in, the sovereign of honest servants and chaste brought in them, in the sight of Nebuchadnezzar (the sovereign of the eunuchs brought them in before Nebuchadnezzar). [And so the days fulfilled, after whom the king said, that they should be brought in, the provost of geldings

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in flesh than all the children which did eat the portion of the king's meat.

1:16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

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brought them in, in the sight of Nebuchadnezzar.]

1:19 And when the king had spoken to them, such were not found of all, as Daniel, Hananiah, Mishael, and Azariah; and they stood in the sight of the king. [And when the king spake to them, there be not found such of all, as Daniel, Hananiah, Mishael, and Azariah (there be not found of all, such as Daniel, Hananiah, Mishael, and Azariah); and they stood in sight of the king.]

1:20 And each word of wisdom and of understanding, which the king asked of them, he found in them tenfold, over all (the) false diviners and astrologers, that were in all his realm. [And each word of wisdom and of understanding, that the king asked of them, he found in them the tenthfold, over all diviners and witches, that were in all the realm of him.]

1:21 Forsooth Daniel was (there) till to the first year of king Cyrus. [Forsooth Daniel was (there) unto the first year of king Cyrus.]

Chapter 2

2:1 In the second year of the realm of Nebuchadnezzar, Nebuchadnezzar saw a dream; and his spirit was afeared, and his dream fled away from him. [In the second year of the kingdom of Nebuchadnezzar, Nebuchadnezzar saw a sweven; and his spirit was (al)together (a)feared, and his sweven flew from him.]

2:2 Therefore the king commanded, that the diviners, and astrologers, and

1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

1:20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

1:21 And Daniel continued even unto the first year of king Cyrus.

Chapter 2

2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2:2 Then the king commanded to call the magicians, and the astrologers, and

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witches, and Chaldees should be called together, that they should tell to the king his dreams; and when they were come, they stood before the king. [Therefore the king commanded, that diviners should be called together, and witches, and enchanters, and Chaldees, that they should show to the king his swevens; which when they came, stood before the king. (Therefore the king commanded, that diviners, and witches, and enchanters, and Chaldees should be called together, that they should show to the king his dreams; which when they came, stood before the king.)]

2:3 And the king said to them, I saw a dream, and I am shamed in mind (and I am confused in my mind), and I know not what I saw. [And the king said to them, I saw a sweven, and I confused, *or astonished*, in mind, know not what I saw.]

2:4 And (the) Chaldees answered the king by Syriack language, King, live thou without end; say thy dream to thy servants, and we shall show to thee the expounding thereof. [And Chaldees answered to the king by Syriack speech, King, live thou into without end; say thy sweven to thy servants, and we shall show the interpretation, *or declaring*, thereof.]

2:5 And the king answered, and said to [the] Chaldees, The word is gone away from me; if ye show not to me the dream, and the expounding thereof, ye shall perish, and your houses shall be forfeited. [And the king answered, and saith to the Chaldees, The word went away from me; no but ye shall show to me the sweven, and the conjecturing, *or meaning*, thereof, ye shall perish, and your houses shall be made

the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

2:3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

2:4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will show the interpretation.

2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

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common, *or forfeited.*]

2:6 Forsooth if ye tell the dream, and the expounding thereof, ye shall take of me meeds and gifts, and much honour; therefore show ye to me the dream, and the interpreting thereof. [Forsooth if ye shall tell the sweven, and conjecture thereof, ye shall receive of me meeds and gifts, and much honour; therefore show ye to me the sweven, and the interpretation thereof.]

2:7 They answered the second time, and said, The king say the dream to his servants, and we shall show the interpreting thereof. [They answered the second time, and said, The king say the sweven to his servants, and we shall show the interpretation thereof.]

2:8 The king answered, and said, Certainly I know, that ye again-buy the time, and know that the word is gone away from me. [The king answered, and saith, Certainly I know, for ye again-buy the time, witting that the word hath gone away from me.]

2:9 Therefore if ye show not to me the dream, one sentence is of you, for ye make an interpreting both false and full of deceit, that ye speak to me till the time pass; therefore say ye the dream to me, that I know that ye speak also the very interpreting thereof. [Therefore if ye shall not show to me the sweven, one sentence is of you, that ye have made together an interpretation, and false, and full of deceit (that ye have made an interpretation, altogether false, and full of deceit), that ye speak to me till the time pass; and so say ye to me the sweven, that I know, that ye shall speak to me

2:6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.

2:7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

2:8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

2:9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

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and the very interpretation thereof.]

2:10 Therefore [the] Chaldees answered before the king, and said, King, no man is on earth that may [ful]fill thy word; but neither any great man and mighty of kings asketh such a word of any diviner, and astrologer, and of a man of Chaldea (but neither any great king nor mighty man asketh such a word of any diviner, or astrologer, or of a man of Chaldea). [Therefore the Chaldees answering before the king, said, King, there is no man upon earth that may fulfill thy word; but neither any great of kings and mighty asketh such manner word of each diviner, and witch, and Chaldean.]

2:11 For the word which thou, king, askest, is grievous, neither any shall be found that shall show it in the sight of the king, except (the) gods, whose living is not with men.

2:12 And when this word was heard, the king commanded, in strong vengeance and in great ire, that all [the] wise men of Babylon should perish. [Which thing heard, the king, turned into strong vengeance and in great wrath, commanded that all the wise men of Babylon should perish.]

2:13 And by the sentence gone out, the wise men were (to be) slain; and Daniel and his fellows were sought, that they should perish. [And the sentence gone out, the wise men were (to be) slain; and Daniel and his fellows were sought, that they should perish.]

2:14 Then Daniel asked of the law and

2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

2:11 And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

2:12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

2:13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

2:14 Then Daniel answered with

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(the) sentence of Arioch, prince of [the] chivalry of the king, that was gone out to slay the wise men of Babylon. [Then Daniel inquired of the law and (the) sentence of Arioch, prince of the knighthood of the king, which went out for to slay the wise men of Babylon.]

counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

2:15 And he asked him, that had taken power of the king, for what cause so cruel a sentence went out from the face of the king. Therefore when Arioch had showed the thing to Daniel,

2:15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

2:16 Daniel entered, and prayed the king, that he should give time to him to show the solving to the king. [Daniel gone in, prayed the king, that he should give him time for to show the undoing to the king.]

2:16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

2:17 And he entered into his house, and showed the need to Hananiah, and Mishael, and Azariah, his fellows, [And he entered into his house, and showed to Hananiah, Mishael, and Azariah, his fellows, the need,]

2:17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

2:18 that they should ask mercy of the face of (the) God of heaven on this sacrament; and that Daniel and his fellows should not perish with (the) other wise men of Babylon. (that they should ask for mercy before the God of heaven, that he explain this secret, *or hid truth*, so that Daniel and his fellows should not perish with the other wise men of Babylon.) [that they should seek mercy of the face of God of heaven upon this sacrament; and Daniel and his fellows should not perish with other wise men of Babylon.]

2:18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

2:19 Then the private* was showed to

2:19 Then was the secret revealed unto

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Daniel by a vision in (the) night. And Daniel blessed (the) God of heaven, [Then the mystery was showed to Daniel by a vision in night. And Daniel blessed God of heaven,]

Daniel in a night vision. Then Daniel blessed the God of heaven.

* Throughout Daniel, where the "Later Version" uses "private" or "privates", the "Early Version" uses "mystery" or "mysteries".

2:20 and (he) said, The name of the Lord be blessed from the world, and till into the world, for wisdom and strength be his; [and saith, Be the name of God blessed from world, and till into world, for wisdom and strength is of him;]

2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

2:21 and he changeth times and ages, he translateth realms and ordaineth; he giveth wisdom to wise men, and knowing to them that understand teaching, *either chastising*; [and lo! he changeth times and ages, he translateth realms and ordaineth; he giveth wisdom to wise men, and science to men understanding discipline;]

2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

2:22 he showeth deep things and hid, and he knoweth things set in darkneses, and light is with him.

2:22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

2:23 God of our fathers, I acknowledge to thee, and I praise thee, for thou hast given wisdom and strength to me; and now thou hast showed to me those things (for) which we prayed thee, for thou hast opened to us the word of the king (for thou hast opened to us the matter concerning the king). [God of our fathers, to thee I acknowledge, and I praise thee, for thou hast given to me wisdom and

2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

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strength; and now thou hast showed to me which things (that) we prayed thee, for thou hast opened to us the word of the king.}]

2:24 After these things Daniel entered to Arioch, whom the king had ordained, that he should lose the wise men of Babylon, and thus he spake to him (and he spake thus to him), Lose thou not the wise men of Babylon; lead thou me in before the sight of the king, and I shall tell the solving to the king. [After these things Daniel went in to Arioch, whom the king had ordained, that he should lose the wise men of Babylon, and thus spake to him (and spake thus to him), Lose thou not the wise men of Babylon; lead in me before the sight of the king (lead me in before the sight of the king), and I shall tell to the king the solution, *or understanding.*}]

2:25 Then Arioch hasting led in Daniel to the king, and said to him, I have found a man of the sons of (the) passing over of Judah, that shall tell the solving to the king (I have found a man of the sons of the captivity of Judah, that shall tell the solving to the king). [Then Arioch hasting led in Daniel to the king, and said to him, I have found a man of the sons of transmigration of Judah, that shall tell to the king the solution.}]

2:26 The king answered, and said to Daniel, to whom the name was Belteshazzar, Whether guessest thou, that thou mayest verily show to me the dream which I saw, and the interpreting thereof? [The king answered, and said to Daniel, to whom the name was Belteshazzar, Guessest thou, whether thou mayest verily show to me the sweven that I saw, and the

2:24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

2:26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

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interpretation thereof?]

2:27 And Daniel answered before the king, and said, The private which the king asketh, [the] wise men, and astrologers, and diviners, and lookers of altars (and lookers on altars), may not show to the king. [And Daniel answered before the king, and saith, The mystery which the king asketh, the wise men, and the witches, and diviners by altars, and diviners by looking of stars, may not show to the king.]

2:28 But God is in heaven that showeth privates, which hath showed to thee, thou king Nebuchadnezzar, what things shall come in the last times. Thy dream and visions of thine head, in thy bed, be such. [But there is God in heaven showing mysteries, which showeth to thee, thou king Nebuchadnezzar, which things be to come in the last times. Thy swevens and visions of thine head, in thy couch, be such.]

2:29 Thou, king, begannest to think in thy bed, what was to coming after these things; and he that showeth privates, showed to thee what things shall come. [Thou, king, begannest for to think in thy bed, what was to coming after these things; and he that showeth mysteries, *or privates*, showed to thee what things be to coming.]

2:30 And this sacrament, [*or hid truth*,] is showed to me not by wisdom which is in me more than in all living men, but that the interpreting should be made open to the king, and thou shouldest know the thoughts of thy soul. [And this sacrament, *or hid truth*, is showed not in wisdom that is in me more than in all living men, but that the interpretation be showed to

2:27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

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the king, and that thou shouldest know the thoughts of thy soul.}]

2:31 Thou, king, sawest, and lo! as one great image; that image *was* great, and high in stature, and stood before thee, and the looking thereof was fearedful. [Thou, king, hast seen, and lo! as one great image; that image great, and in stature high (and high in stature), stood against thee, and the beholding thereof was dreadful.}]

2:32 The head of this image was of best gold, but the breast and arms *were* of silver; certainly the womb and thighs *were* of brass, [The head of this image was of best gold, forsooth the breast and arms of silver; forsooth the womb and thighs of brass,}]

2:33 but the legs *were* of iron; forsooth some part of the feet *was* of iron, some *was* of earth. [soothly the legs of iron; forsooth of the feet, some part of iron, some of earth.}]

2:34 Thou sawest thus, till a stone was cut down (out) of the hill, without hands, and smote the image in the iron feet thereof and earthen, and all-brake those (and smote the image on the iron and earthen feet thereof, and all-brake them). [Thou hast seen thus, till a stone was cut off, without hands, of a mount, and smote the image in his feet of iron and earth, and made less, *or brake*, them.}]

2:35 Then the iron, tilestone, *either earthen vessel*, brass, silver, and gold, were all-broken together, and driven as into a dead spark of a large summer hall, that be ravished of wind (that be ravished by the wind), and no place is

2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

2:32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

2:33 His legs of iron, his feet part of iron and part of clay.

2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the

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found to those; forsooth the stone, that smote the image, was made a great hill, and filled all (the) earth. [Then the iron, pot(tery), *or matter made of earth*, brass, silver, and gold, be broken (al)together, and driven as into a quenched brand of (a) summer field, which be ravished with wind, and no place is found in them; forsooth the stone, that smote the image, is made a great mountain, and full-filled all earth.]

2:36 This is the dream. Also, thou king, we shall say before thee the interpreting thereof. [This is the sweven. And we shall say the interpretation thereof before the king.]

2:37 Thou art king of kings, and God of heaven gave to thee realm, strength, and empire, and glory; [Thou art king of kings, and God of heaven gave to thee kingdom, strength, and empire, *or lordship*, and glory,]

2:38 and he gave in thine hand all things in which the sons of men, and the beasts of the field, and the birds of the air dwell, and ordained all things under thy lordship; therefore thou art the golden head. [and all things in which sons of men dwell, and beasts of the field; and he gave in thine hand the fowls of heaven, and ordained all things under thy lordship; therefore thou art the golden head.]

2:39 And another realm less than thou shall rise (up) after thee; and the third realm, another of brass, that shall have the empire of all (the) earth. [And after thee another realm shall rise (al)together, (but) less than thou; and the third realm, another of brass, which shall command to all earth.]

stone that smote the image became a great mountain, and filled the whole earth.

2:36 This is the dream; and we will tell the interpretation thereof before the king.

2:37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

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2:40 And the fourth realm shall be as iron; as iron maketh less, and maketh tame all things, so it shall make less, and shall all-break all these *realms*. [And the fourth realm shall be as iron; how iron breaketh (al)together all things, and daunteth, *or tameth*, so it shall (di)minish, and (al)together break all these things.]

2:41 Forsooth that thou sawest a part of the feet, and fingers, (*or toes*,) of earth, [*or clay*,] of a potter, and a part of iron, the realm shall be parted; which nevertheless shall rise (up out) of the planting of (the) iron, by that that thou sawest iron mingled with a tilestone of clay, [Forsooth (that) thou hast seen of the feet, and fingers, (*or toes*,) of earth, *or clay*, (a) part of a potter, and a part of iron, the realm shall be parted; which nevertheless shall spring (up out) of the planting of iron, after that thou hast seen iron mingled of clay and tile,]

2:42 and (as) the toes of the feet, (were) in part of iron, and in part of earth, in part the realm shall be firm, and in part broken. [and (the) fingers, *or toes*, of (the) feet, in part of iron, (and) in part of earth, the realm in part shall be firm, and in part bruised.]

2:43 Forsooth that thou sawest iron mingled with a tilestone of clay, soothly those shall be mingled together with man's seed; but those shall not cleave to themselves, as iron may not be mixed with tilestone. [Soothly that thou hast seen iron mingled to tile of clay, forsooth they shall be mingled together by man's seed; but they shall not cleave to themselves, as iron may not be mingled to tile.]

2:44 Forsooth in the days of those

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2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

2:44 And in the days of these kings

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realms, (the) God of heaven shall raise (up) a realm, that shall not be destroyed without end, and his realm shall not be given to another people; it shall make less, and waste all these realms, and it shall stand without end, [Forsooth in the days of those realms, God of heaven shall raise a kingdom, which shall not be destroyed into without end, and his realm shall not be taken to another people; it shall make less, and waste all these realms, and that shall stand into without end.]

2:45 by this that thou sawest, that a stone was cut down (out) of the hill, without hands, and made less, [*or brake,*] the tilestone, and iron, and brass, and silver, and gold. [The] Great God hath showed to the king what things shall come afterward; and the dream is true, and the interpreting thereof is faithful. [After that that thou saw, that a stone is cut off, without hands, of an hill, and made less, *or brake,* the tile, and iron, and brass, and silver, and gold, the great God showed to the king what things be to coming afterward; and the sweven is true, and the interpretation thereof faithful.]

2:46 Then king Nebuchadnezzar fell down on his face, and worshipped Daniel, and commanded sacrifices and incense *to be brought*, that those should be sacrificed to him. [Then king Nebuchadnezzar fell into his face, and worshipped Daniel, and commanded sacrifices and incense, that it were offered to him.]

2:47 Therefore the king spake, and said to Daniel, Verily your God is God of gods, and Lord of kings, that showeth mysteries, for thou mightest open this

shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

2:46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

2:47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou

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sacrament, (*or hid truth*).

couldst reveal this secret.

2:48 Then the king raised (up) Daniel on high, and gave many gifts and great to him (and gave him many great gifts); and ordained him prince and prefect, *either chief justice*, over all the provinces of Babylon, and master over all the wise men of Babylon. [Then the king enhanced into high Daniel, and gave to him many gifts and great, and ordained him upon all provinces of Babylon prince and prefect, and master upon all wise men of Babylon. (Then the king enhanced Daniel into high, and gave him many great gifts, and ordained him prince and prefect upon all the provinces of Babylon, and master upon all the wise men of Babylon.)]

2:48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

2:49 Forsooth Daniel asked of the king, and (he) ordained Shadrach, Meshach, and Abednego over all the works of the province of Babylon; but Daniel himself was in the gates of the king.

2:49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Chapter 3

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3:1 (And) Nebuchadnezzar, the king, made a golden image, in the height of sixty cubits, and in the breadth of six cubits; and he setted it in the field of Dura, of the province of Babylon. [Nebuchadnezzar, king, made a golden image, in height of sixty cubits, in breadth of six cubits; and set it in the field (of) Dura, of the province of Babylon.]

3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

3:2 Therefore Nebuchadnezzar sent to gather together the wise men, magistrates, and judges, and dukes, and tyrants, [*or strong men*,] and prefects, and all princes of countries (and all the princes of the provinces), that they

3:2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of

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should come together to the hallowing of the image which the king Nebuchadnezzar had raised [up]. [And so Nebuchadnezzar sent for to gather satraps, *or wise men*, magistrates, and judges, and dukes, and tyrants, *or strong men*, and prefects, and all princes of countries, that they should come together to hallowing of the image whom the king Nebuchadnezzar raised up.]

3:3 Then the wise men, magistrates, and judges, and dukes, and tyrants, (*or strong men*), and best men, that were set in powers, and all the princes of countries (and the princes of the provinces), were gathered together, that they should come together to the hallowing of the image, which the king Nebuchadnezzar had raised [up]. Forsooth they stood in the sight of the image, which Nebuchadnezzar had set (up); [Then satraps were gathered, (and) magistrates, and judges, and dukes, and tyrants, and the best men that were ordained in powers, and all princes of countries, that they should come together to hallowing of the image, whom the king Nebuchadnezzar raised up. Forsooth they stood in sight of the image, which Nebuchadnezzar had put (up);]

3:4 and a beadle cried mightily, It is said to you, peoples, kindreds, and languages; [and a beadle cried mightily, To you it is said (It is said to you), peoples, lineages, and languages;]

3:5 in the hour in which ye hear the sound of trump, and of pipe, and of harp, of sambuca, and of psaltery, and of symphony, and of all kind of musics, fall ye down, and worship the golden image which the king Nebuchadnezzar

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the image which Nebuchadnezzar the king had set up.

3:3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

3:4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

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made. [in the hour in which ye shall hear sound of trump, and pipe, and harp, sambuca, psaltery, and symphony, and all kind of musics, ye falling (down) worship the golden image whom Nebuchadnezzar, king, ordained.]

3:6 Soothly if any man falleth not down, and worshippeth not, in the same hour he shall be sent into a furnace of fire burning (in the same hour he shall be sent into a furnace of burning fire).

3:7 Therefore after these things, at once as all peoples heard the sound of trump, and of pipe, and of harp, of sambuca, and of psaltery, of symphony, and of all kind of musics, all peoples, lineages, and languages fell down, and worshipped the golden image which the king Nebuchadnezzar had made. [Therefore after these things, anon as all peoples heard sound of trump, pipe, and harp, sambuca, and psaltery, symphony, and all kind of musics, falling all peoples, lineages, and languages (all peoples, lineages, and languages falling down), (they) worshipped the golden image whom Nebuchadnezzar, king, ordained.]

3:8 And at once in that time men of Chaldea nighed, and accused the Jews, [And anon in that time men Chaldees coming, accused the Jews,]

3:9 and said to the king Nebuchadnezzar, King, live thou without end. [and said to Nebuchadnezzar, (the) king, King, into without end live thou.]

3:10 Thou, king, hast set a decree, that each man that heareth the sound of

3:6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

3:7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

3:8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

3:9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

3:10 Thou, O king, hast made a decree, that every man that shall hear the sound

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trump, of pipe, and of harp, of sambuca, and of psaltery, and of symphony, and of all kind of musics, bow down himself (bow himself down), and worship the golden image; [Thou, king, hast put a decree, *or doom*, that each man that shall hear sound of trump, pipe, and harp, sambuca, and psaltery, and symphony, and all kind of musics, put down himself (put himself down), and worship the golden image;]

3:11 forsooth if any man falleth not down, and worshippeth not, be he sent into the furnace of fire burning (be he sent into the furnace of burning fire). [forsooth if any man not falling down shall worship (forsooth if any man shall not fall down and worship), be he sent into the furnace of burning fire.]

3:12 Therefore men Jews be, Shadrach, Meshach, and Abednego, which thou hast ordained on the works of the country of Babylon. Thou king, these men have despised thy decree; they honour not thy gods, and they worship not the golden image, which thou raisedest (up). [Therefore men Jews be, whom thou hast ordained upon the works of the country of Babylon, Shadrach, Meshach, and Abednego. These men, king, despised thy decree; they honour not thy gods, and they worship not the golden image, whom thou raisedest (up).]

3:13 Then Nebuchadnezzar commanded, in strong vengeance and in wrath, that Shadrach, Meshach, and Abednego should be brought; which were brought at once in the sight of the king. [Then Nebuchadnezzar, in strong vengeance and in wrath, commanded that Shadrach, Meshach,

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of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

3:11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

3:12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

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and Abednego should be led to; which anon be led to in the sight of the king.}]

3:14 And the king Nebuchadnezzar pronounced, and said to them, Whether verily Shadrach, Meshach, and Abednego, ye honour not my gods, and worship not the golden image which I made? (And king Nebuchadnezzar pronounced, and said to them, Verily, Shadrach, Meshach, and Abednego, whether ye honour not my gods, and worship not the golden image which I made?) [And Nebuchadnezzar, the king, pronouncing saith to them, Verily, whether ye, Shadrach, Meshach, and Abednego, honour not my gods, and worship not the golden image whom I raised (up)?}]

3:15 Now therefore be ye ready, in whatever hour ye hear the sound of trump, of pipe, of harp, of sambuca, of psaltery, and of symphony, and of all kind of musics, bow ye down you(rselves), and worship the image which I made; that if ye worship not, in the same hour ye shall be sent into the furnace of fire burning (but if ye worship not, in the same hour ye shall be sent into the furnace of burning fire); and who is (the) God that shall deliver you from mine hand? [Now therefore be ye ready, in whatever hour ye shall hear sound of trump, pipe, harp, sambuca, psaltery, and symphony, and of all manner of musics, put ye down you(rselves), and worship the image that I made; for if ye shall not worship, in the same hour ye shall be sent into the furnace of fire burning (for if ye shall not worship, in the same hour ye shall be sent into the furnace of burning fire); and who is God that shall deliver you from mine hand?}]

3:14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

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3:16 Shadrach, Meshach, and Abednego answered, and said to the king Nebuchadnezzar, It needeth not, that we answer of this thing to thee. [Shadrach, Meshach, and Abednego answering said to king Nebuchadnezzar, It behooveth not us of this thing for to answer to thee (It behooveth not us to answer of this thing to thee).]

3:17 For why our God, whom we worship, may ravish us from the chimney of fire burning, and *may* deliver (us) from thine hands, thou king. (For why our God, whom we worship, may deliver us from the chimney of burning fire, and *may* deliver us from thine hands, thou king.) [Lo! soothly our God, whom we worship, may deliver us of the chimney of burning fire, and of thine hands, thou king.]

3:18 That if he do not (But if he do not), be it known to thee, thou king, that we honour not thy gods, and we worship not the golden image which thou hast raised (up).

3:19 Then Nebuchadnezzar was [full-]filled with strong vengeance, and the beholding of his face was changed on Shadrach, Meshach, and Abednego. And he commanded that the furnace should be made hotter sevenfold than that it was wont to be made hot. (Then Nebuchadnezzar was filled full with strong vengeance, and the beholding of his face was changed against Shadrach, Meshach, and Abednego. And he commanded that the furnace should be made sevenfold hotter than that it was wont to be made hot.) [Then

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3:16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

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Nebuchadnezzar was full-filled with strong vengeance, and the beholding of his face is changed upon Shadrach, Meshach, and Abednego. And he bade that the furnace should be set on fire sevenfold *botter* than it was wont for to be tended.}]

3:20 And he commanded to the strongest men of his host that they should bind the feet of Shadrach, Meshach, and Abednego, and send them into the furnace of fire burning (and send them into the furnace of burning fire). [And he bade the strongest men of his host, that the feet bound of Shadrach, Meshach, and Abednego, (then) they should send them into the furnace of burning fire.]

3:21 And anon those men were bound, with breeches, and caps, and shoes, and clothes, and were sent into the midst of the furnace of fire burning; (And at once those men were bound, in their breeches, and caps, and shoes, and clothes, and were sent into the midst of the furnace of burning fire;) [And anon those men bound, with armours (in their breeches), and caps, and shoes, and clothes, were sent into the middle of the furnace of burning fire;}]

3:22 for why the commandment of the king constrained. Forsooth the furnace was made full hot; certainly the flame of the fire killed those men, that had sent Shadrach, Meshach, and Abednego into the furnace. [for why the commanding of the king constrained. Forsooth the furnace was tended full much (Forsooth the furnace was full much tended); forsooth flame of the fire slew those men, that sent Shadrach, Meshach,

3:20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

3:21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

3:22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

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and Abednego into the furnace.]

3:23 Soothly these three men, Shadrach, Meshach, and Abednego, fell down bound in the midst of the chimney of fire burning. (Soothly these three men, Shadrach, Meshach, and Abednego, fell down bound in the midst of the chimney of burning fire.) [Forsooth these three men, Shadrach, Meshach, and Abednego, fell down bound in the middle of the chimney of burning fire.]

3:24 Then king Nebuchadnezzar was astonied, and rose hastily, and said to his best men, Whether we sent not three men fettered into the midst of the fire? Which answered the king, and said, Verily, king. (Then king Nebuchadnezzar was astonished, and rose hastily, and said to his best men, Whether we sent not three fettered men into the midst of the fire? Which answered the king, and said, Verily, thou king.) [Then king Nebuchadnezzar wondered much, and rose hastily, and saith to his best men, Whether we sent not three men bound (al)together into the middle of (the) fire? Which answering to the king, said, Verily, king. (Then king Nebuchadnezzar wondered much, and rose hastily, and saith to his best men, Whether we sent not three men altogether bound into the middle of the fire? Which answering to the king, said, Verily, thou king.)]

3:25 The king answered, and said, Lo! I see four men unbound, and going in the midst of the fire, and nothing of corruption is in them; and the likeness of the fourth *is* like the Son of God. [Then the king answered, and saith, Lo! I see

3:23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

3:24 Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

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four men unbound, and walking in the middle of the fire, and nothing of corruption is in them; and the form of the fourth like to the Son of God.]

3:26 Then the king Nebuchadnezzar nighed to the door of the furnace of fire burning, and said, Shadrach, Meshach, and Abednego, the servants of (the) high God living, go ye out, and come ye (Then king Nebuchadnezzar nighed to the door of the furnace of burning fire, and said, Shadrach, Meshach, and Abednego, the servants of the living high God, go ye out, and come ye). And at once Shadrach, Meshach, and Abednego went out of the midst of the fire. [Then Nebuchadnezzar, king, came to the door of the furnace of burning fire, and saith, Shadrach, Meshach, and Abednego, servants of (the) high living God (servants of the living high God), go ye out, and come ye. And anon Shadrach, Meshach, and Abednego went out of the middle of the fire.]

3:27 And the wise men, and magistrates, and judges, and mighty men of the king were gathered together, and beheld those men, for the fire had nothing of power in the bodies of them, and an hair of their head was not burnt (for the fire had nothing of power against the bodies of them, and an hair of their head was not burnt); also the breeches of them were not changed, and the odour of fire had not passed by them. [And satraps gathered, and magistrates, and doomsmen, and mighty men of the king (And the satraps, and magistrates, and doomsmen, and mighty men of the king all gathered), (and) beheld those men, for (the) fire had nothing of power in the bodies of

3:26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

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them, and an hair of their head was not burnt to; also the breeches of them were not changed, and the savour of fire passed not by them.}]

3:28 And Nebuchadnezzar brake out, and said, Blessed be the God of them, that is, of Shadrach, Meshach, and Abednego, that sent his angel, and delivered his servants that believed into him (that sent his angel, and delivered his servants that believed in him), and changed the word of the king, and gave their bodies, that they should not serve, and that they should not worship any god, except their God alone.

3:29 Therefore this decree is set of me, That each people, and languages, and lineages, whoever speaketh blasphemy against (the) God of Shadrach, of Meshach, and of Abednego, perish, and his house be destroyed; for none other is God, that may save so (for there is no other God, that may so save). [Therefore of me this decree, *or doom*, is put, That each people, and languages, and lineages, whoever shall speak blasphemy against God of Shadrach, Meshach, and Abednego, perish, and his house be wasted; forsooth there is none other God that may thus save.]

3:30 Then the king advanced Shadrach, Meshach, and Abednego, in the province of Babylon; *and sent into all the land an epistle, containing these words.*

Chapter 4

4:1 Nebuchadnezzar, the king, writeth *thus* to all peoples, [folks,] and languages, that dwell in all (the) earth,

3:28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

3:29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

3:30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Chapter 4

4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be

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peace be multiplied to you.
[Nebuchadnezzar, king, to all peoples, folks,
and languages, that dwell in all earth, peace be
multiplied to you.]

4:2 (The) High God made at me
miracles and marvels (The high God
made before me miracles and marvels);
therefore it pleased me to preach his
miracles, [(The) High God made at me signs
and wonderful things; therefore it pleased to
me for to preach the signs of him,]

4:3 for those be great, and his marvels,
for those *be* strong; and his realm *is* an
everlasting realm, and his power *is* into
generation and into generation. [for they
be great, and his wonderful things, for they *be*
strong; and his realm everlasting realm, and
his power into generation and into generation.]

4:4 I, Nebuchadnezzar, was restful in
mine house, and flourishing* in my
palace; [I, Nebuchadnezzar, was quiet in
mine house, and flowering in my palace;]

4:5 I saw a dream that made me
afeared; and my thoughts in my bed
and the sights of mine head disturbed
me. [I saw a sweven, which feared me (which
made me afeared); and my thoughts in my
bed, and sights of mine head, (al)together
troubled me.]

4:6 And a decree was set forth by me,
that all the wise men of Babylon should
be brought in before my sight, and that
they should show to me the solving of
the dream. [And by me a decree was put
forth, that all wise men of Babylon should be
led in in my sight, that they should show to
me the solution, *or understanding*, of the

multiplied unto you.

4:2 I thought it good to show the
signs and wonders that the high God
hath wrought toward me.

4:3 How great are his signs! and how
mighty are his wonders! his kingdom is
an everlasting kingdom, and his
dominion is from generation to
generation.

4:4 I Nebuchadnezzar was at rest in
mine house, and flourishing in my
palace:

4:5 I saw a dream which made me
afraid, and the thoughts upon my bed
and the visions of my head troubled me.

4:6 Therefore made I a decree to bring
in all the wise men of Babylon before
me, that they might make known unto
me the interpretation of the dream.

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sweven.}]

4:7 Then false diviners, astrologers, Chaldees, and beholders of altars entered; (Then false diviners, astrologers, Chaldees, and the beholders on altars entered;) and I told the dream in the sight of them, and they showed not to me the solving thereof, [Then entered diviners by altars, witches, Chaldees, and diviners by stars; and I told the sweven in the sight of them, and they showed not to me the solution thereof,]

4:8 till the fellow in office, Daniel, to whom the name *was* Belteshazzar, by the name of my god, entered in my sight, the which *Daniel* hath the spirit of holy gods in himself; and I spake the dream before him. (And I said,) [till a fellow of office entered in my sight, Daniel, to whom the name Belteshazzar, after the name of my god, which hath the spirit of holy gods in himself; and I spake the sweven before him. (And I said,)]

4:9 Belteshazzar, prince of diviners, whom I know, that thou hast in thee the spirit of holy gods, and each sacrament, *either private*, is not impossible to thee (and each secret, *or hid truth*, is not impossible to thee), tell thou to me the visions of my dreams which I saw, and the solving of those. [Belteshazzar, prince of diviners by altars, whom I know, for thou hast in thee the spirit of holy gods, and each sacrament is not impossible to thee, tell thou to me the visions of my swevens (which I saw), and the solution of them.]

4:10 *This is* the vision of mine head in

4:7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

4:9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

4:10 Thus were the visions of mine head

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my bed. I saw, and lo! a tree was in the midst of (the) earth, and the highness thereof *was* full great. [The vision of mine head in my couch. I saw, and lo! a tree in the middle of earth, and the height thereof full much.]

4:11 And the tree *was* great and strong, and the height thereof touched (the) heaven(s), and the beholding thereof was unto the ends of all (the) earth.

4:12 The leaves thereof *were* full fair, and the fruit thereof *was* full much, and the meat of all *was* in it; beasts and wild beasts dwelled under it, and birds of the air lived in the branches thereof, and each man ate of it. [The leaves thereof most fair, and the fruit thereof full much, and (the) meat of all things therein; under it beasts dwelled, and wild beasts, and in boughs thereof birds of heaven lived, and each flesh ate of it.]

4:13 Thus I saw in the vision of mine head, on my bed. And lo! a watcher*, and (an) holy (one) came down from heaven, [Thus I saw in (the) sight of mine head, upon my bed. And lo! the waker and holy came down from heaven,]

4:14 and he cried strongly, and said thus, Hew ye down the tree, and cut ye down the boughs thereof, and shake ye away the leaves thereof, and scatter ye abroad the fruits thereof; (the) beasts flee away, that be under it, and (the) birds from the boughs thereof. [and cried strongly, and thus saith, Cut ye down the tree, and before-cut ye the branches thereof (and cut ye the branches thereof), and smite out the leaves thereof, and scatter ye the fruits thereof;

in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great.

4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

4:12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

4:14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

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beasts that be under it, flee they, and birds of the branches thereof.]

4:15 Nevertheless suffer ye the seed of the roots thereof in [the] earth, and be he bound with a band of iron and of brass, in (the) herbs that be withoutforth; and in the dew of heaven be he dyed (and be he besprinkled with the dew of heaven), and his part *be* with (the) wild beasts in the herb of the earth. [Nevertheless suffer ye burgeoning of the roots thereof in the earth, and be it bound to in (a) band of iron and brass, in herbs that be withoutforth; and be it dyed in dew of heaven, and with wild beasts the part thereof in herb of earth (and be it besprinkled with the dew of heaven, and the part thereof *be* with the wild beasts in the herb of the earth).]

4:16 His heart be changed from man's *heart*, and the heart of a wild beast be given to him, and seven times be changed on him. [The heart thereof be changed from man's, and the heart of wild beast be given to it, and seven times be changed upon him.]

4:17 In the sentence of (the) watchers* it is deemed, and *it is* the word and asking of (the) saints, till living men know, that [the] high God is Lord in the realm of men; and he shall give it to whomever he will, and he shall ordain on it the meekest man. [As in sentence of wakers it is deemed, and the word of saints and asking, to living men know, for the high shall be Lord in realm of men (In the sentence of the watchers it is deemed, and it is the word and the asking of the saints, till living men know, that the High is Lord in the realm of men); and he shall give it to whomever he shall

4:15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

4:16 Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him.

4:17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

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desire, and he shall ordain the meekest man upon it.]

4:18 I, Nebuchadnezzar, the king, saw this dream. Therefore thou, Belteshazzar, tell hastily the interpreting (hastily tell the interpreting), for all the wise men of my realm be not able to say to me the solving; but thou mayest, for the spirit of [the] holy gods is in thee. [This sweven saw I, Nebuchadnezzar, king (This sweven I, Nebuchadnezzar, the king, saw). Therefore thou, Belteshazzar, hastily tell the interpretation, for all the wise men of my realm be not able to say out to me the solution; forsooth thou mayest, for the spirit of the holy gods is in thee.]

4:19 Then Daniel, to whom the name was Belteshazzar, began to think privily within himself, as in one hour (for one hour), and his thoughts disturbed him. Forsooth the king answered, and said, Belteshazzar, the dream and the interpreting thereof, disturb not thee (disturb thee not). Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpreting thereof be to thine enemies. [Then Daniel, to whom the name was Belteshazzar, began within himself stillily for to think, as one hour (began to think quietly within himself for one hour), and his thoughts (al)together troubled him. Forsooth the king answering, saith, Belteshazzar, the sweven and interpretation of it, trouble not thee (trouble thee not). Belteshazzar answered, and said, My lord, the sweven be to them that hate thee, and the interpretation thereof be to thine enemies.]

4:18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

4:19 Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

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4:20 The tree which thou sawest high and strong, whose height stretched till to (the) heaven(s), and the beholding thereof into each land, [The tree whom thou hast seen high and strong, whose height stretcheth unto heaven, and the beholding thereof unto all earth,]

4:21 and the fairest branches thereof, and the fruit thereof full much, and the meat of all in it (and the meat in it for all), and (the) beasts of the field dwelling under it, and the birds of the air dwelling in the boughs thereof, [and his most fair branches, and fruit thereof full much, and meat of all things therein, under it dwelling beasts of the field, and in branches thereof dwelling birds of heaven,]

4:22 thou art (it), king, that art magnified, and waxedest strong, and thy greatness increased, and came unto (the) heaven(s), and thy power into the ends of all (the) earth. [thou art (it), king; that art magnified, and hast waxed strong, and thy greatness waxed, and came fully unto heaven, and thy power into terms of all earth.]

4:23 Soothly that the king saw a watcher* and (an) holy (one) come down from heaven, and say, Hew ye down the tree, and destroy ye it, nevertheless leave ye the seed of (the) roots thereof in (the) earth, and be he bound with iron and brass, in (the) herbs withoutforth; and be he besprinkled with the dew of heaven, and his meat be with wild beasts, till seven times be changed on him; [Forsooth that the king saw the waker and holy for to come down from heaven, and for to say, Cut ye down the tree, and scatter it, nevertheless leave the burgeoning of roots

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4:20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

4:21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

4:22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

4:23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

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thereof in (the) earth, and be he bound in iron and brass, and in herbs withoutforth; and the dew of heaven be it sprinkled together, and with wild beasts be his meat, till seven times be changed upon him (and be it besprinkled with the dew of heaven, and his meat be with the wild beasts, till seven times be changed upon him);]

4:24 this is the interpreting of the sentence of the Highest, which *sentence* is come on my lord, the king. [this is the interpretation of (the) sentence of the highest, that came fully upon my lord, the king.]

4:25 They shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts, and thou shalt eat hay, as an ox *doeth*, but also thou shalt be beshed with the dew of heaven, also seven times shall be changed on thee (and seven times shall be changed upon thee), till thou know that [the] high *God* is Lord over the realm of men, and giveth it to whomever he will. [They shall cast thee out from men, and with beasts and wild beasts thy dwelling shall be, and thou shalt eat hay as an ox, but and in the dew of heaven thou shalt be in-shed, and seven times shall be changed upon thee, till thou know that the high lordshippeth upon (the) realm of men, and giveth it to whomever he shall desire. (They shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts, and thou shalt eat hay as an ox, but also thou shalt be beshed with the dew of heaven, and seven times shall be changed upon thee, till thou know that the High lordshippeth upon the realm of men, and giveth it to whomever he shall desire.)]

4:26 Forsooth that he commanded that

4:24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:26 And whereas they commanded to

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the seed of (the) roots thereof, that is, of the tree, should be left, thy realm shall (still) dwell to thee, after that thou knowest that the power is of heaven. [Forsooth that he commanded, that (the) burgeoning of roots thereof, that is to say, of the tree, should be left, thy realm shall (still) dwell to thee, after that thou shalt know (the) power for to be heavenly.]

4:27 Wherefore, (thou) king, (let) my counsel please thee, and again-buy thy sins with alms-deeds, and *again-buy* thy wickednesses with mercies of poor men (and *redeem* thy wickednesses with mercies for poor men); in hap God shall forgive thy trespasses. [Wherefore, king, (let) my counsel please thee, and again-buy thou thy sins with alms-deeds, and thy wickednesses with mercies of poor men; peradventure God shall forgive thy trespasses.]

4:28 All these things came on Nebuchadnezzar, the king.

4:29 After the end of twelve months he walked in the hall (of the palace) of Babylon;

4:30 and the king answered, and said, Whether this is not Babylon, the great city, which I builded into the house of (the) realm, in the might of my strength, and in the glory of my fairness?

4:31 When the word was yet in the mouth of the king, a voice fell down from heaven, (and said,) Nebuchadnezzar, (thou) king, it is said to thee, Thy realm is passed from thee, [Therefore when yet the word was in the king's mouth, a voice fell

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leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

4:28 All this came upon the king Nebuchadnezzar.

4:29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

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from heaven, (saying,) To thee it is said, king Nebuchadnezzar, Thy realm passeth from thee,]

4:32 and they shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts; thou shalt eat hay, as an ox *doeth*, and seven times shall be changed on thee, till thou know that [the] high *God* is Lord in the realm of men, and giveth it to whomever he will. [and from men they shall cast out thee, and with beasts and wild beasts thy dwelling shall be (and they shall cast thee out from men, and thy dwelling shall be with beasts and wild beasts); thou shalt eat hay as an ox, and seven times shall be changed upon thee, till thou know that the high lordshippeth in (the) realm of men, and he giveth it to whomever he shall desire.]

4:33 In the same hour the word was fulfilled on Nebuchadnezzar, and he was cast out from men, and he ate hay, as an ox *doeth*, and his body was coloured with the dew of heaven (and his body was besprinkled with the dew of heaven), till his hairs waxed at the likeness of eagles' (feathers), and his nails as the nails, [*or claws,*] of birds. [In the same hour the word was fulfilled upon Nebuchadnezzar, and of men he is cast out, and he ate hay as an ox, and with dew of heaven his body was deformed, *or defouled* (and he was cast out from men, and he ate hay as an ox, and his body was deformed, *or defouled* with the dew of heaven), till his hairs waxed into likeness of eagles' (feathers), and his nails as (the) nails, *or claws,* of birds.]

4:34 Therefore after the end of days, I, Nebuchadnezzar, raised (up) mine eyes

4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes

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to heaven, and my wit was yielded to me; and I blessed the Highest, and I praised, and glorified him that liveth without end; for why his power *is* everlasting power, and his realm *is* in generation and into generation. [Therefore after the end of days, I, Nebuchadnezzar, raised mine eyes to heaven, and my wit is yielded to me; and I blessed to the highest, and I praised, and glorified the (One) living into without end; for his power (*is*) everlasting power, and the realm of him into generation and generation.]

4:35 And all the dwellers of (the) earth are areckoned into nought at him; for by his will he doeth, both in the hosts* of heaven, and in the dwellers of (the) earth (for he doeth by his will, both to the hosts of heaven, and to the dwellers of the earth), and none is that (may) against-standeth his hand, and saith to him, Why didest thou so? [And all dwellers of earth with him be reckoned into nought; forsooth after his will he shall do, as well in virtues of heaven, as in dwellers of earth, and there is not that shall (be able to) against-stand his hand, and shall say to him, Why didest thou? (And all the dwellers of the earth be reckoned into nought with him; forsooth he shall do after his will, as well to the hosts of heaven, as to the dwellers of the earth, and there is not that shall be able to stand against his hand, and shall say to him, Why didest thou?)]

4:36 In that time my wit turned again to me, and I came fully to the honour and fairness of my realm, and my figure turned again to me; and my best men and my magistrates sought me, and I was set in my realm, and my great

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unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my

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doing was increased (even) greater to me. [In that time, my wit turned again to me, and I came fully to the honour of my kingdom, and fairness (and I came fully to the honour and fairness of my kingdom), and my figure, *or shape*, turned again to me; and my best men and my magistrates again-sought me, and I am ordained in my kingdom, and my magnificence, *or greatness*, is added to me.]

4:37 Now therefore I Nebuchadnezzar praise, and magnify, and glorify the king of heaven; for all his works be true, and all his ways *be* dooms; and he may make meek them that go in pride. [Now therefore I Nebuchadnezzar praise, and magnify, and glorify the king of heaven; for all his works be true, and his ways dooms; and he may make meek, *or (make) low*, men going in pride.]

Chapter 5

5:1 (Years later,) Belshazzar, the king, made a great feast to his best men a thousand, and each man drank after his age. (Years later, Belshazzar, the king, made a great feast for a thousand of his best men, and they all drank together.)

5:2 Forsooth the king, then drunken (now drunken), commanded that the golden and silveren vessels should be brought forth, which Nebuchadnezzar, his father*, had borne out of the temple that was in Jerusalem, that the king, and his best men, his wives, and *his* concubines, should drink in those *vessels* (should drink from those *vessels*). [Forsooth the king now drunk commanded, that the golden vessels and silveren should be brought forth (that the golden and silveren

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kingdom, and excellent majesty was added unto me.

4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Chapter 5

5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

5:2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

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vessels should be brought forth), which Nebuchadnezzar, his father, bare out of the temple that was in Jerusalem, that the king, and his best men, and wives, and his concubines, *or secondary wives*, should drink (therefrom).]

* There were several kings of Babylon between Nebuchadnezzar and Belshazzar. "Father" may mean "predecessor" or the name "Nebuchadnezzar" may have been used for "Nabonidus" (*Good News Bible*).

5:3 Then the golden vessels and silveren, which he had borne out of the temple that was in Jerusalem, were brought forth; and the king, and his best men, and his wives, and *his* concubines, drank in those *vessels*. (Then the golden and silveren vessels, which had been borne out of the temple that was in Jerusalem, were brought forth; and the king, and his best men, and his wives, and *his* concubines, drank from those *vessels*.)

5:4 They drank wine, and praised their gods of gold, and of silver, of brass, and of iron, and of wood*, and of stone. [They drank wine, and praised their gods of gold, and of silver, and of brass, and of iron, and of tree, and of stone.]

5:5 In the same hour fingers appeared, as of the hand of a man, writing (over) against the candlestick, in the plain part of the wall of the king's hall; and the king beheld the fingers of the hand (that was) writing. [In the same hour there appeared fingers, as of (the) hand of a man, writing (over) against the candlestick, in the overmore part of the wall of the king's hall;

5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

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and the king beheld the fingers of the hand
(that was) writing.}]

5:6 Then the face of the king was changed, and his thoughts disturbed him; and the jointures of his reins were loosed, and his knees were hurtled to themselves together (and his knees were hurtled together to themselves). [Then the face of the king was changed (al)together, and his thoughts troubled him; and the jointures of his reins were unbound, and his knees were hurtled together at themselves.]

5:7 Therefore the king cried strongly, that they should bring in (the) astrologers, Chaldees, and diviners by looking of altars. And the king spake, and said to the wise men of Babylon, Whoever shall read this scripture, and maketh open the interpreting thereof to me, shall be clothed in purple, and he shall have a golden band in the neck, and he shall be the third in my realm. (Then the king cried strongly, that they should bring in the astrologers, the Chaldees, and the diviners by looking on altars. And the king spake, and said to the wise men of Babylon, Whoever shall read this scripture, and maketh open to me the interpreting thereof, shall be clothed with purple, and he shall have a golden band on his neck, and he shall be the third in my realm.) [And so the king cried strongly, that they should lead in witches, *or wise men*, Chaldees, and diviners by stars. And the king speaking (from) afar, saith to the wise men of Babylon, Whoever shall read this writing, and shall make the interpretation thereof known to me (and shall make known to me the interpretation thereof), shall be clothed with purple, and shall have a

5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

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golden band in the neck, and shall be the third in my realm.}]

5:8 Then all the wise men of the king entered, and might not read the scripture, neither show to the king the interpreting thereof. [Then all wise men of the king gone in, (they) might not read the scripture, neither show to the king the interpretation thereof.]

5:9 Wherefore king Belshazzar was disturbed enough, and his cheer was changed, but also his best men were disturbed. [Whereof king Belshazzar is troubled (al)together enough, and his cheer is changed, but and his best men were troubled together (and also his best men were altogether troubled).]

5:10 Forsooth the queen entered into the house of feast, for the thing that had befelled to the king, and (his) best men; and she spake, and said, King, live thou without end. Thy thoughts disturb not thee, and thy face be not changed (Thy thoughts disturb thee not, and thy face be not changed). [Forsooth the queen, for the thing that befell to the king, and best men of him, went to the house of feast; and for speaking saith, King, into without end live thou. Thy thoughts trouble thee not, neither thy face be changed.]

5:11 A man is in thy realm, that hath the spirit of holy gods in himself, and in the days of thy father knowing and wisdom were found in him; for why and Nebuchadnezzar, thy father, made him prince of astrologers, of enchanters, of Chaldees, and of diviners by looking on altars; soothly thy father, thou king, *did*

5:8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

5:9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

5:10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

5:11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers,

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this; [A man is in thy realm, that hath in him the spirit of holy gods, and in the days of thy father science and wisdom be found in him; for why and Nebuchadnezzar, thy father, ordained him prince of witches, (of) enchanters, of Chaldees, and of diviners by stars; soothly thou king, thy father,]

5:12 for [the] more spirit, and more prudent, and understanding, and interpreting of dreams, and showing of privates, and solving of bound things were found in him, that is, in Daniel, to whom the king putted the name Belteshazzar. Now therefore Daniel be called, and he shall tell the interpreting. (for a great spirit, and more prudence, and understanding, and interpreting of dreams, and showing of mysteries, and solving of bound things were found in him, that is, in Daniel, to whom the king put the name Belteshazzar. Now then let Daniel be called, and he shall tell the interpreting.) [for the more spirit, and more prudent, and understanding, and interpretation of swevens, and showing of privy things, and undoing of bound things be found in him, this is in Daniel, to whom the king gave the name Belteshazzar. Now therefore Daniel be called, and he shall tell the interpretation.]

5:13 Therefore Daniel was brought in before the king. To whom the foresaid king said, Art thou Daniel, of the sons of the captivity of Judah, whom my father, the king, brought from Judah?

5:14 I have heard of thee, that thou hast in thee the spirit of gods, and (that) more knowing, and understanding, and

Chaldeans, and soothsayers;

5:12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

5:13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

5:14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent

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wisdom be found in thee. [I heard of thee, for thou hast in thee the spirit of gods, and science, and understanding, and wisdom greater be found in thee (and great wisdom be found in thee).]

5:15 And now wise men, astrologers, entered in my sight, to read this scripture, and to show to me the interpreting thereof; and they might not say to me the understanding of this word. [And now wise men, witches, entered in my sight, for to read this writing, and for to show to me the interpretation thereof; and they might not say out to me the wit of this word.]

5:16 Certainly I have heard of thee, that thou mayest interpret dark things, and unbind bound things; therefore if thou mayest read the scripture, and show to me the interpreting thereof, thou shalt be clothed in purple (thou shalt be clothed with purple), and thou shalt have a golden band about thy neck, and thou shalt be the third prince in my realm. [Forsooth I heard of thee, that thou mayest interpret dark things, and unbind bound things; therefore if thou mayest read the writing, and show to me the interpretation thereof, thou shalt be clothed with purple, and thou shalt have a golden band about thy neck, and thou shalt be the third prince in my realm.]

5:17 To which things Daniel answered, and said before the king, Thy gifts be to thee, and give thou to another man the gifts of thine house; forsooth, (thou) king, I shall read the scripture to thee, and I shall show to thee the interpreting thereof. [To which things Daniel answering

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wisdom is found in thee.

5:15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

5:16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

5:17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

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saith before the king, Thy gifts be to thee, and give thou to another the gifts of thine house; forsooth, king, I shall read to thee the writing (I shall read the writing to thee), and I shall show (the) interpretation thereof to thee, thou king.}]

5:18 O! thou king, [the] highest God gave realm, and great worship, and glory, and honour, to Nebuchadnezzar, thy father. [The highest God gave realm, and magnificence, (and) glory, and honour, to Nebuchadnezzar, thy father.]

5:19 And for [the] great worship which he had given to that *Nebuchadnezzar*, all peoples, lineages, and languages, trembled and dreaded him; he killed which he would, and he smote which he would, and he enhanced which he would, and he made low which he would. [And for the magnificence which he gave to him, all peoples, lineages, and tongues, trembled and dreaded him; he slew whom he would, and whom he would he smote, and whom he would he enhanced, and whom he would he meeked.]

5:20 Forsooth when his heart was raised [up], and his spirit was made obstinate in pride, he was put down off the seat of his realm; and his glory was taken away, [Forsooth when his heart was raised up, and his spirit stabled to pride, he was put down from the seat of his realm; and the glory of him was taken away,]

5:21 and he was cast out from the sons of men; but also his heart was set with beasts, and his dwelling was with wild asses; also he ate hay as an ox *doeth*, and his body was coloured with the dew of

5:18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

5:19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the

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heaven (and his body was besprinkled with the dew of heaven), till he knew, that the Highest hath power in the realm of men, and (that) he shall raise on it whomever he will. [and he was cast out of sons of men; but and the heart of him was put with beasts, and with field asses his dwelling was (and his dwelling was with field asses); and he ate hay as an ox, and with dew of heaven his body was deformed, *or defouled* (and his body was deformed, *or defouled*, with the dew of heaven), till he knew that the highest hath power in the realm of men, and whomever he shall desire, he shall raise on it.]

5:22 And thou, Belshazzar, the son of him, meekedest not thine heart, when thou knewest all these things; [Forsooth thou, Belshazzar his son, meekedest not thine heart, when thou knewest all these things;]

5:23 but thou were raised [up] against the Lord of heaven, and the vessels of his house were brought before thee, and thou, and thy best men, and thy wives, and thy concubines, drank wine in those *vessels* (drank wine from those *vessels*); and thou praisedest gods of silver, and of gold, and of brass, and of iron, and of wood*, and of stone, that see not, neither hear, neither feel; certainly thou glorifiedest not (the) God, that hath thy blast, and all thy ways in his hand. [but against the Lord of heaven thou art raised up (but thou art raised up against the Lord of heaven), and the vessels of his house be brought to before thee, and thou, and thy best men, and thy wives, and thy concubines, have drunk wine in them; and thou praisedest gods of silver, and of gold, and of brass, and of iron, and of tree, and of stone, which see not, neither hear, neither feel; forsooth thou glorifiedest not

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dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

5:22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

5:23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

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God, that hath thy wind, *or spirit*, in his hand,
and all thy ways.}]

5:24 Therefore the finger of the hand
was sent of him, which *band* wrote this
thing that is written. (Therefore the
finger of this hand was sent from him,
which *band* wrote this thing that is
written.) [Therefore from him the finger of
the hand is sent, which wrote this thing that is
written. (Therefore the finger of this hand is
sent from him, which wrote this thing that is
written.)}]

5:25 Soothly this is the scripture which
is described, Mene, Tekel, Peres (Mene,
Tekel, Upharsin). [Forsooth this is the
writing that is ordained, Mene, Tekel, Peres.]

5:26 And this *is* the interpreting of the
word. Mene, God hath numbered thy
realm, and hath [ful]filled it (and hath
finished it); [And this (the) interpretation of
the word. Mene, God hath numbered thy
realm, and fulfilled it;]

5:27 Tekel, thou art weighed in a
balance, and thou art found having less
(and thou art found wanting); [Tekel, it is
hanged in a balance, and is found having less;]

5:28 Peres, thy realm is parted, and is
given to (the) Medes and Persians.
[Peres, thy realm is parted, and is given to
Media and Persia.]

5:29 Then, for the king commanded,
Daniel was clothed in purple (Daniel
was clothed with purple), and a golden
band was given about his neck; and it
was preached of him, that he had power,
and *was* the third in the realm. [Then, the

5:24 Then was the part of the hand sent
from him; and this writing was written.

5:25 And this is the writing that was
written, MENE, MENE, TEKEL,
UPHARSIN.

5:26 This is the interpretation of the
thing: MENE; God hath numbered thy
kingdom, and finished it.

5:27 TEKEL; Thou art weighed in the
balances, and art found wanting.

5:28 PERES; Thy kingdom is divided,
and given to the Medes and Persians.

5:29 Then commanded Belshazzar, and
they clothed Daniel with scarlet, and
put a chain of gold about his neck, and
made a proclamation concerning him,
that he should be the third ruler in the
kingdom.

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king commanding, Daniel is clothed with purple, and a gold band is given about in his neck; and it is preached of him, that he had power, he the third in his realm.}]

5:30 In the same night, Belshazzar, the king of Chaldees, was slain;

5:31 and Darius of Media/Darius of Medes was successor to the realm, and he was two and sixty years eld. {and Darius of Mede(s) was successor in the realm, having two and sixty years. (and Darius the Mede was successor in the realm, being about two and sixty years old.)}

Chapter 6

6:1 It pleased Darius, and he ordained sixscore dukes over the realm, that they should be in all his realm. {It pleased to Darius, and he ordained on the realm satraps an hundred and twenty (and he ordained an hundred and twenty satraps), that they were in all his realm;}

6:2 And over them *he ordained* three princes, of which Daniel was one; that the dukes should yield reason to them, and that the king should not suffer any dis-ease. {and on them three princes, of whom Daniel was one; that the satraps should yield reason to them, and the king should not suffer any dis-ease.}

6:3 Therefore Daniel overcame all the princes and dukes, for [the] more spirit of God was in him (And soon Daniel went over all of the princes and dukes, for he had more God-given ability than any of them). Certainly the king thought to ordain him on all the realm.

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5:30 In that night was Belshazzar the king of the Chaldeans slain.

5:31 And Darius the Median took the kingdom, being about threescore and two years old.

Chapter 6

6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

6:2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

6:3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

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[Therefore Daniel overcame all the princes and satraps, for the more spirit of God was in him. Forsooth the king thought for to ordain him on all the realm.]

6:4 Wherefore (the) princes and dukes, *either prefects*, sought to find occasion to Daniel, of the side of the king; and they might find no cause and suspicion, for he was faithful, and no blame and suspicion was found in him. (Wherefore the princes and dukes, *or prefects*, sought to find occasion against Daniel, who stood at the side of the king; and they might find no cause or suspicion, for he was faithful, and no blame or suspicion was found in him.) [Wherefore (the) princes and satraps sought for to find occasion to Daniel, of the side of the king; and they might find no cause and suspicion, for that that he was faithful, and each blame and suspicion was not found in him.]

6:5 Therefore those men said, We shall not find any occasion to this Daniel, no but in hap in the law of his God. (Therefore those men said, We shall not find any occasion against this Daniel, but in hap in the law of his God.) [Therefore those men said, We shall not find to this Daniel any occasion (We shall not find any occasion against this Daniel), no but peradventure in the law of his God.]

6:6 Then the princes and dukes made false suggestion to the king, and spake thus to him, King Darius, live thou without end. [Then (the) princes and satraps falsely enticed, *or counselled*, to the king, and thus spake to him (and spake thus to him), Darius, king, into without end live thou.]

6:7 All the princes of thy realm, and

6:4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

6:5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6:6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

6:7 All the presidents of the kingdom,

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magistrates, and dukes, senators, and judges, have made a counsel, that a decree and commandment of the emperor go out, that each man that asketh any asking of whatever god and man, till to thirty days, no but of thee, thou king, (that) he be sent into the pit^{*} of lions. (All the princes of thy realm, and magistrates, and dukes, senators, and judges, have taken counsel, and agree that a decree and commandment of the emperor go out, that each man that asketh any asking of whatever god or man, for thirty days, but of thee, thou king, that he be sent into the pit of lions.) [All princes of thy realm, and magistrates, and satraps, senators, and doomsmen, made a counsel, that a decree, *or doom*, of the emperor go out, and commandment (that a decree, *or doom*, and commandment of the emperor go out), that each man that shall ask any asking of any god and man, unto thirty days, no but of thee, king, be he sent into the lake of lions.]

6:8 Now therefore, (thou) king, confirm thou the sentence, and write thou the decree, that this that is ordained of Medes and Persians be not changed, neither be it leaveful to any man to break (it) (neither be it lawful for any man to break it). [And so now, king, confirm thou the sentence, and write the decree, that it be not changed which is ordained of Media and Persia (that that which is ordained of Medes and Persians be not changed), neither be it leaveful to any man for to break (it).]

6:9 Forsooth Darius, the king, setted forth, and confirmed the decree. [Forsooth king Darius put forth the decree,

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the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

6:8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

6:9 Wherefore king Darius signed the writing and the decree.

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and ordained (it).]

6:10 And when Daniel had found this thing, that is, (that) the law (was) ordained, he entered into his house; and the while the windows were open in his solar against Jerusalem (and the while the windows were open in his solar toward Jerusalem), in three times in the day he bowed his knees, and worshipped, and acknowledged before his God, as he was wont to do before. [Which thing when Daniel had found (And when Daniel had found this thing), that is to say, (that) the law (was) ordained, he went into his house; and the windows opened in his supping place against Jerusalem, three times in the day he bowed his knees, and worshipped, and acknowledged before his God, as he was wont for to do before.]

6:11 Therefore those men inquired full busily, and found Daniel praying, and beseeching his God. (Then those men full busily inquired, and found Daniel praying, and beseeching his God.) [Therefore those men more busily inquiring found Daniel praying, and beseeching his God.]

6:12 And they nighed and spake to the king of the commandment, (and said,) King, whether thou ordainedest not, that each man that asked any (asking) of gods and of men (that each man that asked any asking of gods or of men), till to thirty days, no but (of) thee, thou king, (that) he should be sent into the pit* of lions? To which men the king answered, and said, The word is sooth, by the decree of Medes and Persians, which it is not leaveful to break. [And

6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

6:11 Then these men assembled, and found Daniel praying and making supplication before his God.

6:12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

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they coming to spake to the king on the commandment, (saying,) King, whether thou ordainedest not, that each man which prayed any (asking) of gods and men, unto thirty days, no but (of) thee, king, (that) he should be sent into the lake of lions? To whom the king answering saith, The word is true, after the decree of Media and Persia, which it is not leaveful for to break.]

6:13 Then they answered, and said before the king, (That) Daniel, of the sons of (the) captivity of Judah, reckoned not of thy law, and of the commandment which thou ordainedest, but three times by the day he prayeth in his beseeching.

6:14 And when the king had heard this word, he was sorry enough, and he setted the heart for Daniel, for to deliver him (and he set his heart on Daniel to deliver him); and till to the going down of the sun he travailed for to deliver him. [Which word when the king had heard, he was sorrowful enough, and for Daniel set the heart (and set his heart on Daniel), that he should deliver him; and unto (the) going down of the sun he travailed for to deliver him.]

6:15 But those men understood the king, and said to him, Know thou, king (and said to him, Thou know, king), that it is the law of Medes and of Persians, that it is not leaveful that any decree be changed, which the king ordaineth. [Forsooth those men understanding the king, said to him, Know thou, king (said to him, Thou know, king), for the law of Media and Persia is, that each decree which the king ordaineth, (it) be not leaveful for (it) to be changed.]

6:13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

6:14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

6:15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

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6:16 Then the king commanded, and they brought Daniel, and sent him into the pit* of lions. And the king said to Daniel, Thy God, whom thou worshippes ever[more], he shall deliver thee.

6:17 And one stone was brought, and was put on the mouth of the pit*, which the king asealed with his ring, and with the ring of his best men, lest any thing were done against Daniel. [And a stone is brought to, and is put on the mouth of the lake, which the king marked, *or sealed*, on each side with his ring, and with (the) ring of his best men, lest any thing were done against Daniel.]

6:18 Then the king went into his house, and slept without supper, and meats were not brought before him; furthermore and sleep went away from him (and furthermore sleep went away from him). [And the king went away into his house, and slept unsupped, and meats be not brought to before him; moreover and sleep went away from him (and moreover sleep went away from him).]

6:19 Then the king rose in the first (of the) morrowtide, and went hastily to the pit* of lions; [Then the king first in the morning rising hastily, went to the lake of lions; (Then the king rising hastily first thing in the morning, went to the pit of lions;)]

6:20 and he nighed to the pit*, and cried on Daniel with [a] weeping voice, and spake to him, (and said,) Daniel, the servant of God living (Daniel, the servant of the living God), guessest thou, whether thy God, whom thou

6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

6:18 Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

6:19 Then the king arose very early in the morning, and went in haste unto the den of lions.

6:20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from

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servest ever[more], might deliver thee from the lions? [and he nighing to the lake, with a weeping voice cried unto Daniel, and spake to him, (saying,) Daniel, the servant of the living God, guessest thou, whether thy God, to whom thou servest evermore, might deliver thee from (the) lions?]

6:21 And Daniel answered the king, and said, King, live thou without end. [And Daniel answering to the king saith, King, into without end live thou.]

6:22 My God sent his angel, and closed together the mouths of (the) lions, and they harmed not me, for rightfulness is found in me before him; but also, thou king, I did no trespass before thee. (My God sent his angel, and closed up the mouths of the lions, and they harmed me not, for rightfulness is found in me before him; and also before thee, thou king, I did no trespass.) [My God sent his angel, and closed together the mouths of (the) lions, and they harmed not me, for before him rightwiseness is found in me (and they harmed me not, for rightwiseness is found in me before him); but and before thee, king, I did no trespass.]

6:23 Then the king made joy greatly on him, and commanded Daniel to be led out of the pit*. And Daniel was led out of the pit*, and none hurting was found in him, for he believed to his God. (Then the king made great joy for him, and commanded that Daniel be led out of the pit. And Daniel was led out of the pit, and none hurting was found on him, for he believed in his God.) [Then the king greatly joyed upon him, and commanded Daniel for to be led out of the

the lions?

6:21 Then said Daniel unto the king, O king, live for ever.

6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

6:23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

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lake. And Daniel was led out of the lake, and none hurting is found in him, for he believed to his God.}]

6:24 Forsooth the king commanded, and those men, that accused Daniel, were brought [forth], and were sent into the pit* of lions, they, and the sons of them, and the wives of them; and they came not unto the pavement of the pit*, till the lions ravished them, and all-brake all the bones of them (and they came not unto the pavement of the pit, when the lions sprang upon them, and all-brake all the bones of them). [Forsooth the king commanding, they that accused Daniel be brought forth, and into the lake of lions be sent, they, and the sons of them, and the wives of them; and they came not fully unto the pavement of the lake, till the lions ravished them, and brake together all their bones. (Forsooth the king commanding, they that accused Daniel were brought forth, and were sent into the pit of lions, they, and the sons of them, and the wives of them; and they came not fully unto the pavement of the pit, when the lions sprang upon them, and altogether brake all their bones.)]

6:25 Then Darius, the king, wrote to all peoples, lineages, and languages, dwelling in all (the) earth, (and said,) Peace be multiplied to you.

6:26 Therefore a decree is ordained of me, (which is,) That in all mine empire and realm men tremble, and dread the God of Daniel; for he is God living (for he is the living God), and everlasting into worlds, and his realm shall not be destroyed, and his power *is* till into without end. [Therefore a decree is ordained

6:24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

6:25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

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of me, That in all the empire and my realm they tremble, and dread the God of Daniel (That in all mine empire and realm men tremble, and dread the God of Daniel); forsooth he is (the) living God, and everlasting into worlds, and his realm shall not be destroyed, and the power of him unto without end.}]

6:27 He is deliverer and saviour, making miracles and marvels in heaven and in earth, which delivered Daniel from the pit* of lions. [He is deliverer and saver, doing sign(s) and marvels in heaven and in earth, which delivered Daniel from the lake of lions.}]

6:28 Certainly Daniel dwelled stably till to the realm of Darius, and till to the realm of Cyrus of Persia. (Certainly Daniel dwelled stably in the realm of Darius, and in the realm of Cyrus of Persia.)

Chapter 7

7:1 In the first year of Belshazzar, king of Babylon, Daniel saw a sweven, *either a dream*. Forsooth he wrote the vision of his head in his bed, and the dream, and comprehended (it) in short word (Forsooth he wrote down the vision of his head, and the dream, upon his bed, and summarized it in few words); [In the first year of Belshazzar, king of Babylon, Daniel saw a sweven. Forsooth the vision of his head in his couch, and the sweven, he writing comprehended in short word (Forsooth the vision of his head, and the sweven, upon his couch, he writing it down, summarized it in few words);]

6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

6:28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 7

7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

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7:2 and he touched shortly the sentence (and he briefly touched upon it), and said, I saw in my vision in (the) night, and lo! (the) four winds of (the) heaven(s) fought in the midst of the great sea. [and in sum, *or little words (or few words)*, touching (on it) saith, I saw in my vision by night, and lo! (the) four winds of heaven fought in the middle (of the) sea.]

7:3 And four great beasts, diverse betwixt themselves, went up from the sea. [And four great beasts went up of the sea, diverse betwixt themselves.]

7:4 The first *beast was* as a lioness, and had wings of an eagle. I beheld till the wings thereof were pulled away, and it was taken away from [the] earth, and it stood as a man on the feet, and the heart thereof was given to it (I beheld till the wings thereof were pulled off, and it was taken up from the earth, and it stood upon its feet as a man, and the mind of a man was given to it). [The first as a lioness, and had wings of an eagle. I beheld till her wings were drawn off, and she is taken up of the earth, and she stood on the feet as a man, and the heart of it is given to it.]

7:5 And lo! another beast, like a bear in part, stood (up), and three orders were in the mouth thereof, and three princes in the teeth thereof (And lo! another beast, like a bear in part, stood up, and three ribs were in the teeth thereof). And thus they said to it, Rise thou (up), eat thou full many fleshes. [And lo! another beast, like to a bear in part, stood, and three orders were in (the) mouth thereof, and in (the) teeth thereof three princes. And thus they said to it, Rise thou, eat full

7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

7:3 And four great beasts came up from the sea, diverse one from another.

7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

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many fleshes.]

7:6 After these things I beheld, and lo! another *beast* as a leopard, and it had on itself four wings of a bird; and four heads were in the beast (and four heads were on the beast), and power was given to it. [After these things I beheld, and lo! another as a pard, and (it) had upon it(self) four wings of a bird; and four heads were in the beast, and power is given to it.]

7:7 After these things I beheld in the vision of (the) night, and lo! the fourth beast, fearedful, and wonderful, and full strong. It had great iron teeth, and it ate, and made less, and defouled with his feet other things (and trampled other things with his feet); forsooth it was unlike (the) other beasts, which I had seen before it, and it had ten horns. [After these things I beheld in the vision of night, and lo! the fourth beast, dreadful, and wonderful, and full strong. It had great iron teeth, eating and breaking together, and defouling other things with his feet (It had great iron teeth, eating and altogether breaking, and defouling other things with his feet); forsooth it was unlike to (the) other beasts, which I saw before it, and it had ten horns.]

7:8 I beheld the horns, and lo! another little horn came forth (out) of the midst of those, and three of the first horns were drawn out from (before) the face thereof; and lo! eyes as (the) eyes of a man were in this horn, and a mouth speaking great things. [I beheld the horns, and lo! another little horn is sprung up (out) of the middle of them, and three of the first horns be drawn out from (before) the face thereof;

7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

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and lo! eyes as eyes of a man were in this horn,
and a mouth speaking great things.}]

7:9 I beheld, till that (the) thrones
were set, and the Eld of days sat; his
cloak* *was* white as snow, and the hairs
of his head *were* as clean wool; his throne
was as flames of fire, (and) his wheels
were as fire kindled (and his wheels were
as kindled fire). [I beheld, till thrones were
set, and the old of days sat; his clothing white
as snow, and the hairs of his head as clean
wool; his throne of flame of fire, (and) the
wheels of him (as) fire tended (and the wheels
of him as tended fire).]

7:10 A flood of fire and running fast
went out from (before) his face; a
thousand thousands ministered to him,
and ten times a thousand times an
hundred thousand stood nigh [to] him;
the doom sat, and books were opened.
[A flood of fire and fast running went out from
(before) his face; a thousand of thousands
ministered to him, and ten thousand times an
hundred thousand stood nigh to him; the
doom set, and books be opened.]

7:11 I beheld for the voice of great
words which that horn spake; and I saw
that the beast was slain, and his body
was perished, and was given to be burnt
in (the) fire.

7:12 And I *saw* that the power of (the)
other beasts was taken away, and the
times of life were ordained to them, till
to time and time. [And the power of other
beasts was taken away, and times of life be
ordained to them, unto time and time.]

7:13 Therefore I beheld in the vision of

7:9 I beheld till the thrones were cast
down, and the Ancient of days did sit,
whose garment was white as snow, and
the hair of his head like the pure wool:
his throne was like the fiery flame, and
his wheels as burning fire.

7:10 A fiery stream issued and came
forth from before him: thousand
thousands ministered unto him, and ten
thousand times ten thousand stood
before him: the judgment was set, and
the books were opened.

7:11 I beheld then because of the voice
of the great words which the horn
spake: I beheld even till the beast was
slain, and his body destroyed, and given
to the burning flame.

7:12 As concerning the rest of the
beasts, they had their dominion taken
away: yet their lives were prolonged for
a season and time.

7:13 I saw in the night visions, and,

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(the) night, and lo! (one) as a son of man came with the clouds of (the) heaven(s); and he came fully till to the Eld of days, and in the sight of him they offered him (and he fully came till to the Old of days, and they presented him to him). [Therefore I beheld in vision of night, and lo! with clouds of heaven (one) as the son of man came; and unto the old of days he came fully, and in his sight they offered him. (Therefore I beheld in the vision of the night, and lo! one as the son of man came with the clouds of the heavens; and he fully came unto the Old of days, and they presented him to him.)]

7:14 And he gave to him power, and honour, and realm, and all the peoples, lineages, and languages shall serve him; his power is everlasting power, that shall not be taken away, and his realm, that shall not be corrupted. [And he gave to him power, and honour, and realm, and each people, lineages, and tongues shall serve to him; the power of him everlasting power, which shall not be done away, and the realm of him, which shall not be corrupted, *or destroyed.*]

7:15 My spirit had horror, *either hideousness*; I, Daniel, was afeared in these things (I, Daniel, was afeared of these things), and the sights of mine head disturbed me. [My spirit hideoused; I, Daniel, was (a)feared in these, and the visions of my head (al)together troubled me.]

7:16 I nighed to one of the standers nigh, and I asked of him the truth of all these things. And he said to me the interpreting of these words, and he taught me. [I came to one of the nigh standing, and I asked of him (the) truth of all these things. Which said to me the

behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

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interpretation of (these) words, and taught me.}]

7:17 These four great beasts be four realms, that shall rise (up out) of [the] earth.

7:18 Forsooth (the) holy men shall take the realm of (the) highest God (Forsooth the holy men of the highest God shall take the realm), and they shall hold the realm, till into the world, and unto the world of worlds.

7:19 After these things I would learn diligently of the fourth beast, that was greatly unlike from all (the others), and *was* full fearedful, (for) the teeth and nails thereof *were* of iron; it ate, and made less, and defouled with his feet other things. (After these things I would diligently learn of the fourth beast, that was greatly unlike all the others, and *was* full fearedful, for the teeth and nails thereof *were* of iron; it ate, and made less, and trampled other things with his feet.) [After these things I would diligently learn of the fourth beast, that was greatly unlike from all (the others), and dreadful full much, the teeth and nails thereof of iron; it ate, and brake together, and defouled the tother things with his feet. (After these things I would diligently learn of the fourth beast, that was greatly unlike all the others, and full much dreadful, the teeth and nails thereof of iron; it ate, and altogether brake, and defouled the tother things with his feet.)]

7:20 And of (the) ten horns which it had in the head, and of the tother *horn* that came forth, (and) before which three horns fell down; and of that horn

7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth

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that had eyes, and a mouth speaking great things, and was greater than (the) others; [And of (the) ten horns which it had in the head, and of the tother that was sprung up, before which three horns fell down; and of that horn that had eyes, and (a) mouth speaking great things, and was more than (the) others;]

7:21 I beheld, and lo! that horn made battle against (the) holy men, and had mastery of them, [I beheld, and lo! that horn made battle against (the) saints, and had power over them,]

7:22 till the Eld of days came, and (the) high *God* gave doom to (the) holy men; and lo! time came, and (the) holy men got (the) realm. [till the old of days came, and gave doom to saints (of the) high; and lo! time came, and saints wielded (the) realm.]

7:23 And he said thus, The fourth beast shall be the fourth realm in (the) earth, that shall be more than all (the) realms, and it shall devour all (the) earth, and it shall defoul, and make less that *earth* (and it shall trample, and break the *earth* in pieces). [And thus he saith, The fourth beast shall be the fourth realm in earth, that shall be more than all realms, and shall devour all (the) earth, and shall defoul, and (al)together break it.]

7:24 Forsooth (the) ten horns shall be ten kings of that realm; and another *king* shall rise after them, and he shall be mightier than the former, and he shall make low three kings. [Forsooth ten horns of that kingdom shall be ten kings; and another shall rise after them, and he shall be mightier than the former, and shall meek three

that spake very great things, whose look was more stout than his fellows.

7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

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kings.]

7:25 And he shall speak words against the high *God*, and he shall defoul the saints of the Highest; and he shall guess, that he may change times and laws; and they shall be given into his hands, till to time, and times, and the half of time. [And he shall speak words against the high, and he shall break (al)together the saints of the highest; and he shall ween, that he may change times and laws; and it shall be given into his hands, unto time, and times, and the half of time.]

7:26 And (the) doom shall sit, that the power be taken away, and be all-broken, and perish till into the end.

7:27 Soothly that the realm, and power, and the greatness of (the) realm, which is under each heaven (which is under all heaven), be given to the people of the saints of the Highest, whose realm is (an) everlasting realm, and all kings shall serve, and obey to him. [The realm forsooth (Forsooth the realm), and power, and the greatness of realm, which is under all heaven, be given to the people of hallows of the highest, whose realm is everlasting realm, and all folks shall serve to him, and obey.]

7:28 Hitherto is the end of the word. I, Daniel, was disturbed much in my thoughts, and my face was changed in me (I, Daniel, was much disturbed in my thoughts, and my face was changed in me); forsooth I kept the word in mine heart. [Till hither (is) the end of the word. I, Daniel, in my thoughts was much troubled, and my face is changed in me (I, Daniel, was much troubled in my thoughts, and my face

7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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was changed in me); forsooth I kept together the word in my heart.}]

Chapter 8

8:1 In the third year of the realm of Belshazzar, the king, a vision appeared to me. I, Daniel, after that thing that I had seen in the beginning, [In the third year of realm of Belshazzar, (the) king, a vision appeared to me. I, Daniel, after that thing which I had seen in the beginning,]

8:2 saw in my vision, when I was in the castle of Susa, which is in the country of Elam; soothly I saw in the vision that I was on the gate (of) Ulai (soothly I saw in the vision that I was by the river of Ulai).

8:3 And I raised (up) mine eyes, and I saw; and lo! one ram stood before the marsh, and had high horns, and one higher than the other, and under-waxing (and growing). [And I raised mine eyes, and saw; and lo! one wether stood before the marsh, having high horns, and one higher than another, and under-waxing.]

8:4 Afterward I saw the ram winnowing with (his) horns against the east, and against the west, and against the north, and against the south; and all beasts might not against-stand it, neither be delivered from the hands of it. And it did by his will, and was magnified. [Afterward I saw the wether with (his) horns winnowing, *or casting down*, against the east, and against the west, and against the north, and against the south; and all beasts might not against-stand it, neither be delivered from the hands thereof. And he did after his

Chapter 8

8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

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will, and is magnified.]

8:5 And I understood. Lo! forsooth a buck of goats came from the west on the face of all (the) earth, and touched not the earth; forsooth the buck of goats had a noble horn betwixt his eyes;

8:6 and he came till to that horned ram, which I had seen standing before the gate (which I had seen standing before the river), and he ran in the fierceness of his strength to that *ram*. [and came unto that wether horned (and came unto that horned wether), which I saw standing before the gate, and he ran to him in (the) fierceness of his strength.]

8:7 And when he had nighed nigh the ram, he hurtled fiercely on him, and he smote the ram, and all-brake (the) twain horns of him, and the ram might not against-stand him. And when he had sent that *ram* into [the] earth, he defouled [him]; and no man might deliver the ram from his hand. (And when he had nighed nigh the ram, he hurtled fiercely against him, and he smote the ram, and all-brake the two horns of him, and the ram might not stand against him. And when he had sent that ram down to the ground, he trampled him; and no man might deliver the ram from his hand.) [And when he nighed nigh the wether, he did cruelly into him, and he smote the wether, and he brake (al)together (the) two horns of him, and the wether might not withstand him. And when he sent him into the earth, he defouled him; and no man might deliver the wether (out) of his hand.]

8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

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8:8 Forsooth the buck of goats was made full great; and when he had increased, the great horn was broken, and four horns rised (up) under it, by (the) four winds of (the) heaven(s). [Forsooth the buck of goats is made great full much; and when he had waxed, the great horn is burst, and four horns be brought forth under it, by four winds of heaven.]

8:9 Forsooth of one of them went out one little horn, and it was made great against the south, and against the east, and against the strength (and toward the glorious land).

8:10 And it was magnified till to the host* of heaven, and it casted down (some) of the host* and (some) of (the) stars, and defouled those (and trampled them). [And it was magnified till to the strength of heaven, and it casted down (some) of the strength, and (some) of (the) stars, and defouled them.]

8:11 And he was magnified till to the prince of (the) host*, and he took away from him the continual sacrifice, and casted down the place of his hallowing. [And unto the prince of strength he is magnified, and from him he took the continual sacrifice, and casted down the place of hallowing of him.]

8:12 Forsooth (a) host* was given to him against the continual sacrifice for sins, and truth shall be cast down in (the) earth; and he shall have prosperity, and shall do. (Forsooth a host was given to him against the continual sacrifice for sins, and it cast down the truth to the ground; and it had prosperity in all that

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

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it did.) [Forsooth strength is given to him against the continual sacrifice for sins, and truth shall be cast down in earth; and he shall have prosperity, and shall do.]

8:13 And I heard one of [the] holy *angels* speaking; and one holy angel said to another, I know not to whom speaking, How long the vision, and the continual sacrifice, and the sin of desolation, which is made, and (both) the saintuary, and the host, shall be defouled? (And I heard one of the holy *angels* speaking; and one holy angel said to another, I know not speaking to whom, How long shall be the vision concerning the continual sacrifice, and the sin of desolation that is done, and the saintuary shall be defouled and the host shall be trampled on?) [And I heard one of the saints speaking; and one saint said to another, I know not to whom speaking, How long (shall be) the vision, and the continual sacrifice, and sin of desolation, *or discomfort*, that is made, and (both) the saintuary, and strength shall be defouled? (And I heard one of the saints speaking; and one saint said to another, I know not speaking to whom, How long shall be the vision concerning the continual sacrifice, and the sin of desolation, *or discomfort*, that is done, and the saintuary shall be defouled and the host shall be trampled upon?)]

8:14 And he said to him, Till to the eventide and morrowtide, two thousand days and three hundred (two thousand and three hundred days); and (then) the saintuary shall be cleansed. [And he said to him, Unto evening and morrowing, days two thousand and three hundred (two thousand and three hundred days); and (then)

8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

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the saintuary shall be cleansed.}]

8:15 Forsooth it was done, when I, Daniel, saw the vision, and asked the understanding, lo! as the likeness of a man stood in my sight (lo! the likeness of a man stood before me). [Forsooth it is done, when I, Daniel, saw the vision, and sought understanding, lo! there stood in my sight as the form of (a) man.}]

8:16 And I heard the voice of a man betwixt (the banks of) Ulai, and he cried, and said, Gabriel, make thou *Daniel* to understand this vision. [And I heard the voice of a man betwixt (the banks of) Ulai, and he cried, and saith, Gabriel, make thou this for to understand the vision.}]

8:17 And he came, and stood beside where I stood; and when he was come, I dreaded, and fell on my face. And he said to me, Thou, son of man, understand, for the vision shall be [ful]filled in the time of (the) end. [And he came, and stood beside where I stood; and when he came, I dreading fell down into my face. And he saith to me, Understand thou, son of man, for in the time of end the vision shall be fulfilled.}]

8:18 And when he spake to me, I slid down groveling, *either flat to the earth*. And he touched me, and setted me in my degree (and set me upright). [And when he spake to me, I slid (al)together down right into the earth. And he touched me, and set me in my degree.}]

8:19 And he said to me, I shall show to thee what things shall come in the last of (the) cursing, for the time hath his

8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time

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end. [And he said to me, I shall show to thee what things be to coming in the last of cursedness, for time hath his end.]

8:20 The ram, whom thou sawest have horns, is the king of Medes and of Persians. [The wether, *or ram*, whom thou hast seen for to have horns, is the king of Media and Persia.]

8:21 Forsooth the buck of goats is the king of Greeks; and the great horn that was betwixt his eyes, he is the first king. [Forsooth the goat buck is the king of Greeks; and the great horn that was betwixt his eyes is the first king.]

8:22 Forsooth that when that *horn* was broken, four *borns* rised (up) for it, four kings shall rise (up out) of the folk of him, but not in the strength of him (but not equal to his power). [Forsooth that, it broken, four have risen for it, four kings shall together rise of that folk, but not in the strength of him.]

8:23 And after the realm of them, when wickednesses have increased, a king shall rise (up) unshamefast in face, and understanding propositions, *either reasons set forth*; [And after the realm of them, when wickednesses shall wax, there shall rise a king unshamefast in face, and understanding propositions, *or reasons*;]

8:24 and his strength shall be made stalworthy, but not in his [own] strengths. And more than it may be believed, he shall waste all things, and he shall have prosperity, and shall do (and he shall have prosperity in all that he does). And he shall slay strong men,

appointed the end shall be.

8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

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and the people of saints, [and his strength shall be made mighty, but not in his own strengths. And over that it may be believed, he shall waste all things, and shall have prosperity, and shall do. And he shall slay strong men, and the people of saints,]

8:25 by his will, and guile shall be directed in his hand. And he shall magnify his heart, and in (the) abundance of all things, he shall slay full many men. And he shall rise against the prince of princes, and without hand he shall be all-broken (but he shall be all-broken without human hand). [after his will, and guile shall be directed in his hand. And he shall magnify his heart, and in plenty of all things, he shall slay full many. And he shall rise against the prince of princes, and without hand he shall be broken together (but he shall be altogether broken without human hand).]

8:26 And the vision, which is said in the morrowtide and eventide, is true. Therefore seal thou the vision, for it shall be after many days. [And the vision, that is said in evening and morrowing, is true. Therefore seal thou, *or mark*, the vision, for after many days it shall be.]

8:27 And I, Daniel, was astonished, and was sick by full many days; and when I had risen, I did the works of the king; and I was astonished at the vision, and none was, that interpreted, *either expounded*, (it) (but none was, that interpreted, *either expounded*, it). [And I, Daniel, languished, and was sick by full many days; and when I rose, I did the works of the king; and I wondered at the vision, and there was not which should interpret, *or expound*, (it).]

8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

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Chapter 9

9:1 In the first year of Darius, the son of Ahasuerus, of the seed of (the) Medes, that was emperor on the realm of Chaldees, [In the first year of Darius, son of Ahasuerus, of the seed of Medes, which commanded upon the realm of Chaldees,]

9:2 in the first year of his realm, I, Daniel, understood in books the number of years (understood by books the number of years), of which *number* the word of the Lord was made to Jeremy, the prophet, that (the) seventy years of (the) desolation of Jerusalem should be [ful]filled. [in one year of his realm (in year one of his realm), I, Daniel, understood in books the number of years, of which the word of the Lord is made to Jeremy, the prophet, that seventy years of desolation of Jerusalem should be fulfilled.]

9:3 And I setted my face to my Lord God, to pray and beseech in fastings, in sackcloth, and ashes. [And I put my face to the Lord my God, for to pray and beseech in fastings, sackcloth, and ashes.]

9:4 And I prayed my Lord God, and I acknowledged, and said, I beseech (thee), thou Lord God, great and fearedful, keeping covenant and mercy to them that love thee, and keep thy commandments. [And I prayed the Lord my God, and I acknowledged, and said, I beseech, thou Lord God, great and dreadful, keeping covenant and mercy to men loving thee, and keeping thy commandments.]

9:5 We have sinned, we have done wickedness, we did unfaithfully, and

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Chapter 9

9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

9:5 We have sinned, and have committed iniquity, and have done

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went away, and bowed away from thy commandments and dooms.

9:6 We obeyed not to thy servants, (the) prophets, that spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land. [We obeyed not to thy servants, prophets, that spake in thy name to our kings, our princes, our fathers, and to all the people of the land.]

9:7 Lord, rightfulness *is* to thee, forsooth shame of face *is* to us, as (it) is to day to a man of Judah, and to the dwellers of Jerusalem, and to all Israel, to these men that be nigh, and to these men that be afar in all lands, to which thou castedest them out for the wickednesses of them, in which, Lord, they sinned against thee. [Lord, to thee rightwiseness, forsooth to us confusion of face, as (it) is to day to man of Judah, and dwellers of Jerusalem, and to all Israel, to these that be nigh, and to these that be far in all lands, to whom thou castedest them out for the wickednesses of them, in which they sinned in thee, Lord.]

9:8 Shame of face *is* to us, to our kings, to our princes, and to our fathers, that sinned; [To us confusion of face (Confusion of face to us), to our kings, our princes, and to our fathers, that sinned;]

9:9 but mercy and benignity *is* to thee, our Lord God. For we went away from thee, [forsooth to thee, Lord our God, mercy and help. For we went away from thee,]

9:10 and heard not the voice of our Lord God, that we should go in the law of him, which he setted to us by his

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wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

9:7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9:9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his

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servants, (the) prophets. [and heard not the voice of the Lord our God, that we should walk in his law, which he putted to us by his servants, prophets.]

9:11 And all Israel brake thy law, and bowed away, that they heard not thy voice; and (the) cursing and (the) loathing, which is written in the book of Moses, the servant of God, dropped on us, for we [have] sinned to him (for we have sinned against him). [And all Israel brake thy law, and bowed away, that they heard not thy voice; and (the) curse dropped on us, and (the) loathingness, that is written in the book of Moses, servant of God, for we have sinned to him.]

9:12 And he ordained his words, which he spake on us, and on our princes, that deemed us (And he ordained his words, which he spake against us, and against our princes, that deemed us), that they should bring in on us great evil, what manner *evil* was never under all heaven, by that that is done in Jerusalem, [And he ordained his words, which he spake upon us, and upon our princes, that deemed us, that they should above lead in into us great evil, what manner was never under all heaven, after that it is done in Jerusalem, (And he ordained his words, which he spake upon us, and upon our princes, that deemed us, that they should lead in upon us great evil, what manner was never under all heaven, after that that was done in Jerusalem,)]

9:13 as it is written in the law of Moses. All this evil came on us, and, our Lord God, we prayed not thy face (we prayed not before thee), that we should turn again from our wickednesses, and

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servants the prophets.

9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy

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should think (on) thy truth. [as it is written in the law of Moses. All this evil came upon us, and we prayed not thy face, Lord our God, that we should turn again from our wickednesses, and should think (on) thy truth.]

9:14 And the Lord watched* on (the) malice, and brought it on us; our Lord God *is* just in all his works which he made, for we heard not his voice (for we obeyed not his voice). [And the Lord waked on his malice, and brought it upon us; just (*is*) the Lord our God in all his works which he did, forsooth we heard not the voice of him.]

9:15 And now, our Lord God, that leddest thy people out of the land of Egypt in strong hand (that leddest thy people out of the land of Egypt with a strong hand), and madest to thee a name by this day, we have sinned, we have done wickedness, [And now, Lord our God, that leddest out thy people of the land of Egypt in strong hand, and madest to thee a name after this day, we have sinned, we did wickedness,]

9:16 Lord, against all thy rightfulness, I beseech (thee) (Lord, according to all thy rightwiseness, I beseech thee), thy wrath and thy strong vengeance be turned away from thy city Jerusalem, and from thy holy hill; for why for our sins, and for the wickednesses of our fathers, Jerusalem and thy people be in shame, to all men by our compass. [Lord, into all thy rightwiseness, I beseech, be thy wrath turned away and thy strong vengeance from thy city Jerusalem, and from thine holy hill (Lord, after all thy rightwiseness, I beseech thee, thy wrath and thy strong vengeance be

truth.

9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

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turned away from thy city Jerusalem, and from thine holy hill); forsooth for our sins, and wickednesses of our fathers, Jerusalem and all thy people be in shame, to all men by our compass.}]

9:17 But now, our God, hear thou the prayer of thy servant, and the beseechings of him, and show thy face on thy saintuary, which is forsaken, (for thine own sake). [Now forsooth, our God (Forsooth now, our God), hear the orison of thy servant, and prayers of him, and show thy face on thy saintuary, that is deserted, (for thine own sake).]

9:18 My God, for thyself bow down thine ear, and hear; open thine eyes, and see our desolation, and the city, on which thy name is called to help. For not in our justifyinges we set forth meekly prayers before thy face, but in thy many merciful doings. (My God, bow down thine ear, and hear; open thine eyes, and see our desolation, and the city, which is called by thy name. For not for our justifyinges do we meekly set forth prayers before thy face, but for thy many merciful doings.) [For thyself thou, my God, bow thine ear, and hear (My God, bow thine ear, and hear); open thine eyes, and see our desolation, and the city, on whom thy name is in-called. Forsooth neither in our justifyinges (do) we cast forth prayers before thy face, but in thy many doings of mercy.}]

9:19 Lord, hear thou; Lord, be thou pleased, perceivethou, and do; my Lord God, tarry thou not, for thyself, for thy name is called to help on the city, and on thy people. (Lord, hear thou; Lord,

9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

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forgive; Lord, perceive thou, and do; my God, tarry thou not, for thine own sake; for the city and thy people are called by thy name.) [Hear thou, Lord; be thou pleased, Lord, perceive, and do; dwell thou, *or tarry*, not, for thyself, Lord my God, for thy name is in-called upon the city, and upon thy people.]

9:20 And when I spake yet, and prayed, and acknowledged my sins, and the sins of my people Israel, that I should set forth meekly my prayers in the sight of my God (that I should meekly set forth my prayers in the sight of my God), for the holy hill of my God,

9:21 the while I spake yet in my prayer, lo! the man Gabriel, whom I had seen in vision at the beginning, flew soon (flew swiftly), and touched me in the time of (the) eventide sacrifice; [yet me speaking in my prayer, lo! the man Gabriel, whom I saw in vision at the beginning, soon flying (flying swiftly), touched me in time of even sacrifice;]

9:22 and he taught me, and he spake to me, and said, Daniel, now I went out, that I should teach thee, and thou shouldest understand. [and taught me, and spake to me, and said, Daniel, now I am gone out, that I should teach thee, and thou shouldest understand.]

9:23 From the beginning of thy prayers a word went out. Forsooth I came to show to thee, for thou art a man of desires (for thou art a man much beloved); therefore perceive thou the word, and understand thou the vision.

9:24 Seventy weeks *of years* be abridged

9:20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

9:23 At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

9:24 Seventy weeks are determined

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on thy people, and on thine holy city, that trespassing be ended, and sin take an end (and sin is brought to an end), and that wickedness be done away, and everlasting rightfulness be brought, and that the vision and prophecy be [ful]filled, and the Holy of (the) saints be anointed. [Seventy weeks be abridged on thy people, and upon thine holy city, and trespassing shall be ended, and sin shall take (an) end, and wickedness shall be done away, and rightwiseness everlasting shall be led to, and the vision shall be fulfilled, and prophecy, and the holy of (the) hallows shall be anointed (and everlasting rightwiseness shall be led in, and the vision and the prophecy shall be fulfilled, and the Holy of the hallows shall be anointed).]

9:25 Therefore know thou, and perceive; from the going out of the word that Jerusalem be builded again, till to Christ, the duke (till to the Anointed One, the duke), shall be seven weeks *of years* and two and sixty weeks *of years*; and again the street shall be builded, and (the) walls, in the anguish of times. [Therefore know thou, and perceive; from beginning of the word that Jerusalem again be builded, till to Christ, duke, seven weeks and two and sixty weeks shall be; and again the street shall be builded, and walls, in (the) anguish, *or straitness*, of times.]

9:26 And after two and sixty weeks *of years* Christ shall be slain. And it shall not be his people, that shall deny him. And the people with the duke to coming shall destroy the city and the saintuary; and the end thereof *shall be* destroying, and after the end of (the) battle *shall be* ordained (a) desolation.

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upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

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(And after two and sixty weeks *of years* the Anointed One shall be slain. And it shall not be his people, that shall deny him. And the people coming with their duke shall destroy the city and the saintuary; and the end thereof *shall be* destroying, and after the end of the battle *shall be* ordained a desolation.) [And after two and sixty weeks Christ shall be slain. And it shall not be the people of him, that is to denying him. And the people shall destroy the city and (the) saintuary, with the duke to coming (And the people, coming with their duke, shall destroy the city and the saintuary); and the end of him (*shall be*) wasting, and after the end of (the) battle (*shall be*) ordained (a) desolation.]

9:27 Forsooth one week *of years* shall confirm the covenant to many men, and the offering and (the) sacrifice shall fail in the midst of the week *of years*; and (the) abomination of desolation shall be in the temple (and the abomination that maketh desolation shall be in the temple), and the desolation shall continue till to the performing and (the) end. [Forsooth he shall confirm the covenant with many (for) one week, and in the half of a week (the) host and (the) sacrifice shall fail; and in the temple abomination of desolation shall be, and unto the ending and end the desolation shall last (and the abomination that maketh desolation shall be in the temple, and the desolation shall last unto the ending and the end).]

Chapter 10

10:1 In the third year of the realm of Cyrus, king of Persians, a word was showed to Daniel, Belteshazzar by

9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Chapter 10

10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar;

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name; and a true word, and (of) great strength, and he understood the word; for why understanding is needful in vision. [In the third year of the realm of Cyrus, king of Persia, a word is taken again to Daniel, by name Belteshazzar (Belteshazzar by name); and the word (was) true, and (of) great strength, and he understood the word; forsooth understanding is needed in vision.]

10:2 In those days I, Daniel, mourned by the days of three weeks;

10:3 I ate not desirable bread, and flesh, and wine entered not into my mouth, but neither I was anointed with ointment, till the days of three weeks were [ful]filled.

10:4 Forsooth in the four and twentieth day of the first month, I was beside the great flood, which is Tigris.

10:5 And I raised (up) mine eyes, and I saw, and lo! one man *was* clothed with linen clothes, and his reins *were* girded with shining gold (and his reins *were* girded with the gold of Uphaz); [And I raised mine eyes, and saw, and lo! one man clothed in linen, and his reins girded to with shining gold;]

10:6 and his body *was* as chrysolyte, and his face *was* as the likeness of lightning, and his eyes *were* as a burning lamp, and his arms and those things that were beneath till to the feet *were* as the likeness of brass being white, and the voice of his words *was* as the voice of (a) multitude. [and his body as chrysolyte, and his face as (a) form of lightning, and his eyes as a lamp burning (and his eyes as a burning

and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

10:2 In those days I Daniel was mourning three full weeks.

10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

10:6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

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lamp), and his arms and which thing is downward unto the feet as (a) form of brass waxing white, and the voice of his words as voice of multitude.}]

10:7 Forsooth I, Daniel, alone saw the vision; certainly the men that were with me saw not, but full great fearedfulness fell in on them, and they fled into an hid place. [Forsooth I, Daniel, alone saw the vision; soothly the men that were with me saw not, but full much dread fell upon them, and they fled into an hid place.]

10:8 But I was left alone, *and* I saw this great vision, and strength dwelled not in me; but also my likeness was changed in me, and I was stark, and I had not in me any thing of strengths. [Forsooth I left alone saw this great vision, and strength abode not in me; but and my form is changed, and I was dry, *or withered*, (and) neither had any thing of strengths.]

10:9 And I heard the voice of his words, and I heard, and lay astonished on my face, and my face cleaved to the earth. [And I heard the voice of his words, and I hearing lay cast down, *or afeared*, upon my face, and my cheer cleaved to the earth.]

10:10 And lo! an hand touched me, and raised me on my knees, and on the toes of my feet. [And lo! an hand touched me, and raised me on my knees, and upon the fingers of mine hands.]

10:11 And he said to me, Thou, Daniel, a man of desires, understand the words which I speak to thee, and stand in thy degree; for now I am sent to thee. And when he had said this word to me, I

10:7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

10:8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10:10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word

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stood quaking. (And he said to me, Thou, Daniel, a man much beloved, understand the words which I speak to thee, and stand upright; for I am now sent to thee. And when he had said this word to me, I stood quaking.) [And he said to me, Daniel, man of desires, understand the words which I speak to thee, and stand in thy degree; now forsooth I am sent to thee. And when he had said this word to me, I stood trembling. (And he said to me, Daniel, desired man, understand the words which I speak to thee, and stand in thy degree; forsooth I am now sent to thee. And when he had said this word to me, I stood trembling.)]

unto me, I stood trembling.

10:12 And he said to me, Daniel, do not thou dread, for from the first day in which thou settedest thine heart to understand, (and) that thou shouldest torment thee in the sight of thy God (and that thou shouldest torment thyself before thy God), thy words were heard, and I came for thy words.

10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

10:13 Forsooth the prince of the realm of Persians against-stood me one and twenty days, and lo! Michael, one of the first princes, came into mine help, and I dwelled still there beside the king of Persians (and lo! Michael, one of the first princes, came into mine help, for I still dwelled there beside the king of Persia). [Forsooth the prince of the kingdom of Persia against-stood me one and twenty days, and lo! Michael, one of the first princes, came into mine help, and I abode there beside the king of Persia.]

10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

10:14 Forsooth I am come to teach thee, what things shall come to thy people in the last days; for yet the vision is

10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for

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delayed into days (for this vision is for those days). [Forsooth I came for to teach thee, what things be to coming to thy people in the last days; for yet the vision is deferred, *or drawn along*, into days.]

10:15 And when he spake to me by such words, I casted down my cheer to the earth, and was still. [And when he spake to me such manner words, I cast down my cheer to the earth, and was still.]

10:16 And lo! (one) as the likeness of the son of man touched my lips;/And lo! (one) as the likeness of (the) son of a man touched my lips; and I opened my mouth, and spake, and said to him that stood before me, My Lord, in thy sight my joints be unknit, and nothing of strengths dwelled in me (and I opened my mouth, and spake, and said to him that stood before me, My lord, this vision hath caused my joints to be unknit, and nothing of strength dwelleth in me). [And lo! (one) as the likeness of the son of man touched my lips; and I opening my mouth spake, and said to him that stood before me, My Lord, in thy vision my jointures be unbound, and nothing of strengths abode in me (and I opening my mouth spake, and said to him that stood before me, My lord, this vision hath caused my jointures to be unbound, and nothing of strength abideth in me).]

10:17 And how shall the servant of my Lord be able to speak with my Lord? nothing of strengths dwelled in me, but also my breath is closed betwixt, [*or stopped*]. (And how shall the servant of my lord be able to speak with my lord? nothing of strength dwelleth in me, and

many days.

10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

10:16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

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also my breath is closed betwixt, *or stopped.*) [And how may the servant of my Lord speak with my Lord? nothing of strengths abode in me, but and my breath is closed betwixt, *or stopped.* (And how may the servant of my lord speak with my lord? nothing of strength abideth in me, and my breath is closed betwixt, *or stopped.*.)]

10:18 Therefore again (the one with the likeness) as the sight of a man touched me, and strengthened* me, [Therefore again (the one with the likeness) as the sight of (a) man touched me, and comforted me,]

10:19 and said, Man of desires, do not thou dread; peace *be* to thee, be thou comforted, and be thou strong. And when he spake with me, I waxed strong, and said, My Lord, speak thou, for thou hast comforted me. (and said, Man much beloved, do not thou dread; peace *be* to thee, be thou strengthened, and be thou strong. And when he spake with me, I waxed strong, and said, My lord, speak thou, for thou hast strengthened me.) [and said, Do not thou dread, thou man of desires; peace to thee, be thou comforted, and be thou strong. And when he spake with me, I waxed strong, and said, Speak thou, my Lord, for and thou hast comforted me. (and said, Do not thou dread, thou desired man; peace to thee, be thou strengthened, and be thou strong. And when he spake with me, I waxed strong, and said, Speak thou, my lord, for thou hast strengthened me.)]

10:20 And he said, Whether thou knowest not, why I came to thee? And now I shall turn again, to fight against the prince of Persians. For when I went out, the prince of Greeks appeared

10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

10:19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

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coming. [And he said, Whether thou knowest, why I came to thee? And now I shall turn again, for to fight against the prince of Persia. Forsooth when I went out, the prince of Greeks appeared coming.]

10:21 Nevertheless I shall tell to thee that, that is expressed in the scripture of truth; and none is mine helper in all these things, no but Michael, your prince.

10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Chapter 11

Chapter 11

11:1 Forsooth from the first year of Darius of Media I stood, that he should be strengthened*, and made strong. [Forsooth from the first year of Darius of Mede(s) I stood, that he should be comforted, and strengthened. (Forsooth from the first year of Darius the Mede I stood, that he should be made strong, and strengthened.)]

11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

11:2 And now I shall tell to thee the truth. And lo! three kings shall stand yet in Persia, and the fourth shall be made rich with full many riches over (them) all. And when he hath waxed strong by his riches, he shall raise (up) all men against the realm of Greece. [And now I shall tell to thee truth. And lo! three kings shall stand in Persia, and the fourth shall be made rich with full many riches over all men. And when he shall be strong in his riches, he shall stir together all men against the realm of Greece.]

11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3 Forsooth a strong king shall rise, and shall be lord in great power, and shall do that, that shall please him(self). [Forsooth a strong king shall rise, and shall lordship with much power, and that, that shall

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

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please him, shall do (and shall do that, that shall please himself).]

11:4 And when he shall stand, his realm shall be all-broken, and it shall be parted into (the) four winds of (the) heaven(s), but not into his heirs, neither by the power of him in which he was lord; for his realm shall be rent, yea, into strangers besides these. (And when he shall stand, his realm shall be all-broken, and it shall be parted to the four winds of the heavens, but not to his heirs, nor as to the great power of him in which he was lord; for his realm shall be rent, yea, for strangers besides them.) [And when he shall stand, his realm shall be broken, and shall be parted into four winds of heaven, but not into his followers *of blood*, neither after his power, in which he lordshipped; the realm of him shall be parted into aliens besides these.]

11:5 And the king of the south shall be strengthened^{*}; and of the princes of him, one shall have power above him, and he shall be lord in power; for why his lordship *shall be* much. [And the king of the south shall be comforted; and of the princes of him, there shall be strength over him, and (he) shall be lord in lordship; forsooth his lordshipping much.]

11:6 And after the end of years they shall be knit in peace; and the daughter of the king of the south shall come to the king of the north, to make friendship. And she shall not get (the) strength of (the) arm, neither the seed of her shall stand (But she shall not get the strength of the arm, neither the seed of her shall stand); and she shall be

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

11:5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her

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betaken, and the younglings of her that brought her, and he that strengthened* her in (these) times. [And after the end of years they shall be knit in peace; and the daughter of (the) king of the south shall come to the king of the north, for to make friendship. And she shall not have strength of arm, neither her seed shall stand; and she shall be betaken, and her young men that led her to, and they that comforted her in times.]

11:7 And a planting of the seed of the roots of her shall stand; and he shall come with an host, and shall enter into the province of the king of the north, and he shall misuse them, and he shall get (victory); [And a planting of her shall stand of the burgeoning of her roots (And a planting of the burgeoning of her roots shall stand); and he shall come with an host, and shall enter the province of the king of the north, and he shall misuse them, (and he shall get victory,)]

11:8 furthermore *he shall get* both the gods of them, and (the) graven images. And he shall lead into Egypt [the] precious vessels of gold, and of silver, taken in battle. He shall have the mastery against the king of the north; [and (he) shall wield the gods of them, and graven things. And he shall lead the precious vessels of gold and silver captive, *or taken in battle*, into Egypt. He shall have victory against the king of the north;]

11:9 and the king of the south shall enter into the realm, and shall turn again to his land. [and the king of the south shall enter into the kingdom, and shall turn again into his land.]

in these times.

11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

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11:10 Forsooth the sons of him shall be stirred to wrath, and they shall gather together a multitude of full many coasts (and they shall gather together a multitude of full many hosts). And he shall come hasting and flowing, and he shall turn again, and shall be stirred, and shall begin battle with his (enemy's) strong hold. [Forsooth the sons of him shall be stirred to wrath, and they shall gather together the multitude of full many hosts. And he shall come hieing and flowing, and he shall turn again, and shall be stirred, and go together with (the) strength of him (and go against his enemy's strong hold).]

11:11 And the king of the south shall be stirred [to wrath], and shall go out, and shall fight against the king of the north, and shall make ready a full great multitude; and the multitude shall be given in his hand. [And the king of the south stirred to wrath, shall go out, and fight against the king of the north, and shall make ready a full great multitude; and (the) multitude shall be given in the hand of him.]

11:12 And he shall take the multitude, and his heart shall be enhanced; and he shall cast down many thousands, but he shall not have the mastery. [And he shall take (the) multitude, and the horn of him shall be enhanced; and he shall cast down many thousands, but he shall not have victory.]

11:13 For the king of the north shall turn (again), and shall make ready a multitude, much more than before; and in the end of times and of years he shall come hasting with a full great host, and with full many riches.

11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

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11:14 And in those times many men shall rise together against the king of the south; and the sons of trespassers of thy people shall be enhanced, that they [ful]fill the vision, and they shall fall down (but they shall fall down). [And in those times many shall rise together against the king of the south; and sons of trespassers of thy people shall be enhanced, that they fulfill the vision, and they shall fall together (but they shall altogether fall).]

11:15 And the king of the north shall come, and shall bear together [heaps of] earth, and he shall take (the) strongest cities; and the arms of the south shall not sustain. And the chosen men thereof shall rise together, to against-stand, and strength shall not be. [And the king of the north shall come, and shall bear together heaps of earth, and shall take (the) strengthened cities; and the arms of the south shall not sustain. And the chosen of him shall rise together, for to withstand, and strength shall not be.]

11:16 And he shall come [up]on him, and shall do by his (own) will; and none shall be that shall stand against his face. And he shall stand in the noble land, and it shall be wasted in his hand. (And he shall come against him, and shall do by his own will; and none shall be that shall stand against his face. And he shall stand in the glorious land, and it shall be wasted in his hand.) [And he coming upon him, shall do after his liking; and there shall not be which shall stand against his face. And he shall stand in the noble land, and it shall be wasted in the hand of him.]

11:17 And he shall set his face, that he

11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

11:17 He shall also set his face to enter

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come to hold all the realm of him, and he shall do rightful things with him. And he shall give to him the daughter of women, to destroy him; and it shall not stand, and it shall not be his (but she shall not stand by his side, and she shall not be his). [And he shall put his face, that he come for to hold all the realm of him, and he shall do right things with him. And he shall give to him the daughter of women, that she turn him upside-down; and it shall not stand, neither shall be his.]

11:18 And he shall turn his face to (the) isles, and shall take many *isles*. And he shall make [to] cease the prince of his shame, and his shame shall turn (again) into him (And he shall make to cease the shame of the prince, and his shame shall turn again upon him).

11:19 And he shall turn his face to the lordship of his land, and he shall stumble, and fall down, and he shall not be found. [And he shall turn his face to the empire of his land, and he shall hurtle, and shall fall, and shall not be found.]

11:20 And the vilest and unworthy to the king's honour shall stand in the place of him, and in few days he shall be all-broken, (but) not in strong vengeance, neither in battle. [And the foulest and unworthy to (the) king's fairness shall stand in the place of him, and in few days he shall be broken together (and in few days he shall be altogether broken), (but) not in strong vengeance, neither in battle.]

11:21 And a despised man shall stand in the place of him, and the honour of a king shall not be given to him; and he

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with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall

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shall come privily, and he shall get the realm by guile. [And a despised man shall stand in his place, and king's honour shall not be given to him; and he shall come privily, and shall wield the realm in fraud doing (and shall wield the realm by doing of fraud).]

11:22 And the arms of the fighter shall be overcome of his face, and shall be all-broken, furthermore and the duke of (the) bond of peace. (And the arms of the fighter shall be overcome before his face, and furthermore even the duke of the bond of peace shall be all-broken.)

11:23 And after friendship with him, he shall do guile. And he shall ascend, and shall overcome with little people (and shall overcome with few people); [And after friendship with him, he shall do guile. And he shall go up, and overcome (with) little people;]

11:24 and he shall enter into great and rich cities, and he shall do things which his fathers, and the fathers of his fathers, did not. He shall destroy the ravens, and prey, and riches of them, and against most steadfast thoughts he shall take counsel, and this till to a time (He shall destroy the ravens, and prey, and riches of them, and he shall take counsels against strong holds, but only for a time). [and he shall enter plenteous and great cities, and shall do which things the fathers of him did not, and fathers of fathers of him (nor the fathers of the fathers of him). He shall scatter ravens, and preys, and riches of them, and he shall begin, *or go in*, counsel against firmest thoughts, and this thing unto (a) time.]

11:25 And the strength of him, and the

come in peaceably, and obtain the kingdom by flatteries.

11:22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

11:25 And he shall stir up his power and

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heart of him shall be stirred against the king of the south with a great host. And the king of the south shall be stirred to battle with many helps and full strong; and they shall not stand, for they shall take counsels against him (but they shall not stand, for they shall take counsels against him). [And the strength of him shall be stirred, and the heart of him, against the king of the south in (a) great host. And the king of the south shall be stirred to battle with many helps and full strong; and they shall not stand, for they shall go in counsels against him.]

11:26 And they that eat bread with him shall all-break him; and his host shall be oppressed, and full many men of his shall be slain, and fall down.

11:27 And the heart of (the) two kings shall be, that they do evil, and at one board they shall speak lying*, and they shall not profit (but they shall not profit); for yet the end *shall be* into another time. [And the heart of (the) two kings shall be, that they do evil, and at one board they shall speak leasing, and they shall not profit; for yet the end into (an)other time.]

11:28 And he shall turn again into his land with many riches, and his heart *shall be* against the holy testament, and he shall do, and shall turn again into his land.

11:29 In time ordained he shall turn again, and shall come to the south, and the last shall not be like the former.

11:30 And ships with three orders of

his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

11:30 For the ships of Chittim shall come

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oars, and Romans, shall come [up]on him (shall come against him), and he shall be smitten. And he shall turn again, and shall have indignation against the testament of the saintuary, and he shall do (so shall he do). And he shall turn again, and he shall think against them that forsook the testament of the saintuary. [And great ships, and Romans, shall come upon him, and he shall be smitten. And he shall turn again, and be wroth against the testament of the saintuary, and he shall do. And he shall turn again, and shall think against them that forsook the testament of the saintuary.]

11:31 And [the] arms of him shall stand, and shall defoul the saintuary *of strength*, and shall take away the continual sacrifice, and shall give abomination into desolation (and shall give the abomination that maketh desolation). [And the arms of him shall stand, and shall defoul the saintuary of strength, and shall take away the continual sacrifice, and shall give abomination into desolation (and shall give the abomination that maketh desolation).]

11:32 And wicked men shall feign (the) testament guilefully (And wicked men shall guilefully feign the testament); but the people that knoweth their God shall hold (firm), and do (battle). [And unpious men shall feign guilefully a testament (And unpious men shall guilefully feign the testament); forsooth the people witting their God shall wield, and do (battle).]

11:33 And taught men in the people shall teach full many men, and shall fall in sword, and in flame (and shall fall by the sword, and by flame), and into

against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

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captivity, and into raven of days. [And taught men in the people shall teach full many, and shall fall in sword, and in flame, and in captivity, and into raven of days.]

11:34 And when they have fallen down, they shall be raised [up] by a little help; and full many men shall be applied to them guilefully. (And when they have fallen down, they shall be raised up with a little help; and full many men shall be guilefully joined to them.) [And when they shall fall together, they shall be raised up with (a) little help; and full many men shall be applied, *or put to*, to them guilefully. (And when they shall altogether fall, they shall be raised up with a little help; and full many men shall be guilefully applied, *or put to*, to them.)]

11:35 And (some) of (the) learned men shall fall, that they be welled together, and be chosen, and be made white till to a time determind; for yet another time shall be. [And of learned men shall fall, that they be welled together, and be chosen, and be made white unto the time determind; for yet another time shall be.]

11:36 And the king shall do by his will, and he shall be raised [up], and magnified against each god, and against (the) God of gods he shall speak great things; and he shall be directed, till (the) wrathfulness be [ful]filled. For the determind is perfectly made. (And the king shall do by his will, and he shall be raised up, and magnified against each god, and he shall speak great things against the God of gods; and he shall prosper, till the wrathfulness be fulfilled. For that that is determind shall be done.) [And the king shall do after his will,

11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determind shall be done.

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and shall be raised up, and magnified against each god, and against God of gods he shall speak great things; and he shall be directed, till wrath be fulfilled. Forsooth (the) definition, *or doom*, is fully done.}]

11:37 And he shall not areckon (with) the God of his fathers, and he shall be in the covetousness of women, and he shall not charge any of gods, for he shall rise against all things. (And he shall not have regard for the God of his fathers, or the god beloved by women, in deed he shall not have regard for any god, for he shall raise himself above all.) [And he shall not reckon (with) the God of his fathers, and he shall be in covetings of women, neither he shall reckon (with) any of gods, for against all things he shall rise together. (And he shall not reckon with the God of his fathers, or the god beloved by women, neither he shall reckon with any god, for he shall raise himself above all.)]

11:38 Forsooth he shall honour (the) god of Maozim in his place (Forsooth he shall honour the god of strong holds in his place), and he shall worship (a) god, whom his fathers knew not, with gold, and silver, and precious stone, and precious things. [Forsooth he shall worship (the) god of Maozim in his place, and he shall honour (a) god, whom his fathers knew not, in gold, and silver, and precious stone, and precious things.]

11:39 And he shall do that he make strong Maozim, with the alien god which he knew (And he shall strengthen his strong holds with aliens who worship a strange god). And he shall multiply glory, and shall give power to them in

11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

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many things; and [he] shall part the land at his will.

11:40 And in the time determined the king of the south shall fight against him, and the king of the north shall come as a tempest against him, in chariots, and with knights, and in great navy (with chariots, and with knights, and with a great navy). And he shall enter into lands, and shall defoul *them*; and he shall pass forth, [And in time before-set the king of the south shall fight against him, and the king of the north as a tempest shall come against him, in chariots, and horsemen, and great navy. And he shall enter lands, and shall break together; and shall pass by, (And in time set before the king of the south shall fight against him, and the king of the north shall come against him as a tempest, with chariots, and horsemen, and a great navy. And he shall enter lands, and shall altogether break; and shall pass by,)]

11:41 and shall enter into the glorious land, and many shall fall. Forsooth these *lands* alone shall be saved from his hand, Edom, and Moab, and [the] princes of the sons of Ammon. [and shall enter into (the) glorious land, and many shall fall. Forsooth these alone shall be saved from the hand of him, Edom, and Moab, and of the princes of the sons of Ammon.]

11:42 And he shall send his hand into lands, and the land of Egypt shall not escape.

11:43 And he shall be lord of (the) treasures of gold, and of silver, and in all precious things of Egypt (and of all the precious things of Egypt); also he shall

11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at

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pass by Libya and Ethiopia. [And he shall be lord of treasures of gold, and silver, and in all precious things of Egypt; and he shall pass by Libya and Ethiopia.]

11:44 And fame from the east and from the north shall disturb him (And news from the east and from the north shall trouble him); and he shall come with a great multitude to all-break, and to slay full many men. [And fame shall trouble him from east and north (And fame from the east and the north shall trouble him); and he shall come in great multitude, for to all-break, and (to) slay full many.]

11:45 And he shall set his tabernacle(s) in Apadno, betwixt the seas, on the noble hill and holy; and he shall come till to the height thereof, and no man shall help him. (And he shall set the tabernacles of his palace, between the seas, on the noble holy hill; and he shall come to his end, and no man shall help him.)

Chapter 12

12:1 Forsooth in that time Michael, the great prince, shall rise (up), that standeth for the sons of thy people. And (a) time (of trouble) shall come, what manner time was not, from that *time* from which folks began to be, till to that time. And in that time thy people shall be saved, each that is found written in the book of life. [Forsooth in that time Michael shall rise, the great prince, that standeth for (the) sons of thy people. And time shall come, what manner was not, from that since folks began for to be, unto that time. And in that time thy people shall be saved,

his steps.

11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Chapter 12

12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

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each that shall be found written in the book of life.]

12:2 And many of them that sleep in the dust of (the) earth, shall awake fully (shall fully awake), some into everlasting life, and others into shame, that they see ever[more]. [And many of these that slept in dust of earth, shall wake out, others into everlasting life, and others into shame, that they see evermore.]

12:3 Forsooth they that be taught, [*or wise,*] shall shine as the shining of the firmament, and they that teach many men to rightfulness (and they that turn many men to rightwiseness), *shall shine* as stars into everlasting everlastingnesses. [Forsooth they that be taught men, *or wise*, shall shine as the shining of the firmament, and they that learn, *or inform*, many to rightwiseness, as stars into everlastingnesses.]

12:4 But thou, Daniel, close the words, and aseal the book, till to the time ordained; full many men shall pass, and knowing shall be manyfold. [Forsooth thou, Daniel, close the words, and seal the book, unto the time ordained; full many shall pass, and science manyfold shall be (and science shall be manyfold).]

12:5 And I, Daniel, saw, and lo! as twain other *men* stood (and lo! two other *men* stood there); one stood on this side, on the brink of the flood, and another on that side, on the tother part of the flood. [And I, Daniel, saw, and lo! as two others stood; one stood on this side, upon the river of (the) flood, and another on that side, on the tother part of the flood.]

12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

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12:6 And I said to the man that was clothed in linen clothes, that stood on the waters of the flood, How long *shall (it) be* (till to) the end of these marvels? [And I said to the man that was clothed with linen, which stood upon the waters of the flood, How long (unto) the end of these marvels?]

12:7 And I heard the man, that was clothed in linen clothes, that stood on the waters of the flood, when he had raised [up] his right hand and (his) left hand to heaven, and had sworn by him that liveth without end, (say,) For into a time, and times, and the half of time. And when the scattering of the hand of the holy people is [ful]filled, all these things shall be (ful)filled (And when the scattering of the power of the holy people is fulfilled, all these things shall be finished). [And I heard the man, that was clothed in linen, which stood upon waters of the flood, when he had raised up his right and (his) left half into heaven, and swore by the (One) living into without out end, (say,) For into time, and times, and the half of time. And when scattering abroad of the land of (the) holy people shall be fulfilled, all these things shall be ended.]

12:8 And I heard, and understood not; and I said, My lord, what shall be after these things?

12:9 And he said, Go thou, Daniel, for the words be closed (up) and asealed, till to the time determined. [And he saith, Go thou, Daniel, for the words be closed and sealed, unto the time ordained.]

12:10 Many men shall be chosen, and

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12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

12:8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

12:10 Many shall be purified, and made

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shall be made white, and shall be proved, as (by) fire, and wicked men shall do wickedly, neither all wicked men shall understand (but wicked men shall do wickedly, and none of the wicked shall understand); (but) certainly taught men shall understand. [They shall be chosen, and be made white, and as (by) fire, many shall be proved (and many shall be proved, as by fire), and unpious men shall do unpiously, neither all unpious men shall understand; forsooth taught men shall understand.]

12:11 And from the time when (the) continual sacrifice is taken away, and (the) abomination is set into discomfort, *shall be* a thousand days two hundred and ninety. (And from the time when the continual sacrifice is taken away, and the abomination that maketh desolation is set up, *shall be* a thousand two hundred and ninety days.) [And from (the) time in which continual sacrifice shall be done away, and abomination into desolation shall be set, days a thousand two hundred and ninety. (And from the time in which continual sacrifice shall be done away, and the abomination that maketh desolation shall be set up, *shall be* a thousand two hundred and ninety days.)]

12:12 He is blessed that abideth, and cometh fully, to a thousand days three hundred and five and thirty. (He is blessed that abideth, and fully cometh to a thousand three hundred and five and thirty days.) [Blessed *is* he, that abideth, and fully cometh, unto days of a thousand three hundred and thirty and five. (Blessed *is* he, that abideth, and fully cometh unto a thousand three hundred and thirty and

white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

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five days.)}

12:13 But go thou, Daniel, to the time determined; and thou shalt rest, and stand in thy part, in the end of days. (But go thou, Daniel, to the time determined; and thou shalt rest, and stand in thy lot at the end of days.) [Forsooth go thou to the determined time; and thou shalt rest again, and shalt stand in thy sort, *or part*, in the end of days.]

12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

THE BOOK *of*
HOSEA,
THE PROPHET

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Chapter 1

Chapter 1

1:1 The word of the Lord that was made to Hosea, the son of Beerī, in the days of Uzziāh*, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, son of Jehoash**, the king of Israel.

1:1 The word of the LORD that came unto Hosea, the son of Beerī, in the days of Uzziāh, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

* Also known as Azariah.

** Also known as Joash.

1:2 The beginning of the speaking to the Lord in Hosea. And the Lord said to Hosea, Go thou, take to thee a wife of fornications, and make to thee sons of fornications, for the land doing fornication shall do fornication, (going away) from the Lord. (The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go thou, take to thee a wife of fornications, and make to thee sons of fornications, for the land hath done fornication, going away from the Lord.)

1:2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

1:3 And he went, and took Gomer, the daughter of Diblaim; and she conceived, and childed a son to him. [And he went, and took Gomer, the daughter of Diblaim; and she conceived, and bare to him a son (and bare a son for him).]

1:3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

1:4 And the Lord said to him, Call

1:4 And the LORD said unto him,

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thou the name of him Jezreel; for yet a little, and I shall visit the blood of Jezreel on the house of Jehu, and I shall make to rest the realm of the house of Israel. [And the Lord said to him, Call the name of him Jezreel; for yet a little, and I shall visit the blood of Jezreel on the house of Jehu, and shall make the kingdom of the house of Israel for to rest.]

1:5 And in that day I shall all-break the bow of Israel in the valley of Jezreel.

1:6 And she conceived yet (again), and childed a daughter. And *the Lord* said to him, Call thou the name of her Without mercy (Call thou her name Loruhamah), for I shall no more lay to, for to have mercy on the house of Israel, but by forgetting I shall forget them. [And she conceived yet, and bare a daughter. And he said to him, Call thou the name of her Without mercy, for I shall no more put to, for to have mercy to the house of Israel, but by forgetting I shall forget them.]

1:7 And I shall have mercy on the house of Judah, and I shall save them in their Lord God; and I shall not save them in bow, and sword, and battle, and in horses, and in horsemen, *either knights*. (But I shall have mercy on the house of Judah, and I shall save them by the Lord their God; and I shall not save them by bow, or sword, or battle, or by horses, or by horsemen, *or knights*.) [And to the house of Judah I shall have mercy, and I shall save them in the Lord their God; and I shall not save them in bow, and sword, and battle, and in horses, and in horsemen.]

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Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

1:5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

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1:8 And (s)he weaned her that was Without mercy (And she weaned Loruhamah). And she conceived, and childed a son to him. [And she weaned her that was Without mercy. And she conceived, and bare to him a son (and bare a son to him).]

1:9 And he said, Call thou his name Not my people (Call thou his name Loammi), for ye *shall* not *be* my people, and I shall not be your God. [And he said, Call thou the name of him Not my people, for ye *be* not my people, and I shall not be your God.]

1:10 And the number of the sons of Israel shall be as (the) gravel of the sea, which *gravel* is without measure, and it shall not be numbered; and it shall be in the place, where it shall (no longer) be said to them, *Ye be* not my people; (but) it shall be said to them, *Ye be* the sons of God living (and it shall be in the place, where it was said to them, *Ye be* not my people, but then it shall be said to them, *Ye be* the sons of the living God).

1:11 And the sons of Judah and the sons of Israel shall be gathered together, and they shall set one head to themselves, and they shall go up from the earth, for the day of Jezreel is great. [And the sons of Judah and sons of Israel shall be gathered together, and they shall put to themselves one head, and shall go up from the land, for great is the day of Jezreel.]

Chapter 2

2:1 Say ye to your brethren, *They be* my people; and to your sister(s), That (that) hath gotten mercy, (Say ye to

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1:8 Now when she had weaned Loruhamah, she conceived, and bare a son.

1:9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.

1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Chapter 2

2:1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

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your brothers, *They be* Ammi; and to your sisters, *Ruhamah,*) [Say ye to your brethren, My people; and to your sister(s), Winning mercy;]

2:2 Deem ye your mother, deem ye, for she is not my wife, and I *am* not her husband. Do she away her fornications from her face, and her adulteries from the midst of her breasts; [deem ye your mother, deem ye, for she is not my wife, and I not her husband. Do she away her fornications from her face, and her adulteries from the middle of her teats;]

2:3 lest peradventure I spoil her naked, and set her naked by the day of her nativity. And I shall set her as a wilderness, and I shall ordain her as a land without (a) way, and I shall slay her in thirst. (lest peradventure I rob her naked, and set her naked as in the day of her nativity. And I shall set her as a wilderness, and I shall ordain her as a land without a way, and I shall slay her with thirst.) [lest peradventure I unclithe her naked, and set her after the day of her birth. And I shall put her as a wilderness, and ordain her as a land unwayed, *or without (a) way,* and shall slay her with thirst.]

2:4 And I shall not have mercy on the sons of her, for they be the sons of fornications;

2:5 for the mother of them did fornication, she is shamed that conceived them, for she said, I shall go after my lovers, that give [my] loaves to me (that give to me my loaves), and my waters, and my wool, and my flax, and mine oil, and my drink. [for the mother of them did

2:2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

2:3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

2:4 And I will not have mercy upon her children; for they be the children of whoredoms.

2:5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

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fornication, she is confused that conceived them, for she said, I shall go after my lovers, that give my loaves to me (that give to me my loaves), and my waters, and my wool, and my linen, and mine oil, and my drink.]

2:6 For this thing, lo! I shall hedge thy way with thorns, and I shall hedge it with a wall, and she shall not find her paths.

2:7 And she shall follow her lovers, and shall not (over)take them, and she shall seek them, and shall not find [them]; and she shall say, I shall go, and turn again to my former husband, for it was well to me then more than now. (And she shall follow her lovers, but shall not overtake them, and she shall seek them, but shall not find them; and she shall say, I shall go, and return to my former husband, for then it was more well for me than now.) [And she shall follow her lovers, and shall not catch them, and she shall seek them, and shall not find them; and she shall say, I shall go, and I shall turn again to my former husband, for well it was to me then more than now (for then it was more well for me than now).]

2:8 And this *Jerusalem* knew not, that I gave to her wheat, wine, and oil; and I multiplied silver and gold to her, (of) which they made (offering) to Baal. (And this *Jerusalem* knew not, that I gave her corn, wine, and oil; and I multiplied her silver and gold, which they gave to Baal.) [And this *woman* knew not, for I gave to her wheat, wine, and oil; and multiplied to her silver and gold (and multiplied her silver and gold), (of) which they made (offering) to Baal.]

2:6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

2:7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

2:8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

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2:9 Therefore I shall turn (again), and take my wheat in his time, and my wine in his time (Therefore I shall return, and take my corn in its time, and my wine in its time); and I shall deliver my wool, and my flax, by which they covered the shame thereof. [Therefore I shall turn (again), and shall take my wheat in his time, and my wine in his time; and I shall weigh my wool, and my linen, which covered the evil fame of her.]

2:10 And now I shall show the folly of her before the eyes of her lovers, and a man shall not deliver her from mine hand;

2:11 and I shall make to cease all the joy thereof, the solemnity thereof (the solemn feast thereof), the new moon thereof, *that is, the feast of the new moon*, the sabbath thereof, and all the feast times thereof. [and I shall make all the joy of her for to cease, her solemnity, her new moon, *or new feast*, her sabbath, and all feasts and times of her.]

2:12 And I shall destroy the vinery thereof, [and her fig tree(s),] of which she said, These be mine hires, which my lovers gave to me; and I shall set it into a forest, and a beast of the field shall eat it (and I shall make them into a forest, and the beasts of the field shall eat them). [And I shall corrupt, *or destroy*, her vineyard, and her fig tree(s), of which she said, These be mine hires, which my lovers gave to me; and I shall put her into wild wood, and the beast of the field shall eat her.]

2:13 And I shall visit on it* the days of Baalim, in which it burnt incense, and

2:9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

2:10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

2:11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

2:12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

2:13 And I will visit upon her the days of Baalim, wherein she burned incense

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was adorned with her earring(s), and her brooch, and went after her lovers, and forgat me, saith the Lord. [And I shall visit upon her the days of Baalim, in which she burnt incense, and was adorned with her earring(s), and her brooch, and went after her lovers, and forgat me, saith the Lord.]

* Throughout Chapters 2 and 3 of Hosea, where the "Later Version" uses "it" and "thereof", the "Early Version" and most other translations use "she" and "her".

2:14 For this thing lo! I shall give milk to it, and I shall bring it into wilderness, and I shall speak to the heart thereof. [For this thing lo! I shall give milk to her, and shall lead her into wilderness, and I shall speak to her heart;]

2:15 And I shall give to it vine-tillers thereof of the same place, and the valley of Achor, *that is, of troubling*, for to open hope. And it shall sing there by the days of her youth, and by the days of her going up from the land of Egypt (And she shall sing there as in the days of her youth, and as in the days of her going up from the land of Egypt). [and shall give to her vine-tillers of the same place, and the valley of Achor, for to open hope. And she shall sing there after the days of her youth, and after the days of her going up from the land of Egypt.]

2:16 And it shall be in that day, saith the Lord, she shall call me Mine husband, and she shall no more call me Baali; (And it shall be in that day, saith the Lord, she shall call me Ishi, and she shall no more call me Baali;) [And it shall be in that day, saith the Lord, she shall call me

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to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

2:15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

2:16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.

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Mine husband, and she shall no more call me Baali;]

2:17 and I shall take away the names of Baalim from her mouth, and she shall no more have mind of the name of those. [and I shall take away the names of Baalim from her mouth, and she shall no more have mind of the name of them.]

2:18 And I shall smite to them a bond of peace in that day (And I shall smite for them a bond of peace in that day), with the beast(s) of the field, and with the bird(s) of the air, and with the creeping beast(s) of the earth. And I shall all-break bow, and sword, and battle from [the] earth; and I shall make them to sleep trustily. [And I shall smite to them a bond of peace in that day with beast of the field, and with bird of heaven, and with creeping beast of the earth. And I shall break together bow, and sword, and battle of the earth (And I shall altogether break bow, and sword, and battle from the earth); and I shall make them for to sleep trustily.]

2:19 And I shall spouse thee to me without end; and I shall spouse thee to me in rightfulness, and in doom, and in mercy, and in merciful doings. [And I shall spouse thee to me into without end; and I shall spouse thee to me in rightwiseness, and in doom, and in mercy, and in doings of mercy.]

2:20 And I shall spouse thee to me in faith; and thou shalt know that I *am* the Lord.

2:21 And it shall be, in that day I shall hear, saith the Lord, and I shall hear (the) heavens, and those shall hear the

2:17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

2:18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

2:21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear

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earth; [And it shall be, in that day I shall hear, saith the Lord, and I shall hear heavens, and they shall hear the earth;]

the earth;

2:22 and the earth shall hear (the) wheat, and wine, and oil, and these shall hear Jezreel. (and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.)

2:22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

2:23 And I shall sow it to me into a land, and I shall have mercy on it that was without mercy. And I shall say to *that*, *that is* not my people, Thou art my people, and it shall say, Thou art my God. [And I shall sow her to me into (a) land, and I shall have mercy on her that was without mercy. And I shall say to not my people, Thou art my people, and he shall say, Thou art my God.]

2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Chapter 3

Chapter 3

3:1 And the Lord said to me, Yet go thou, and love a woman loved of a friend, and a *woman* adulteress (and an adulteress), as the Lord loveth the sons of Israel; and they behold to alien gods, and love the dregs of grapes. [And the Lord said to me, Yet go thou, and love thou a woman loved of a friend, and (an) adulteress, as the Lord loveth the sons of Israel; and they behold to alien gods, and love the dregs of grapes, *that leaveth in them after pressing.*]

3:1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

3:2 And I delved it¹ to me by fifteen pence, and by a cor of barley, and by half a cor of barley. (And I bought it for me for fifteen pieces of silver, and for a cor of barley, and for half a cor of barley.) [And I delved her to me with fifteen plates of silver, and with a cor of barley, *which*

3:2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:

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is a measure of thirty bushels, and with an half cor of barley.}]

3:3 And I said to it, By many days thou shalt abide (for) me; thou shalt not do fornication, and thou shalt not be with an husband, but also I shall abide (for) thee. [And I said to her, Many days thou shalt abide me; thou shalt not do fornication, and thou shalt not be to husband, but and I shall abide thee.]

3:4 For by many days the sons of Israel shall sit without king, without prince, and without sacrifice, and without altar, and without priest's cloak*, and without teraphim, *that is, images*. [For many days the sons of Israel shall sit without king, without prince, without sacrifice, and without altar, and without ephod, *or priest's clothing*, and without teraphim.]

3:5 And after these things the sons of Israel shall turn again, and shall seek their Lord God, and David, their king; and they shall dread at the Lord, and at the good of him, in the last days (and they shall dread the Lord, and the good of him in the last days). [And after these things sons of Israel shall turn again, and shall seek the Lord their God, and David, their king; and they shall dread to the Lord, and to the good of him, in the last of days.]

Chapter 4

4:1 Sons of Israel, hear ye the word of the Lord, for why doom *is* to the Lord with the dwellers of (the) earth; for why truth is not, and mercy is not, and knowing of the Lord is not in (the) earth. [Hear ye, sons of Israel, the word of the

3:3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Chapter 4

4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

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Lord, for doom to the Lord with dwellers of earth; forsooth truth is not, and mercy is not, and science, *or knowing*, of the Lord is not in earth.}]

4:2 Curse, and lying*, and man-quelling, and theft, and adultery flowed, and blood touched blood. [Cursedness, and leasing, and manslaying, and theft, and adultery flowed, and blood touched blood.]

4:3 For this thing the earth shall mourn, and each that dwelleth in that land shall be sick, in the beast of the field, and in the bird of the air; but also the fishes of the sea shall be gathered together. (For this thing the earth shall mourn, and everyone who dwelleth in that land shall be sick, with the beasts of the field, and with the birds of the air; and also the fishes of the sea shall be gathered together.) [For this thing earth shall mourn, and each man that dwelleth therein shall be sick, in beast of the field, and in bird of heaven; but and fishes of the sea shall be gathered.]

4:4 Nevertheless each man deem not, and a man be not reprovèd; for thy people *is* as they that against-say the priest.

4:5 And thou shalt fall to day, and the prophet also shall fall with thee; in the night I made thy mother to be still.

4:6 My people was still, for it had not knowing; for thou hast put away knowing, I shall put thee away, that thou use not priesthood to me; and for thou hast forgotten the law of thy God,

4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

4:3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4:4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

4:5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God,

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also I shall forget thy sons.

I will also forget thy children.

4:7 By the multitude of them, so they sinned against me. I shall change the glory of them into shame.

4:7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

4:8 They shall eat (up) the sins of my people, and they shall raise the souls of them(selves) to the wickedness of them.

4:8 They eat up the sin of my people, and they set their heart on their iniquity.

4:9 And it shall be, as the people, so the priest; and I shall visit on him (for) the ways of him, and I shall yield to him (for) the thoughts of him (and I shall yield to him for the deeds of him). [And it shall be, as the people, so the priest; and I shall visit on him (for) the ways of him, and I shall yield to him his thoughts (and I shall yield to him for his deeds).]

4:9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

4:10 And they shall eat, and they shall not be {full-}filled; they did fornication, and ceased not, for they forsook the Lord in not keeping (his word).

4:10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

4:11 Fornication, and wine, and drunkenness do away the heart.

4:11 Whoredom and wine and new wine take away the heart.

4:12 My people asked (counsel) in his (piece of) wood*, and the staff thereof told to it; for the spirit of fornication[s] deceived them, and they did fornication, (going away) from their God. (My people asked counsel of their piece of wood, and the staff thereof told to them; for the spirit of fornications deceived them, and they did fornication, going away from their God.) [My people asked in his tree, and the staff of him shall show to him; forsooth the spirit of fornications deceived them, and they did fornication, (going away) from their God.]

4:12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

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4:13 On the heads, *either tops*, of (the) mountains they made sacrifice, and on the little hills they burnt incense under an oak, and a poplar, and a terebinth, for the shadow thereof was good. Therefore your daughters shall do fornication, and your wives shall be adulteresses. [On the heads of hills they made sacrifice, and on little hills they burned thymiana, *or incense*, under oak, and poplar, and terebinth, for the shadow of it was good. Therefore your daughters shall do fornication, and your spouses, *or wives*, shall be adulteresses.]

4:14 I shall not visit on your daughters, when they do fornication, and on your wives when they do adultery; for they lived with whores, and made sacrifice with men turned into women's conditions. And the people that understandeth not, shall be beaten.

4:15 If thou, Israel, doest fornication, namely [thou,] Judah, trespass not; and do not ye enter into Gilgal, and go ye not into Bethaven, neither swear ye, The Lord liveth.

4:16 For as a wild cow Israel bowed away (For Israel bowed away like a wild cow); now the Lord shall feed them as a lamb in broadness. [For as a cow waxing wild Israel bowed away; now the Lord shall feed them as a lamb in breadth.]

4:17 Ephraim *is* the partner of idols, leave thou him; [Partner of idols (*is*) Ephraim, leave ye him;]

4:18 the feast of them is parted. By fornication they (continually) did

4:13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

4:14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

4:15 Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.

4:16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

4:17 Ephraim is joined to idols: let him alone.

4:18 Their drink is sour: they have committed whoredom continually: her

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fornication, the defenders thereof loved to bring shame. (the feast of them is over. But they continually did fornication, and the defenders thereof loved to bring shame.) [the feast of them is parted. In fornication they did fornication, the defenders of them loved for to bring to evil fame.]

rulers with shame do love, Give ye.

4:19 The spirit bound him in his wings (The wind hath bound him up in his wings), and they shall be ashamed of their sacrifices. [A spirit bound him in his wings, and they shall be confounded of their sacrifices.]

4:19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Chapter 5

Chapter 5

5:1 Priests, hear ye this, and the house of Israel, perceive ye, and the house of the king, harken ye; for why doom is to you, for ye be made a snare to looking afar (for ye be made a snare at Mizpah), and as a net spread abroad on Tabor. [Hear ye, priests, perceive ye, house of Israel, and harken ye, house of the king; for with you is doom, for ye be made a snare to beholding, and as a net spread abroad on Tabor.]

5:1 Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

5:2 And ye bowed down sacrifices into (the) depth; and I *am* the learner of all (of) them (and I *am* the teacher of them all). [And ye bowed down slain sacrifice for victory into deepness; and I the learner of them all.]

5:2 And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

5:3 I know Ephraim, and Israel is not hid from me; for now Ephraim did fornication, (and) Israel is defouled.

5:3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

5:4 They shall not give their thoughts

5:4 They will not frame their doings to

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that they turn again to their God; for the spirit of fornication *is* in the midst of them, and they knew not the Lord.

5:5 And the boast of Israel shall answer into the face thereof, and Israel and Ephraim shall fall in their wickedness; also Judah shall fall with them. [And the pride of Israel shall answer into his face, and Israel and Ephraim shall fall in their wickedness; also Judah shall fall with them.]

5:6 In their flocks and in their droves, they go to seek the Lord, and they shall not find (him); he is taken away from them. (They go with their flocks and with their droves to seek the Lord, but they shall not find him; he has taken himself away from them.)

5:7 They trespassed against the Lord, for they engendered alien sons; now the month shall devour them with their parts. [In the Lord they trespassed, for they gendered alien sons; now the month with their parts shall devour them (now the month shall devour them with their parts).]

5:8 Sound ye with a clarion in Gibeah, with a trump in Ramah; yell ye in Bethaven, after thy back, Benjamin. [Sound ye with an horn in Gibeah, with trump in Ramah; howl ye in Bethaven, after thy back, Benjamin.]

5:9 Ephraim shall be into desolation, in the day of amending, and in the lineages of Israel I showed faith. [Ephraim shall be into desolation, in the day of correction, and in lineages of Israel I showed faith.]

turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5:5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

5:6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

5:7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

5:8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin.

5:9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

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5:10 The princes of Judah be made as (those) taking [(over) the] term; I shall shed out on them my wrath as water (I shall shed out my wrath on them like water). [The princes of Judah be made as (those) taking to the terms on them; I shall shed out as water my wrath. (The princes of Judah be made as those taking over the term; I shall shed out my wrath on them as water.)]

5:11 Ephraim suffereth false challenge, and *is* broken by doom; for he began to go after filths. [Ephraim is suffering false challenge, he broken in doom; for he began for to go after filths.]

5:12 And I *am* as a moth to Ephraim, and as rot to the house of Judah.

5:13 And Ephraim saw his sickness, and Judah *saw* his bond. And Ephraim went to Assur, and sent to the king venger. And he may not save you, neither he may unbind the bond from you. (And Ephraim saw his sickness, and Judah *saw* his wound. And Ephraim went to the Assyrian, and sent to the great king. But he can not save you, neither can he cure you of your wound.)

5:14 For I *am* as a lioness to Ephraim, and as a whelp of a lion to the house of Judah. I myself shall take, and go, and take away, and none is that shall deliver (him). [For I, as a lioness to Ephraim, and as a whelp of lion to the house of Judah. I, I shall take, and shall go, and shall take away, and there is not which shall deliver.]

5:15 I shall go, and turn again to my place, till ye fail, and seek my face. In

5:10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

5:11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

5:12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

5:13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

5:15 I will go and return to my place, till they acknowledge their offence, and

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their tribulation they shall rise early to (seek) me.

Chapter 6

6:1 Come ye, and turn we again to the Lord; for he took, and shall heal us; he shall smite, and shall make us whole. (Come ye, and let us return to the Lord; for he hath torn, and shall heal us; he hath smitten, and shall make us whole.) [Come, and turn we again to the Lord; for he took, *or began*, and shall heal us; he shall smite, and shall cure us.]

6:2 He shall quicken us after two days, and in the third day he shall raise us (up), and we shall live in his sight.

6:3 We shall know, and follow, that we know the Lord. His going out is made ready at the morrowtide, and he shall come as a rain to us, *which is* timeful and lateful to the earth. [We shall know, and follow, that we knew the Lord. As the spring of day his out-going is made ready, and he shall come as rain timely to us, and late to earth (As the spring of day his going out is made ready, and he shall come as rain to us, timely and late to the earth).]

6:4 Ephraim, what shall I do to thee? Judah, what shall I do to thee? Your mercy *is* as a cloud of the morrowtide, and as dew passing forth early (and as the early dew passing away). [What shall I do to thee, Ephraim? what shall I do to thee, Judah? Your mercy as a morrow cloud, and as dew early passing forth (and as early dew passing forth).]

6:5 For this thing, I [have] hewed

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seek my face: in their affliction they will seek me early.

Chapter 6

6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

6:4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

6:5 Therefore have I hewed them by

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(them) in prophets, I (have) killed them in the words of my mouth; and thy dooms shall go out as light. (For this thing, I have hewed them by the prophets, I have killed them with the words of my mouth; and thy judgements shall go out like light.) [For this thing, I have hewn (them) in prophets, and slain them in the words of my mouth; and thy dooms shall go out as light.]

the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6:6 For I would mercy, and not sacrifice, and *I would* the knowing of God, more than burnt sacrifices. (For I desire mercy, and not sacrifice, and *I desire* the knowing of God, more than burnt sacrifices.)

6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

6:7 But they as Adam brake the covenant; there they trespassed against me. (But they like men have broken the covenant; they trespassed against me there.)

6:7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

6:8 Gilead, the city of them that work idol, *is* supplanted with blood; (Gilead, the city of them that work evil, *is* supplanted with blood;)

6:8 Gilead is a city of them that work iniquity, and is polluted with blood.

6:9 and as the cheeks of men *that be* thieves. (So be the) Partner(s) of priests slaying in the way men going from Shechem, for they wrought great trespass. (and as the cheeks of men *that be* thieves, so be the partners of priests slaying in the way men going from Shechem, for they wrought great trespass.)

6:9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

6:10 In the house of Israel I saw an horrible thing; there (*be*) the fornications of Ephraim. Israel is defouled;

6:10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

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6:11 but also thou, Judah, set [the] harvest to thee, when I shall turn (again) the captivity of my people (when I shall restore the prosperity of my people).

6:11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

Chapter 7

Chapter 7

7:1 When I would heal Israel, the wickedness of Ephraim was showed, and the malice of Samaria *was showed*, for they wrought lying*. And a night thief entered, and robbed; (and) a day thief *was* withoutforth. [When I would heal Israel, the wickedness of Ephraim is showed, and the malice of Samaria, for they wrought leasing. And a night thief went in robbing; a little day thief withoutforth.]

7:1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

7:2 And lest they say in their hearts, that I have mind on all the malice of them, now their findings have compassed them, those be made before my face. [And lest peradventure they say in their hearts, me having mind on all the malice of them, now their findings have gone about them, they be made before my face.]

7:2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

7:3 In their malice they gladdened the king, and in their lyings* the princes. (They gladdened the king with their malice, and the princes with their lies.) [In their malice they gladdened the king, and in their leasings the princes.]

7:3 They make the king glad with their wickedness, and the princes with their lies.

7:4 All that do adultery, *be* as an oven made hot of a baker. The city rested a little from the mixing of sourdough, till all was made sour.

7:4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

7:5 (In) The day of our king, the princes began to be wild of wine (the princes began to be made wild with

7:5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with

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wine); he stretched forth his hand with scorners. [The day of our king, princes began for to wax wild of wine; he straightened out his hand with scorners.]

7:6 For they applied their heart as an oven, when he setted treason to them. All the night he slept (while) baking them; in the morrowtide he was made hot, as the fire of flame (in the morning it was made hot, like the flame of fire). [For they applied as a furnace their heart, when he ambushed, *or set treason*, to them. All night he slept (while) seething them, early he set on fire, as fire of flame. (For they applied their heart like a furnace, when he ambushed, *or set treason*, to them. All night he slept while seething them, early it was set on fire, like a flame of fire.)]

7:7 All were made hot as an oven, and they devoured their judges. All the kings of them fell down, and none is among them that crieth to me. [All be made hot as a furnace, and devoured their doomsmen. All kings of them fell down, and there is not in them that shall cry to me.]

7:8 Ephraim himself was mixed among peoples; Ephraim was made a loaf baken under ashes, which is not turned again. (Ephraim hath mixed himself among the people; Ephraim was made a loaf baked under ashes, which is not turned.)

7:9 Aliens ate the strength of him, and he knew (it) not; but also hoar hairs were shed out in him, and he knew (it) not. [Aliens ate the strength of him, and he knew not; but and white hairs be shed out in him, and he knew not.]

scorners.

7:6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7:7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.

7:8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

7:9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

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7:10 And the pride of Israel shall be made low in the face thereof; they turned not again to their Lord God, and they sought not him in all these things (and they sought him not in all these things). [And the pride of Israel shall be meeked in the face of him; neither they be turned again to the Lord their God, and they sought not him in all these things.]

7:10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

7:11 And Ephraim was made like to a culver deceived, not having heart (And Ephraim was made like to a deceived dove, without heart). They called Egypt to help, they went to (the) Assyrians. [And Ephraim is made as a culver deceived, not having heart. They in-called Egypt to help, to Assyrians they went. (And Ephraim is made like a deceived dove, not having heart. They called on Egypt to help, they went to the Assyrians.)]

7:11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

7:12 And when they be gone forth, I shall spread abroad on them my net, I shall draw them down as a bird of the air. I shall beat them, by the hearing of the company of them. (And when they be gone forth, I shall spread abroad my net upon them, I shall draw them down like a bird of the air. I shall beat them, like their company hath heard.) [And when they shall go, I shall spread abroad on them my net (I shall spread abroad my net on them), as a bird of heaven I shall draw them down. I shall beat them, after the hearing of the company of them.]

7:12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

7:13 Woe to them for they went away from me; they shall be destroyed, for they trespassed against me. And I again-bought them, and they spake lies* against me. [Woe to them, for they went

7:13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

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away from me; they shall be wasted, for they trespassed in me. I again-bought them, and they spake against me leasing (and they spoke lies against me).]

7:14 And they cried not to me in their heart, but yelled in their beds. They chewed cud on wheat, and wine (They chewed cud on corn, and wine), and they went away from me. [And they cried not to me in their heart, but they howled in their couches. They chewed cud upon wheat, and wine, and departed from me.]

7:15 And I taught, and strengthened* the arms of them, and (still) they thought malice against me. [And I learned them, and comforted the arms of them, and in me they thought malice (and still they thought malice against me).]

7:16 They turned again, that they should be without yoke; they be made as a guileful bow. The princes of them shall fall down by sword for the strong vengeance of their tongue; this *is* the scorning of them in the land of Egypt. [They turned again, that they should be without yoke; they be made as a guileful bow. The princes of them shall fall in sword, of the strong vengeance of their tongue; this the mocking, *or scorning*, of them in the land of Egypt.]

Chapter 8

8:1 A trump be in thy throat, as an eagle on the house of the Lord; for that that they went over my bond of peace, and brake my law. [In thy throat be a trump, as an eagle on the house of the Lord; for that that they brake my bond of peace, and

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7:14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

7:15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

7:16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Chapter 8

8:1 Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

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they trespassed, *or brake*, my law.}]

8:2 They called me to help, (and said,) A! my God, we Israel have known thee. [They in-called me (They called on me), (saying,) My God, we Israel knew thee.]

8:3 Israel hath cast away (a) good [thing], the enemy shall pursue him. [Israel casted away good thing, an enemy shall pursue him.]

8:4 They reigned, and not of me (They reigned, but not by me); they were princes, and I knew (it) not. They made their gold and silver (into) idols to them, that they should perish. [They reigned, and not of me; they were princes, and I knew not. They made their silver and gold and their idols to them, that they should perish.]

8:5 A! Samaria, thy calf is cast away; my strong vengeance is wroth against them. How long may they not be cleansed?

8:6 for also it is of Israel. A craftsman made it, and it is not god (and it is not God); for the calf of Samaria shall be into webs of araneida.

8:7 For they shall sow wind, and they shall reap whirlwind. A stalk standing (up) is not in them, the seed shall not make meal; that if also it maketh *meal*, aliens shall eat it. (For they shall sow the wind, and they shall reap the whirlwind. A standing stalk is not among them, the seed shall not make meal; and even if it maketh *meal*, aliens shall eat it.) [For they shall sow wind, and reap whirlwind. A standing stalk is not in them, the burgeoning

8:2 Israel shall cry unto me, My God, we know thee.

8:3 Israel hath cast off the thing that is good: the enemy shall pursue him.

8:4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

8:5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

8:6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

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shall not make meal; that and if it shall make,
aliens shall eat it.}]

8:8 Israel is devoured; now *Israel* is
made as an unclean vessel among (the)
nations, [Israel is devoured; now he is made
in nations as an unclean vessel,]

8:9 for they ascended to Assur.
Ephraim *is* a wild ass, solitary to
himself. They gave gifts to [their]
lovers; [for they ascended to Assur. Ephraim
a solitary field ass to himself. They gave gifts
to their lovers;]

8:10 but also with meed they hired
(among the) nations. Now I shall
gather them together, and they shall
rest a little from (the) burden of the
king and of (the) princes. [but and with
meed they hired nations. Now I shall gather
them, and they shall rest a little of charge of
the king and princes (and they shall rest a little
from the charge of the king and the princes).]

8:11 For Ephraim multiplied altars to
do sin, altars were made to him into
trespass. [For Ephraim multiplied altars for
to sin, altars be made to him into trespass.}]

8:12 I shall write to them my manyfold
laws, that be areckoned as alien *laws*. [I
shall write to him my manyfold laws, which be
accounted as alien.}]

8:13 They shall bring sacrifices, they
shall offer, and eat flesh; and the Lord
shall not receive those. Now he shall
have mind on the wickednesses of them
(Now he shall remember their
wickednesses), and he shall visit the sins
of them; they shall turn (again) into

8:8 Israel is swallowed up: now shall
they be among the Gentiles as a vessel
wherein is no pleasure.

8:9 For they are gone up to Assyria, a
wild ass alone by himself: Ephraim hath
hired lovers.

8:10 Yea, though they have hired
among the nations, now will I gather
them, and they shall sorrow a little for
the burden of the king of princes.

8:11 Because Ephraim hath made many
altars to sin, altars shall be unto him to
sin.

8:12 I have written to him the great
things of my law, but they were counted
as a strange thing.

8:13 They sacrifice flesh for the
sacrifices of mine offerings, and eat it;
but the LORD accepteth them not; now
will he remember their iniquity, and
visit their sins: they shall return to
Egypt.

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Egypt. [They shall bring to hosts, and shall offer fleshes, and shall eat; and the Lord shall not receive them. Now he shall record the wickednesses of them (Now he shall remember their wickednesses), and shall visit the sins of them; they shall be turned (again) into Egypt.]

8:14 And Israel forgat his Maker, and builded temples to *his idols*, and Judah multiplied strong cities; and I shall send fire into the cities of him, and it shall devour the houses of him. [And Israel forgat his maker, and builded temples, and Judah multiplied strong cities; and I shall send fire into the cities of him, and it shall devour the houses of him.]

Chapter 9

9:1 Israel, do not thou be glad, do not thou make full out joy as (other) peoples; for thou hast done fornication (going away) from thy God. Thou lovedest meed on all the cornfloors of wheat.

9:2 The cornfloor and presser shall not feed them, and wine shall lie (down) to them (and the wine shall fail before them).

9:3 They shall not dwell in the land of the Lord. Ephraim turned again in to Egypt (Ephraim returned to Egypt), and ate defouled thing among (the) Assyrians.

9:4 They shall not offer wine to the Lord, and they shall not please him. The sacrifices of them *be* as (the) bread of mourners; all that shall eat it shall be defouled. For the bread of them *is* to

8:14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Chapter 9

9:1 Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

9:2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

9:3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

9:4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for

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the life of them; they shall not enter into the house of the Lord. [They shall not sacrifice wine to the Lord, and they shall not please to him. The sacrifices of them as (the) bread of mourning men; all that eat it shall be defouled. For the bread of them, of the soul of them, shall not enter into the house of the Lord.]

their bread for their soul shall not come into the house of the LORD.

9:5 What shall ye do in the solemn day, in the day of the feast of the Lord?

9:5 What will ye do in the solemn day, and in the day of the feast of the LORD?

9:6 For lo! they be gone out from destroying. Egypt shall gather them together, Memphis shall bury them. A nettle shall inherit the desirable silver of them, a clote *shall be* in the tabernacles of them.

9:6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

9:7 Days of visitation be come, days of yielding be come. Know ye, that Israel *is* a fool, a mad prophet, a spiritual man, for the multitude of thy wickedness *is* also the multitude of madness. [Days of visiting came, days of yielding came. Israel, know thou thee a fool, a mad prophet, a spiritual man, for the multitude of thy wickedness, and multitude of madness.]

9:7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

9:8 The beholder of Ephraim with my God *is* a prophet; a snare of falling is made now on all the ways of him, strong vengeance *is* in the house of his God. (The watchman of Ephraim *was* with my God; but the prophet *is* made a snare of falling on all the ways of him, and strong vengeance *is* in the house of his God.) [An espyer of Ephraim with my God; the prophet is made a snare of falling on all the ways of him, strong vengeance in the house of his God.]

9:8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

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9:9 They sinned deeply, as in the days of Gibeah. *The Lord* shall have mind on the wickedness of them (*The Lord* shall remember their wickedness), and shall visit the sins of them. [They sinned deeply, as in the days of Gibeah. He shall record their wickedness, and shall visit the sins of them.]

9:10 I found Israel as grapes in (the) desert, I saw the fathers of them as the first apples of a fig tree, in the top thereof; but they entered to Baalpeor, and were aliened [away] in[to] confusion, and they were made abominable as those things which they loved. [I found Israel as grapes in desert, as the first apples of a little fig tree. In the height thereof I saw the fathers of them; forsooth they entered to Baalpeor, and be aliened away into confusion, and be made abominable as those things that they loved.]

9:11 Ephraim as a bird flew away; the glory of them *is* of child-bearing, and of the womb, and of conceiving. (The glory of Ephraim flew away like a bird, from child-bearing, and from the womb, and from conceiving.)

9:12 That if they nurse their sons (And though they nourish their sons), I shall make them without children among men. But also woe to them, when I shall go away from them. [That and if they shall nourish out their sons, I shall make them without free children in men. But and woe to them, when I shall go away from them.]

9:13 I saw that Ephraim was as Tyre, founded in fairness; and Ephraim shall lead out his sons to the slayer (but Ephraim shall lead out his sons to the

9:9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

9:10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.

9:11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

9:12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

9:13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

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slayer). [Ephraim, as I saw Tyrus, was founded in fairness; (but) Ephraim shall lead out his sons to the slayer.]

9:14 Lord, give thou to them; (but) what shalt thou give to them? give thou to them a womb without children, and dry teats.

9:15 All the wickednesses of them *be* in Gilgal, for there I had them hateful; for the malice of their findings. I shall cast them out of mine house; I shall not lay to, that I love them. All the princes of them go away (from me). (All their wickednesses *be* in Gilgal, for there I hated them; for the malice of their findings I shall cast them out of my house; I shall not lay to, that I love them. All their princes have revolted.) [All wickedness of them in Gilgal, for there I had them hateful; for the malice of their wickedness, I shall cast them out of mine house. I shall not put to, that I love them. All princes of them going away;]

9:16 Ephraim is smitten, the root of them is dried up; they shall not make fruit. That though they gender (Yea, though they engender), I shall slay the most loved things of their womb. [Ephraim is smitten, the root of them is dried up; they shall not make fruit. That and if they shall (en)gender, I shall slay the most loved things of the womb of them.]

9:17 My God shall cast them away, for they heard not him (for they heard him not); and they shall be of unstable dwelling among nations. [The Lord my God shall cast them away, for they heard not him (for they heard him not); and they shall be

9:14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

9:15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.

9:16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

9:17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

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wagging in nations.}]

Chapter 10

10:1 Israel *was* a vine full of boughs, fruit was made even to him; by the multitude of his fruit he multiplied (the) altars, by the plenty of his land he was plenteous. [Israel a vine full of boughs, fruit is made even to him; after the multitude of his fruit he multiplied altars, after the plenty of his land he was plenteous in simulacra, *or false gods.*]

10:2 In simulacra the heart of them is parted, now they shall perish. He shall break the simulacra of them, he shall rob the altars of them. [The heart of them is parted, now they shall perish. He shall break together the simulacra of them (He shall altogether break their simulacra), he shall spoil the altars of them.]

10:3 For then they shall say, A king is not to us, for we dread not the Lord. And what shall a king do to us? [For now they shall say, King is not to us, forsooth we dread not the Lord. And what shall a king do to us?]

10:4 Speak ye words of unprofitable vision, and ye shall smite (a) bond of peace with lying^{*}; and doom as bitterness shall burgeon on the furrows of the field. [Speak ye words of unprofitable vision, and ye shall make a covenant with leasing; and doom shall burgeon as bitterness on furrows of the field.]

10:5 The dwellers of Samaria worshipped the kine of Bethaven. For the people thereof mourned on that *calf*,

Chapter 10

10:1 Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

10:2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

10:3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

10:4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

10:5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over

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and the keepers of the house thereof; they made full out joy on it in the glory thereof, for it passed from that *people*. [The dwellers of Samaria worshipped the kine of Bethaven. For the people thereof mourned upon him, and keepers of the house of him joyed withoutforth in glory of him, for it passed from him.]

10:6 For also it was borne to Assur, a gift to the king venger. Confusion shall take Ephraim, and Israel shall be shamed in his will. (For it shall also be borne to Assur as a gift to the great king. Confusion shall overtake Ephraim, and Israel shall be ashamed of his own will.) [Forsooth and he is borne into Assur, a gift to the king venger. Confusion shall take Ephraim, and Israel shall be confounded in his will.]

10:7 Samaria made his king to pass (away) as froth on the face of (the) water. [Samaria made his king for to pass as froth upon the face of water.]

10:8 And the high things of idol (And the high places of Aven), the sin of Israel, shall be lost. A clote and a briar shall ascend on the altars of them. And they shall say to (the) mountains, Cover ye us, and to (the) little hills, Fall ye down on us. [And the high things of idol, the sin of Israel, shall be destroyed. Clote and briar shall go upon the altars of them. And they shall say to mountains, Cover ye us, and to small hills, Fall ye upon us.]

10:9 From the days of Gibeah Israel sinned; there they stood. Battle shall not (over)take them in Gibeah, on the sons of wickedness (The battle in

it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

10:6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

10:7 As for Samaria, her king is cut off as the foam upon the water.

10:8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

10:9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

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Gibeah against the sons of wickedness shall not overtake them). [Of the days of Gibeah Israel sinned; there they stood. Battle shall not catch them in Gibeah, on the sons of wickedness.]

10:10 By my desire I shall chastise them; peoples shall be gathered together on them (people shall be gathered together against them), when they shall be chastised for their two wickednesses. [After my desire I shall chastise them; peoples shall be gathered on them, when they shall be chastised for their two wickednesses.]

10:11 Ephraim *is* a cow calf, taught for to love threshing; and I went on the fairness of the neck thereof. I shall go upon Ephraim. Judah shall ear, and Jacob shall break furrows to himself (Judah shall plow, and Jacob shall break furrows for himself). [Ephraim a cow calf, taught for to love threshing; and I passed on the fairness of her neck. I shall go upon Ephraim. Judah shall ear, Jacob shall break together to him furrows (Judah shall ear, Jacob shall altogether break furrows for himself).]

10:12 Sow ye to you rightfulness in truth, and reap ye in the mouth of mercy, and make ye new to you a field newly brought to tilth. Forsooth time *is* to seek the Lord, when he cometh that shall teach you rightfulness (Forsooth it is time to seek the Lord, and when he cometh he shall teach you righteouness). [Sow ye to you in rightwiseness, and reap ye in the mouth of mercy, and make new to you a new field. Time soothly for to again-seek the Lord, (and) when he shall come, that shall teach you rightwiseness (Soothly it is time to seek the Lord, and when he shall come, he shall

10:10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

10:11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

10:12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

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teach you righteousness).]

10:13 Ye have eared unfaithfulness, ye have reaped wickedness, ye have eaten the corn of lying*. For thou trustedest in thy ways, and in the multitude of thy strong men. [Ye have sown unpiety, ye reaped wickedness, ye ate the fruit of leasing. For thou trustedest in thy ways, and in multitude of thy strong men.]

10:14 Noise shall rise in thy people, and all thy strong holds shall be destroyed; as Shalman was destroyed of the house of him, that took vengeance on Betharbel; in the day of battle, when the mother was hurled down/was hurtled down on the sons. (Noise shall rise among thy people, and all thy strong holds shall be destroyed; like Shalman destroyed Betharbel in the day of battle, when the mother was hurled down/was hurtled down upon her sons.)

10:15 So Bethel did to you, for the face of (the) malice of your wickednesses. As the morrowtide passeth, the king of Israel shall pass forth. (So Bethel shall do to you, for the great malice of your wickednesses. As the morrowtide passeth, the king of Israel shall be swept away.) [So Bethel shall do to you, from the face of malice of your wickednesses. As the morrowing passeth, the king of Israel passeth]

Chapter 11

11:1 For Israel was a child, and I loved him; and from Egypt I called my son. [before Israel a child, and I loved him; and (out) of Egypt I called my son.]

10:13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

10:14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children.

10:15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Chapter 11

11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

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11:2 They called them, so they went away from the face of them. They offered to Baalim, and made sacrifice to simulacra.

11:2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

11:3 And I as a nurse of Ephraim bare them in mine arms, and they knew not, that I kept them. [And I as a nurse of Ephraim bare them in mine arms, and they knew not, that I healed them.]

11:3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

11:4 I shall draw them in the ropes of Adam, in the bonds of charity. And I shall be to them as he that enhanceth the yoke on the cheeks of them; and I bowed down to him that he should eat. (I drew them with the ropes of a man, with the bonds of charity. And I was to them like he who removeth the yoke off of their cheek; and I bowed down unto them so that they could eat.)

11:4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

11:5 He shall not turn again into the land of Egypt. And Assur, *he shall be* king of him, for they would not turn (again) (And the Assyrian, *he shall be* his king, for they would not return).

11:5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

11:6 A sword began in the cities thereof, and it shall waste the chosen men thereof, and shall eat the heads of them. [Sword took, *or began*, in the cities thereof, and shall waste the chosen thereof, and shall eat the heads of them.]

11:6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

11:7 And my people shall hang, at my coming again. But a yoke shall be put to them together, that shall not be taken away (But a yoke shall be put upon them, that shall not be taken away). [And my people shall hang, at my coming again. Forsooth a yoke shall be put

11:7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

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upon them together, which shall not be done away (Forsooth a yoke shall be put upon them, which shall not be done away).]

11:8 How shall I give thee (up), Ephraim? (how) shall I defend thee, Israel? how shall I give thee (up)? As Admah I shall set thee; as Zeboiim. Mine heart is turned within me; my repentance is disturbed together. (How shall I give thee up, Ephraim? how shall I defend thee, Israel? how shall I give thee up? shall I make thee like Admah? like Zeboiim? my repentance is kindled together.) [How shall I give thee (up), Ephraim? (how) shall I cover, *or defend*, thee, Israel? how shall I give thee as Admah? (how) shall I put thee as Zeboiim? Mine heart is converted in me; my repentance is troubled together.]

11:9 I shall not do the strong vengeance of my wrath. I shall not turn (again), to lose Ephraim; for I *am* God, and not man. *I am* Holy in the midst of thee, and I shall not enter into a city. [I shall not do the strong vengeance of my wrath. I shall not be converted, that I destroy Ephraim; for I God, and not man; holy in the middle of thee, and I shall not enter into a city.]

11:10 They shall go after the Lord. He shall roar as a lion, for he shall roar, and the sons of the sea shall dread. (They shall go after the Lord. He shall roar like a lion, and when he shall roar, the sons of the sea shall dread.)

11:11 And they shall fly away as a bird from Egypt, and as a culver from the land of Assyrians. And I shall set them in their houses, saith the Lord.

11:8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

11:9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

11:10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11:11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

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11:12 Ephraim compassed me in denying, [and] the house of Israel in guile. But Judah a witness went down with God, and with faithful saints (And Judah still rebelleth against me, the faithful and holy God).

Chapter 12

12:1 Ephraim feedeth (on) wind, and followeth (the) heat (Ephraim feedeth on wind, and followeth the east wind). All day he multiplieth lying*, and destroying; and he made (a) bond of peace with Assyrians, and bare oil into Egypt. [Ephraim feedeth the wind, and followeth heat. All day he multiplieth leasing, and destruction; and made peace with Assyrians, and bare oil into Egypt.]

12:2 Therefore the doom of the Lord *is* with Judah, and visiting *is* on Jacob; by the ways of *him*, and by the findings of him, he shall yield to him. [Therefore the doom of the Lord with Judah, and visitation on Jacob; after the ways, and after the findings of him, he shall yield to him.]

12:3 In the womb he supplanted his brother, and in his strength he was dressed with the angel (and in his strength he wrestled with the angel).

12:4 And he was strong to the angel, and was comforted (And he was strong against the angel, and was the stronger); he wept, and prayed (to) him; in Bethel he found him, and there he spake with us. [And he had victory at the angel, and he was comforted; he wept, and prayed him; in Bethel he found him, and there he spake with you.]

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11:12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

Chapter 12

12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

12:2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

12:3 He took his brother by the heel in the womb, and by his strength he had power with God:

12:4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;

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12:5 And the Lord God of hosts, the Lord, *is* the memorial of him.

12:5 Even the LORD God of hosts; the LORD is his memorial.

12:6 And thou shalt turn to thy God. Keep thou mercy and doom, and hope thou ever in thy God.

12:6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

12:7 Canaan loved false challenge, a guileful balance in his hand. (The merchant loved false challenge, a guileful balance in his hand.) [Canaan, in his hand a guileful balance, loved false challenge.]

12:7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

12:8 And Ephraim said, Nevertheless I am made rich, I have found an idol to me; all my travails shall not find to me the wickedness, which I sinned. (And Ephraim said, Nevertheless I am made rich, I have found an idol for me; in all my travails they shall not find the wickedness in me, which I sinned.)

12:8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

12:9 And I *am* thy Lord God from the land of Egypt;/And I *am* thy Lord God that led thee [out] from the land of Egypt; yet I shall make thee to sit in tabernacles, as in the days of (the) feast. [And I the Lord thy God, which led thee out of the land of Egypt; yet I shall make thee for to sit in tabernacles, as in days of feast.]

12:9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

12:10 And I spake by prophets, and I multiplied vision, *either prophesy*, and I was likened in the hand of (the) prophets.

12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

12:11 If Gilead *worshippeth* an idol, therefore they err in vain offering to oxes in Gilgal; for why and the altars of them *shall be* as heaps on the furrows of the field. [If in Gilead an idol, therefore vainly they were in Gilgal offering to oxes (In

12:11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

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Gilead *was* an idol, and they were in Gilgal vainly offering to oxen); for why and the altars of them as heaps on furrows of the field.}]

12:12 Jacob fled into the country of Syria, and Israel served for a wife, and served, *either kept (sheep)*, for a wife. (Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.)

12:13 But by a prophet the Lord led Israel out of Egypt, and by a prophet he was kept (safe).

12:14 Ephraim stirred me to wrathfulness in his bitternesses, and the blood of him shall come on him; and his Lord shall restore to him the shame of him. [Ephraim stirred me to wrath in his bitternesses, and his blood shall come on him; and the Lord his God shall restore (to) him his shame.]

Chapter 13

13:1 For Ephraim spake, hideousness assailed Israel; and he trespassed in Baal, and was dead. [Ephraim speaking, horror assailed Israel; and he trespassed in Baal, and is dead.]

13:2 And now they added to do sin, and made to them a molten image of their silver, as the likeness of idols; all is the making of craftsmen. To these they say, A! ye men, offer, and worship (the) calves.

13:3 Therefore they shall be as a morrowtide cloud, and as the dew of (the) morrowtide, that passeth forth (that passeth away), as dust ravished by

12:12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

12:13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

12:14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

Chapter 13

13:1 When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

13:2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

13:3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the

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(the) whirlwind from the cornfloor, and as smoke (out) of a chimney. [Therefore they shall be as a morrow cloud, *or mist*, and as morrow dew passing, as dust ravished with whirlwind of the field, and as smoke of the chimney.]

13:4 Forsooth I *am* thy Lord God from the land of Egypt; Forsooth I *am* thy Lord God *that led thee* out from the land of Egypt; and thou shalt not know God, except me, and no saviour is, except me (and thou shalt know no god, except me, and there is no saviour, except me). [Forsooth I the Lord thy God, of the land of Egypt; and thou shalt not know God, without me, and a saviour is not, except me.]

13:5 I knew thee in the desert, in the land of wilderness.

13:6 By their pastures they were filled, and had abundance; they raised [up] their heart, and forgat me. [Beside their pastures and they be full-filled, and full crammed; they lifted up their heart, and forgat me.]

13:7 And I shall be as a lioness to them, as a leopard in the way of Assyrians. (And I shall be to them like a lioness, I shall watch them like a leopard by the way.) [And I shall be to them as a lioness, and as a pard in the way of Assyrians.]

13:8 I as a female bear, when the whelps be ravished, shall meet them; and shall break the inner things of the maw of them. And I as a lion shall waste them there; a beast of the field shall rend them. (I shall meet them like a female bear, when the whelps be

floor, and as the smoke out of the chimney.

13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

13:5 I did know thee in the wilderness, in the land of great drought.

13:6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

13:7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

13:8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

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stolen; and shall break the inner things of their maw. And I shall waste them there like a lion; a beast of the field shall rend them.) [I shall run to them as a she bear, the whelps ravished; and I shall break the inner things of their maw, and I shall waste them there as a lion. A beast of the field shall cut them.]

13:9 Israel, thy perdition *is of thee*; thine help *is* only of me. (Israel, thy perdition is from me; now who shall help you?) [Thy loss, Israel; only of me thine help.]

13:10 Where is thy king? mostly save he thee now in all thy cities (now save he thee in all thy cities); and *where be* thy judges, of which thou saidest, Give thou to me a king and princes? [Where is thy king? most(ly) now save he thee in all thy cities (now save he thee in all thy cities); and thy doomsmen, of whom thou saidest, Give thou to me a king and princes?]

13:11 I shall give to thee a king in my strong vengeance, and I shall take away in mine indignation. (I gave thee a king in my strong vengeance, and I took him away in mine indignation.)

13:12 The wickedness of Ephraim is bound together; his sin *is* hid.

13:13 The sorrows of a woman travailing of child shall come to him; he *is* a son not wise. For now he shall not stand in the defouling of sons (For he shall not be able to stand at the place of the birthing of sons).

13:14 I shall (not) deliver them from the hand of death, and I shall (not) again-

13:9 O Israel, thou hast destroyed thyself; but in me is thine help.

13:10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

13:11 I gave thee a king in mine anger, and took him away in my wrath.

13:12 The iniquity of Ephraim is bound up; his sin is hid.

13:13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

13:14 I will ransom them from the power of the grave; I will redeem them from

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buy them from death. Thou death, I shall be thy death; thou hell, I shall be thy morsel. Comfort is hid from mine eyes, (I shall not deliver them from the hand of death, and I shall not buy them back again, *or redeem them*, from death. Thou death, I shall be thy death; thou grave, I shall be thy muscle. Mercy is hidden from my eyes,)

13:15 for he shall part betwixt brethren (and I shall part between brothers). The Lord shall bring a burning wind, going up from (the) desert; and it shall make dry the veins thereof, and it shall make desolate the well thereof; and he shall ravish the treasure of each desirable vessel. [for he parteth among brethren. The Lord shall bring a burning wind, of desert going up (going up from the desert); and shall dry the veins thereof, and discomfort, *or leave alone*, the well thereof; and he shall ravish treasure of each desirable vessel.]

13:16 Samaria (shall) perish, for it stirred his God to bitterness; perish it by sword (they shall perish by the sword). The little children of them be hurtled down, and the women with child thereof be carved (up). [Perish Samaria, for to bitterness she stirred her God; in sword perish it. The little children of them be hurtled (down), and women with child of it be carved out.]

Chapter 14

14:1 Israel, be thou turned again* to thy Lord God (Israel, return to the Lord thy God), for thou fallest down in thy wickedness. [Israel, be thou converted to the Lord thy God, for thou hast fallen together in thy wickedness (for thou hast altogether fallen

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death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

13:15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

13:16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Chapter 14

14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

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in thy wickedness).]

14:2 Take ye with you words, and be ye turned again* to the Lord (and return to the Lord); and say ye to him, Do thou away all wickedness, and take thou good; and we shall yield the calves of our lips. [Take with you words, and be ye converted to the Lord; and say ye to him, Do away all wickedness, and receive good; and we shall yield the calves of our lips.]

14:3 Assur shall not save us, we shall not go upon horse(s); and we shall no more say, Our gods *be* the works of our hands; for thou shalt have mercy on that motherless child, which is in thee. (Assyria shall not save us, we shall not go upon horses; and we shall no more say to the works of our hands, Ye *be* our gods; for thou hath mercy for the motherless child, who is in thee.) [Assur shall not save us, we shall not ascend on horse; neither we shall say more, Our gods (the) works of our hands; for thou shalt have mercy of that fatherless child, that is in thee.]

14:4 I shall make whole the sorrows of them; I shall love them willfully, for my strong vengeance is turned away from them. [I shall heal the contrition of them; I shall love them of my free will, for my strong vengeance is turned away from them.]

14:5 I shall be as a dew, and Israel shall burgeon as a lily. And the root thereof shall break out as of the Lebanon; [I shall be as dew, and Israel shall burgeon as (a) lily. And the root of him shall burst out as of Lebanon;]

14:6 the branches thereof shall go

14:2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

14:3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

14:5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

14:6 His branches shall spread, and his

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(forth). And the glory thereof shall be as an olive tree, and the odour thereof *shall be* as of the Lebanon. [the branches of him shall go. And as olive his glory shall be (And his glory shall be as an olive tree), and his savour as of Lebanon.]

14:7 They shall be turned again*, and sit in the shadow of him; they shall live by wheat, and shall burgeon as a vine. The memorial thereof *shall be* as the wine of Lebanon. (They shall return, and sit in his shadow; they shall live like the corn, and shall burgeon like the vine. They *shall be* as famous as the wine of Lebanon.) [They shall be converted sitting in the shadow of him; they shall live in wheat, and shall burgeon as a vineyard. The memorial of him as wine of Lebanon.]

14:8 Ephraim, what *shall* idols *do* more to me? I shall hear him, and I shall dress him as a green fir tree. Thy fruit is found of me. (Ephraim shall say, What more *shall* I have *to do* with idols? And I shall hear him, and I shall shelter him like a green fir tree. Thy fruit is found with me.) [Ephraim, what over to me idols? I shall hear him, and I shall dress him as a beech waxing green. Of me thy fruit is found.]

14:9 Who is wise, and shall understand these things? *who is* understanding, and shall know these things? For the ways of the Lord *be* rightful, and just men shall go in those; but trespassers shall fall in those. [Who is wise, and shall understand these things? understanding, and shall know these things? For rightful the ways of the Lord (For the ways of the Lord *be* rightful), and just men shall walk in them; forsooth trespassers shall fall in them.]

beauty shall be as the olive tree, and his smell as Lebanon.

14:7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

14:8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

THE BOOK *of*
JOEL,
THE PROPHET

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Chapter 1

1:1 The word of the Lord *is this*, that was made to Joel, the son of Pethuel. [The word of the Lord, that is made to Joel, the son of Pethuel.]

1:2 Eld men, hear ye this, and all dwellers of the land, perceive ye with ears. If this thing was done in your days, either in the days of your fathers. (Was this thing done in your days, or in the days of your fathers?) [Hear ye, old men, this, and with ears perceive ye, all dwellers of earth. If this thing is done in your days, or in days of your fathers.]

1:3 Of this thing tell ye to your sons, and your sons *tell* to their sons, and the sons of them *tell* to another generation. [Upon this thing tell ye to your sons, and your sons to their sons, and the sons of them to another generation.]

1:4 A locust ate the residue of a wortworm, and a bruchus ate the residue of a locust, and rust ate the residue of a bruchus.

1:5 Drunken men, wake ye, and weep; and yell ye, all that drink wine in sweetness; for it perished from your

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Chapter 1

1:1 The word of the LORD that came to Joel the son of Pethuel.

1:2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

1:3 Tell ye your children of it, and let your children tell their children, and their children another generation.

1:4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off

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mouth. [Awake ye, drunken men, and weep; and yowl ye, all that drink wine in sweetness; for it perished from your mouth.]

1:6 For why a folk strong and unnumberable ascended on my land. The teeth thereof *be* as the teeth of a lion, and the cheek teeth thereof *be* as of a whelp of a lion. [Forsooth folk hath ascended upon my land, strong and unnumberable. The teeth of him as teeth of (a) lion, and his wang teeth as whelps of a lion.]

1:7 It setted my vinery into desert, and took away the rind of my fig tree. It made naked and spoiled that *vinery*, and casted (it) forth; the branches thereof be made white. [He hath put my vineyard into desert, and hath drawn off the bark of my fig tree. He nakening robbed it, and casted away; the branches thereof be made white.]

1:8 Wail thou, as a virgin girded with a sackcloth on the husband of her time of marriage. (Wail thou, like a virgin girded with a sackcloth for the husband of her time of marriage.) [Wail thou, as a maiden girded with a sackcloth upon the husband of her puberty, *that is, time of wedding.*]

1:9 Sacrifice and moist sacrifice perished from the house of the Lord; and priests, the ministers of the Lord, mourned. [Sacrifice perished, and libation, *that is, offering of flowing things*, of the house of the Lord (Sacrifice, and libation, *that is, offering of flowing things*, perished out of the house of the Lord); and priests, ministers of the Lord, mourned.]

from your mouth.

1:6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

1:7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

1:8 Lament like a virgin girded with sackcloth for the husband of her youth.

1:9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

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1:10 The country is made bare of people. The earth mourned; for (the) wheat is destroyed. Wine is shamed, and oil was sick, *either failed*. (The country is made bare of people. The earth mourned; for the corn is destroyed. The wine is dried up, and the oil languished, *either failed*.) [The country is robbed, the earth mourned; for wheat is wasted, and wine is confounded, and oil languished, *or failed*.]

1:11 The earth-tillers be shamed, the vine-tillers yelled on wheat and barley; for the ripe corn of the field is perished. [Earth-tillers be confounded, vine-tillers yowled upon wheat, wine, and barley; for corn of the field perished.]

1:12 The vinery is shamed; and the fig tree was sick. The pomegranate tree, and the palm tree, and the fir tree, and all the trees of the field dried up; for joy is shamed from the sons of men. (The vine is dried up; and the fig tree languished. The pomegranate tree, and the palm tree, and the fir tree, and all the trees of the field dried up; for joy is dried up from the sons of men.) [The vineyard is confounded, and the fig tree languished. Pomegranate tree, and palm tree, and malus tree, *or fir, of whom masts be made (or fir, from which masts be made)*, and all the trees of the field dried; for joy is confounded from sons of men.]

1:13 Ye priests, gird you(rselves), and wail; ye ministers of the altar, yell. Ministers of my God, enter ye, lie ye in sackcloth; for why sacrifice and moist sacrifice perished from the house of your God. [Ye priests, gird you, and wail; ye

1:10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

1:11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

1:12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

1:13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

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ministers of the altar, yowl. Ye ministers of my God, enter ye in, lie ye in sackcloth; for sacrifice perished from the house of your God, and offering of *flowing thing* (for sacrifice, and offering of *flowing thing*, perished from the House of your God).]

1:14 Hallow ye fasting, call ye the company, gather ye together eld men, and all dwellers of the earth into the house of your God; and cry ye to the Lord, [Hallow ye fasting, call ye company, gather ye old men, and all dwellers of the land into the house of your God; and cry ye to the Lord,]

1:15 A! A! A! to the day; for the day of the Lord is nigh, and shall come as a tempest from the (Al)mighty. [A! A! A! to the day; for the day of the Lord is nigh, and as wasting it shall come of the (Al)mighty.]

1:16 Whether foods perished not before your eyes; (yea,) gladness and full out joy *perished* from the house of your God? (Whether foods perished not before your eyes; yea, gladness and full out joy *perished* from the House of our God?)

1:17 Beasts waxed rotten in their drit. Barns be destroyed, cellars be destroyed, for (the) wheat is shamed (for the corn is dried up).

1:18 Why wailed a beast? *why* lowed the flocks of oxen and kine? for no pasture is to them; but also the flocks of sheep perished.

1:19 Lord, I shall cry to thee, for fire ate the fair things of desert, and flame burnt all the trees of the country(side).

1:14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.

1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

1:16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

1:17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

1:18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

1:19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned

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1:20 But also beasts of the field, as a cornfloor thirsting rain, beheld [up] to thee; for the wells of waters be dried up, and fire devoured the fair things of desert. [But and beasts of the field, as a field thirsting rain, beheld up to thee; for wells of waters be dried up, and fire devoured the fair things of desert.]

all the trees of the field.

1:20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Chapter 2

Chapter 2

2:1 Sing ye with a trump in Zion, yell ye in mine holy hill. All the dwellers of earth be disturbed; for the day of the Lord cometh, [Sing ye with trump in Zion, yowl ye in mine holy mountain. All dwellers of earth be troubled together (All dwellers of the earth be altogether troubled); for the day of the Lord cometh,]

2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

2:2 for the day of darkneses and of mist is nigh, the day of cloud and of whirlwind. As the morrowtide spread abroad on hills, a much people and strong. None was like it from the beginning, and after it shall not be, till into years of generation and of generation. [for nigh is the day of darkneses and of mist, and day of cloud and of whirlwind. As the morning spread abroad, upon hills much people and strong. Like to him was not from the beginning, and after him shall not be, unto years of generation and generation.]

2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

2:3 Before the face thereof *shall be* fire devouring, and after it *shall be* burning flame; as a garden of liking the land *shall be* before them, and wilderness of desert *shall be* after them, and none is

2:3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

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that shall escape them. (Before the face thereof *shall be* a devouring fire, and after them *shall be* a burning flame; the land before them *shall be* like the garden of Eden, and after them *shall be* a wilderness of desert, and there is none who shall escape from them.) [Before the face of him fire devouring (Before the face of him devouring fire), and after him burning flame; as a yard of volupty the earth before him, and after him aloneness of desert, neither there is that shall escape him.]

2:4 The looking of them *shall be* as the looking of horses; and as horsemen, so they shall run. [As the sight of horses the sight of them; and as horsemen, so they shall run.]

2:5 As the sound of carts on the heads of hills they shall skip (Like the sound of carts on the heads of the hills shall they skip); as the sound of the flame of fire devouring stubble, as a strong people made ready to battle. [As sound of carts on tops of hills shall (they) leap; so the sound of flame of fire devouring stubble, as a strong people made ready to battle.]

2:6 Peoples shall be tormented of the face thereof, all faces shall be (as if) driven into a pot. [Of the face of him peoples shall be tormented, all cheers shall be (as if) driven into a pot.]

2:7 As strong men they shall run, as men warriors they shall ascend on the wall. Men shall go in their ways, and they shall not bow away from their paths.

2:8 Each man shall not make strait his

2:4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

2:5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

2:6 Before their face the people shall be much pained: all faces shall gather blackness.

2:7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

2:8 Neither shall one thrust another;

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brother, each man shall go in his path; but also they shall fall down by windows (they shall also fall down from the windows), and shall not be hurt. [Each shall not constrain his brother, each shall go in his path; but and by windows they shall fall, and they shall not be destroyed.]

2:9 They shall enter into the city, they shall run on the wall; they shall ascend on houses, they shall enter as a night thief by windows. [They shall enter into the city, they shall run in the wall; they shall go upon houses, they shall enter by windows as a night thief.]

2:10 The earth trembled of his face, heavens were moved, the sun and the moon were made dark, and stars withdrew their shining. (The earth trembled before their face, the heavens were moved, the sun and the moon were made dark, and the stars withdrew their shining.)

2:11 And the Lord gave his voice before the face of his host, for his hosts be full many; for *those* be strong, and do the word of him. For the day of the Lord *is* great, and full fearedful, and who shall suffer it? [And the Lord gave his voice before the face of his host, for many be the castles of him full much (for the hosts of him be full much many); for strong, and doing the word of him. Forsooth the day of the Lord (*is*) great, and dreadful full much (and full much dreadful), and who shall sustain it?]

2:12 Now therefore saith the Lord, Be ye turned again* to me in all your heart, in fasting, and weeping, and wailing; (Now therefore saith the Lord, Return

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they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

2:9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

2:10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

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ye again to me with all your heart, with fasting, and weeping, and wailing;) [Now therefore saith the Lord, Be ye converted to me in all your heart, in fasting, and weeping, and wailing;]

2:13 and carve ye your hearts, and not your clothes, and be ye turned again* to your Lord God (and return to the Lord your God), for he is benign, and merciful, patient, and of much mercy, and abiding, *either forgiving*, on malice (and abiding, *or forgiving*, of malice). [and carve ye your hearts, and not your clothings, and be ye converted to the Lord your God, for he is benign, and merciful, patient, and of much mercy, and abiding upon malice.]

2:14 Who knoweth, if God be turned again* (if God shall return), and forgive, and leave (a) blessing after him? sacrifice and moist sacrifice to our Lord God. [Who knoweth, if God be converted, and forgive, and leave after him blessing? (and leave a blessing after him?) sacrifice and offering of *flowing things* to the Lord your God.]

2:15 Sing ye with a trump in Zion, hallow ye fasting, call ye (a) company;

2:16 gather together the people, hallow ye the church (hallow ye the congregation), gather ye together old men, gather ye together little children, and (those) sucking the breasts; a spouse go out of his bed, and a spouses of her chamber. [gather ye the people, hallow ye the church, gather ye together old men, gather ye little children, and (those) sucking teats; the husband go out of his couch, and the wife of her chamber.]

2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

2:14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

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2:17 Priests, the ministers of the Lord, shall weep betwixt the porch and the altar, and shall say, Lord! spare thou, spare thy people, and give thou not thine heritage into shame, that nations be lords of them. Why say they among peoples, Where is the God of them? [Betwixt the vestiary and the altar, priests, ministers of the Lord, shall weep, and shall say, Lord! spare thou, spare thy people, and give not thine heritage into shame, that nations be lords of them. Why soothly say they in peoples, Where is the God of them?]

2:18 The Lord loved jealously his land (The Lord jealously loved his land), and spared his people.

2:19 And the Lord answered, and said to his people, Lo! I shall send to you wheat (Lo! I shall send to you corn), and wine, and oil, and ye shall be [ful]filled with those; and I shall no more give you (to be a) shame among heathen men. [And the Lord answered, and said to his people, Lo! I shall send to you wheat, and wine, and oil, and ye shall be fulfilled in them; and I shall no more give you (to be a) shame in heathen men.]

2:20 And I shall make him that is at the north far from you; and I shall cast him out into a land without (a) way, and desert; his face against the east sea, and the last part thereof at the last sea; and the stink thereof shall go up, and the root thereof shall ascend, for he did proudly. [And I shall make far from you him that is of the north; and I shall put him away into a land without way, and desert; the face thereof against the east sea, and the last thereof to the last sea; and the stink of him

2:17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

2:18 Then will the LORD be jealous for his land, and pity his people.

2:19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

2:20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

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shall go up, and the root of him shall go up,
for he did proudly.}]

2:21 Earth, do not thou dread, make
thou full out joy, and be glad; for the
Lord magnified that (that) he should do.
[Earth, do not thou dread, but joy thou
withoutforth, and be glad; for the Lord
magnified that (that) he should do.]

2:22 Beasts of the country, do not ye
dread, for the fair things of desert
burgeoned; for the tree brought (forth)
his fruit, the fig tree and [the] vinery
gave their strength*. [Do not ye dread, ye
beasts of the country, for the fair things of
desert burgeoned; for a tree brought to his
fruit, the fig tree and the vineyard gave their
virtue.]

2:23 And the sons of Zion, make ye full
out joy, and be ye glad in your Lord
God, for he gave to you a teacher of
rightfulness, and he shall make
morrowtide rain and eventide rain to
come down to you, as in the beginning.
[And joy ye, sons of Zion, and glad ye in the
Lord your God, for he gave to you a teacher of
rightwiseness, and he shall make for to come
down to you morrow rain, and late (rain), as
from the beginning.]

2:24 And cornfloors shall be [full-]filled
of wheat (And the cornfloors shall be
filled full with wheat), and pressers shall
flow with wine and oil. [And fields shall be
full-filled with wheat, and pressers shall be
plenteous in wine and oil.]

2:25 And I shall yield to you the years
which the locust, bruchus, and rust, and
wortworm, my great strength, ate,

2:21 Fear not, O land; be glad and
rejoice: for the LORD will do great
things.

2:22 Be not afraid, ye beasts of the
field: for the pastures of the wilderness
do spring, for the tree beareth her fruit,
the fig tree and the vine do yield their
strength.

2:23 Be glad then, ye children of Zion,
and rejoice in the LORD your God: for
he hath given you the former rain
moderately, and he will cause to come
down for you the rain, the former rain,
and the latter rain in the first month.

2:24 And the floors shall be full of
wheat, and the vats shall overflow with
wine and oil.

2:25 And I will restore to you the years
that the locust hath eaten, the
cankerworm, and the caterpillar, and

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which I sent into you. [And I shall yield to you the years whom the locust ate, and bruchus, and rust, and eruca, my great strength, whom I sent into you.]

2:26 And ye shall eat eating, and ye shall be [ful]filled (And ye shall eat plenty, and ye shall be fulfilled); and ye shall praise the name of your Lord God, that made marvels with you; and my people shall not be shamed without end. [And ye shall eat eating, and ye shall be fulfilled; and ye shall praise the name of the Lord your God, that did with you marvels (that did marvels with you); and my people shall not be confounded into without end.]

2:27 And ye shall know, that I am in the midst of Israel; and I *am* your Lord God, and none is more; and my people shall not be shamed without end. [And ye shall know, for in the middle of Israel I am (for I am in the middle of Israel); and I the Lord your God, and there is not more; and my people shall not be confounded into without end.]

2:28 And it shall be, after these things I shall shed out my spirit on each man; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. [And it shall be, after these things I shall pour out my spirit upon each flesh; and your sons shall prophesy, and your daughters (and your sons and your daughters shall prophesy); your old men shall mete swevens (your old men shall dream dreams), and your young men shall see visions.]

2:29 But also I shall shed out my spirit on my servants, and handmaids, in

the palmerworm, my great army which I sent among you.

2:26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

2:27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

2:29 And also upon the servants and upon the handmaids in those days will I

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those days; [But and on my servants, and handmaidens, in those days I shall pour out my spirit;]

pour out my spirit.

2:30 and I shall give great wonders in (the) heaven(s), and in (the) earth, blood, and fire, and the heat of smoke. [and I shall give wonders in heaven, and in earth, blood, and fire, and vapour of smoke.]

2:30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

2:31 The sun shall be turned into darkneses, and the moon into blood, before that the great day and horrible of the Lord come (before that the great and horrible day of the Lord come).

2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

2:32 And it shall be, each that calleth to help the name of the Lord shall be safe (And it shall be, everyone who calleth on the name of the Lord for help shall be saved); for why salvation, *either saving*, shall be in the hill of Zion and in Jerusalem, as the Lord said, and in the residue men, which the Lord calleth. [And it shall be, each man that shall in-call the name of the Lord shall be safe; for in the hill of Zion and in Jerusalem shall be salvation, as the Lord said, and in the residue, whom the Lord shall call.]

2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Chapter 3

Chapter 3

3:1 For lo! in those days, and in that time, when I shall turn the captivity of Judah and of Jerusalem, (For lo! in those days, and in that time, when I shall return the prosperity of Judah and Jerusalem,) [For lo! in those days, and in that time, when I shall (al)together turn the captivity of Judah and Jerusalem,]

3:1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

3:2 I shall gather all folks, and I shall

3:2 I will also gather all nations, and

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lead them [forth] into the valley of Jehoshaphat; and I shall dispute there with them on my people (and I shall dispute there with them for my people), and (for) mine heritage Israel, which they scattered among (the) nations; and they parted my land, [and I shall gather all folks, and I shall lead them forth into the valley of Jehoshaphat; and I shall dispute there with them on my people, and mine heritage Israel, whom they scattered in nations; and they parted my land,]

3:3 and sent lot on my people (and cast lots for my people); and they setted a knave child in the bordel house, and sold a damsel for wine, that they should drink. [and on my people they sent lot (and they sent lots for my people); and they putted a child in the bordel house, and sold a maid-child for wine, that they should drink.]

3:4 But what to me and to you, thou Tyre, and Sidon, and each end of Palestine? Whether ye shall yield venging to me? and if ye venge you against me, soon swiftly I shall yield while to you on your head. [Soothly what to me and to you, Tyrus, and Sidon, and all the term of Palestine? Whether ye shall yield venging to me? and if ye venge you against me, soon swiftly I shall yield the whileness to you on your head.]

3:5 Ye took away my silver and gold, and ye brought my desirable things and fairest things into your temples of idols. [Forsooth ye took my silver and gold, and my desirable and most fair things ye bare into your temples.]

3:6 And ye sold the sons of Judah, and

will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3:3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

3:4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;

3:5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

3:6 The children also of Judah and the

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the sons of Jerusalem, to the sons of (the) Greeks, that ye should make them far from their coasts.

children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

3:7 Lo! I shall raise them (up) from the place in which ye sold them; and I shall turn (again) your yielding into your head (and I shall return your yielding onto your head). [Lo! I shall raise them (out) of the place in which ye sold them; and I shall turn together your yielding into your head (and I shall altogether turn your yielding onto your head).]

3:7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

3:8 And I shall sell your sons and your daughters in(to) the hands of the sons of Judah, and they shall sell them to (the) Sabeans, a far folk, for the Lord spake (it).

3:8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

3:9 Cry ye this thing among heathen men, hallow ye battle, raise ye strong men; all men warriors, nigheth, and goeth up. [Cry ye this thing in heathen men, hallow ye battle, raise ye strong men; all men fighters, come to, and go up.]

3:9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

3:10 Beat ye together your plows* into swords, and your mattocks, *either pickaxes*, into spears; a feeble man say, that I am strong. [Beat together your plows into swords, and your pickaxes, *or mattocks*, into spears; the sick man say, for I am strong.]

3:10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

* In other writings, John Wycliffe renders this word in this verse as 'plowghschares' ('plowshares').

3:11 All folks, break ye out, and come from compass, and be ye gathered together; there the Lord shall make thy strong men to die. [Burst ye out, and come

3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

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ye, all folks of compass, and be ye gathered;
there the Lord shall make thy strong men for
to die.}]

3:12 (The) Folks rise together (The folks
altogether rise), and goeth up into the
valley of Jehoshaphat; for I shall sit
there, to deem all folks in compass.
[Folks rise together, and go up into the valley
of Jehoshaphat; for there I shall sit, that I
deem all folks in compass.}]

3:13 Send ye sickles, *either scythes*, for
[the] ripe corn waxed; come ye, and go
ye down, for the presser is full; (the)
pressers be plenteous, for the malice of
them is multiplied. [Send ye sickles, for the
corn hath riped; come ye, and descend ye, for
the presser is full; pressers be plenteous, for the
malice of them is multiplied.}]

3:14 Peoples, peoples in the valley of
cutting down; for the day of the Lord is
nigh in the valley of cutting down.
(Peoples, peoples in the valley of
decision; for the day of the Lord is near
in the valley of decision.) [Peoples, peoples
in the valley of concision, *or slaying (al)together*
(*or altogether slaying*); for the day of the Lord is
nigh in the valley of concision.}]

3:15 The sun and the moon be made
dark, and stars withdrew their shining.

3:16 And the Lord shall roar from Zion,
and shall give his voice from Jerusalem,
and (the) heavens and (the) earth shall
be moved; and the Lord *is* the hope of
his people, and the strength of the sons
of Israel.

3:12 Let the heathen be wakened, and
come up to the valley of Jehoshaphat:
for there will I sit to judge all the
heathen round about.

3:13 Put ye in the sickle, for the harvest
is ripe: come, get you down; for the
press is full, the vats overflow; for their
wickedness is great.

3:14 Multitudes, multitudes in the
valley of decision: for the day of the
LORD is near in the valley of decision.

3:15 The sun and the moon shall be
darkened, and the stars shall withdraw
their shining.

3:16 The LORD also shall roar out of
Zion, and utter his voice from
Jerusalem; and the heavens and the
earth shall shake: but the LORD will be
the hope of his people, and the strength
of the children of Israel.

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3:17 And ye shall know, that I *am* your Lord God, dwelling in Zion, in mine holy hill; and Jerusalem shall be holy, and aliens shall no more pass by it (and aliens shall no more pass through it). [And ye shall know, for I the Lord your God, dwelling in Zion, in my holy hill; and Jerusalem shall be holy, and aliens shall no more pass thereby.]

3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

3:18 And it shall be, in that day, mountains shall drop sweetness, and little hills shall flow with milk, and waters shall go by all the rivers of Judah; and a well shall go out of the house of the Lord, and shall moist the strand of thorns. (And it shall be, in that day, the mountains shall drip sweetness, and the little hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a well shall go out of the House of the Lord, and shall water the valley of Shittim.) [And it shall be, in that day mountains shall drop sweetness, and little hills shall flow with milk, and by all the rivers of Judah waters shall go; and a well shall go out of the house of the Lord, and shall moist the rainy stream of thorns.]

3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

3:19 Egypt shall be into desolation, and Idumea into desert of perdition; for that that they did wickedly against the sons of Judah, and shedded out innocent blood in their land.

3:19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

3:20 And Judah shall be inhabited without end, and Jerusalem into generation and into generation.

3:20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

3:21 And I shall cleanse the blood of them, which I had not cleansed; and the Lord shall dwell in Zion.

3:21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

THE BOOK *of*
AMOS,
THE PROPHET

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Chapter 1

1:1 The words of Amos *be these*, that was in the shepherds' things of Tekoa, which he saw on Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam, son of Jehoash*, king of Israel, before two years of the earth-moving (two years before the earthquake). [The words of Amos, which was in the shepherds' things of Tekoa, which he saw on Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam, son of Jehoash, king of Israel, before two years of the earth-moving.]

* Also known as Joash.

1:2 And he said, The Lord shall roar from Zion, and shall give his voice from Jerusalem; and the fair things of (the) shepherds mourned, and the top of Carmel was made dry. [And he said, The Lord shall roar (out) of Zion, and of Jerusalem shall give his voice (and shall give his voice out of Jerusalem); and the fair things of shepherds mourned, and the top of Carmel is dried up.]

1:3 The Lord saith these things, On three great trespasses of Damascus, and on four, I shall not convert it, for it threshed Gilead in iron wains. (The Lord saith these things, For three great trespasses of Damascus, and for four, I

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Chapter 1

1:1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

1:3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

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shall not turn away their punishment, for they threshed Gilead in iron wagons.) [These things saith the Lord, On three great trespasses of Damascus, and on four, I shall not convert him, for that that they threshed in iron wains Gilead (for that that they threshed Gilead in iron wains).]

1:4 And I shall send fire into the house of Hazael, and it shall devour the houses of Benhadad.

1:5 And I shall all-break the bar, [*or locks,*] of Damascus, and I shall lose a dweller from the field of idol, and him that holdeth the sceptre from the house of lust and of lechery; and the people of Syria shall be translated to Kir, saith the Lord. (And I shall all-break the bar, *or the locks,* of Damascus, and I shall destroy a dweller from the field of Aven, and him that holdeth the sceptre from the house of Eden; and the people of Syria shall be transferred to Kir, saith the Lord.) [And I shall break together the bars, *or locks,* of Damascus (And I shall altogether break the bars *or the locks,* of Damascus), and I shall destroy the dweller of the field of idol, and the (one) holding (the) sceptre of the house of volupty and lechery; and the people of Syria shall be transferred to Kir, saith the Lord.]

1:6 And the Lord saith these things, On three great trespasses of Gaza, and on four, I shall not convert it, for it translated perfect captivity, to enclose that together in Idumea. (And the Lord saith these things, For three great trespasses of Gaza, and for four, I shall not turn away their punishment, for they carried away the whole captivity,

1:4 But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

1:5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

1:6 Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

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to deliver them up to Edom.) [These things saith the Lord, On three great trespasses of Gaza, and on four, I shall not convert him, for that that he translated perfect captivity, that he should close together it into Idumea (that he should altogether enclose it in Idumea).]

1:7 And I shall send fire into the wall of Gaza, and it shall devour the houses thereof.

1:8 And I shall lose the dwellers of Ashdod, and him that holdeth the sceptre of Ashkelon; and I shall turn mine hand on Ekron (and I shall turn my hand against Ekron), and the remnants of (the) Philistines shall perish, saith the Lord God. [And I shall destroy the dwellers of Ashdod, and the (one) holding (the) sceptre of Ashkelon; and I shall turn together mine hand upon Ekron (and I shall altogether turn my hand upon Ekron), and relics of Philistines shall perish, saith the Lord God.]

1:9 The Lord God saith these things, On three great trespasses of Tyre, and on four, I shall not convert it, for they enclosed together perfect captivity in Idumea, and had not mind on the bond of peace of (the) brethren. (The Lord God saith these things, For three great trespasses of Tyre, and for four, I shall not turn away their punishment, for they delivered up the whole captivity to Edom, and did not remember the brotherly bond of peace.) [These things saith the Lord God, On three great trespasses of Tyrus, and on four, I shall not convert him, for that that they closed together perfect captivity in Idumea (for that that they

1:7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

1:8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

1:9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

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altogether enclosed the whole captivity in Idumea), and thought not of the bond of brethren.}]

1:10 And I shall send fire into the wall of Tyre, and it shall devour the houses thereof. [And I shall send fire into the wall of Tyrus, and it shall devour the houses thereof.]

1:11 The Lord saith these things, On three great trespasses of Edom, and on four, I shall not convert it, for it pursued by sword his brother, and defouled the mercy of him, and poured further his strong vengeance, and kept his indignation till into without end. (The Lord saith these things, For three great trespasses of Edom, and for four, I shall not turn away his punishment, for with the sword he pursued his brother, and defiled any mercy for him, and further poured out his strong vengeance, and kept his indignation till into without end.) [These things saith the Lord God, On three great trespasses of Edom, and on four, I shall not convert him, for that he pursued in sword his brother (for that with the sword he pursued his brother), and defouled the mercy of him, and poured over his strong vengeance, and kept his indignation till into the end.]

1:12 And I shall send fire into Teman, and it shall devour the houses of Bozrah.

1:13 The Lord saith these things, On three great trespasses of the sons of Ammon, and on four, I shall not convert him, for he carved (up) the women with child of Gilead, for to alarge his term. (The Lord saith these things, For three great trespasses of the sons of Ammon,

1:10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

1:11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

1:12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

1:13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

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and for four, I shall not turn away his punishment, for he carved up the women with child of Gilead, to enlarge his border.) [These things saith the Lord God, On three great trespasses of the sons of Ammon, and on four, I shall not convert him, for he carved (up the) women with child of Gilead, for to alarge his term.]

1:14 And I shall kindle fire in the wall of Rabbah, and it shall devour the houses thereof, in yelling in the day of battle, and in whirlwind in the day of moving together (and in great moving in the day of the whirlwind).

1:15 And Malcham shall go into captivity (And their king shall go into captivity), he and his princes together, saith the Lord.

Chapter 2

2:1 The Lord God saith these things, On three great trespasses of Moab, and on four, I shall not convert it, for it burnt the bones of the king of Idumea till to ashes. (The Lord God saith these things, For three great trespasses of Moab, and for four, I shall not turn away their punishment, for they burned the bones of the king of Edom unto ashes.) [These things saith the Lord God, On three great trespasses of Moab, and on four, I shall not convert him, for that he burnt the bones of the king of Idumea unto ash.]

2:2 And I shall send fire into Moab, and it shall devour the houses of Kirioth; and Moab shall die in sound, (and) in the noise of a trump. [And I shall send fire into Moab, and it shall devour the

1:14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

1:15 And their king shall go into captivity, he and his princes together, saith the LORD.

Chapter 2

2:1 Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:

2:2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

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houses of Kiriath; and Moab shall die in sound of trump.}]

2:3 And I shall lose a judge of the midst thereof, and I shall slay with it all the princes thereof, saith the Lord. (And I shall destroy the judge from the midst thereof, and I shall slay with him all the princes thereof, saith the Lord.) [And I shall destroy the doomsman of the middle thereof, and I shall slay all his princes with him, saith the Lord.]

2:4 The Lord saith these things, On three great trespasses of Judah, and on four, I shall not convert him, for he hath cast away the law of the Lord, and kept not the commandments of him; for their idols, after which the fathers of them went, deceived them. (The Lord saith these things, For three great trespasses of Judah, and for four, I shall not turn away his punishment, for he hath cast away the law of the Lord, and kept not his commandments; for their idols deceived them, after which their fathers went.) [These things saith the Lord, On three great trespasses of Judah, and on four, I shall not convert him, for that he casted away the law of the Lord, and kept not his commandments; forsooth their idols deceived them, after whom the fathers of them went.]

2:5 And I shall send fire into Judah, and it shall devour the houses of Jerusalem.

2:6 The Lord saith these things, On three great trespasses of Israel, and on four, I shall not convert him, for that that he sold a just man for silver, and a poor man for (a pair of) shoes. (The Lord

2:3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

2:5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

2:6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of

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saith these things, For three great trespasses of Israel, and for four, I shall not turn away his punishment, for that that he sold a just man for silver, and a poor man for a pair of shoes.) [These things saith the Lord, On three great trespasses of Israel, and on four, I shall not convert him, for that (that) he sold a just man for silver, and a poor man for shoes.]

2:7 Which all-foul the heads of poor men on the dust of [the] earth, and bow away the way of meek men; and the son and his father went to a damsel, that they should defoul mine holy name (and the son and his father went to the same damsel, so that they would defile my holy name). [Which break together on dust of the earth the heads of poor men (Which altogether break the heads of poor men on the dust of the earth), and bow away the way of meek men; the son and his father went to a wench, that they defouled mine holy name.]

2:8 And they ate on clothes laid to wed beside each altar, and drank the wine of condemned men in the house of their God. (And they lay down on clothes laid to pledge by each altar, and drank the wine of condemned men in the house of their god.)

2:9 Forsooth I destroyed (the) Amorite from (before) the face of them, whose highness *was* the highness of cedars, and he *was* (as) strong as an oak; and I all-brake the fruit of him above, and the roots of him beneath.

2:10 I am, that made you to go up from the land of Egypt, and led you out in [the] desert by forty years, that ye

shoes;

2:7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:

2:8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

2:9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

2:10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the

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should wield the land of (the) Amorite.

land of the Amorite.

2:11 And I raised (up) of your sons into prophets, and (into) Nazarites of your young men (And I raised up prophets from your sons and Nazarites from your young men). Whether it is not so, ye sons of Israel? saith the Lord. [And I raised (up) of your sons into prophets, and of your young men (into) Nazarites. Whether it is not thus, ye sons of Israel? saith the Lord.]

2:11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

2:12 And ye poured out wine to Nazarites (But ye poured out wine to the Nazarites), and commanded to (the) prophets, and said, Prophesy ye not. [And ye gave wine to Nazarites, and commanded to prophets, saying, Prophesy ye not.]

2:12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

2:13 Lo! I shall gnash, *either creak*, under you, as a wain charged with hay creaketh. [Lo! I shall sound strongly under you, as a wain charged with hay soundeth strongly. (Lo! I shall strongly sound under you, like a wagon loaded with hay strongly soundeth.)]

2:13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

2:14 And flight shall perish from a swift man, and a strong man shall not hold his strength*, and a stalworthy man shall not save his life; [And flight shall perish from the swift, and a strong man shall not wield his virtue, and a mighty in strength shall not save his soul, *or life*;]

2:14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

2:15 and he that holdeth a bow shall not stand, and a swift man shall not be saved by his feet; and the rider of an horse shall not save his life, [and a man holding bow shall not stand, and the swift in his feet shall not be saved; and the rider of

2:15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

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horse shall not save his soul,]

2:16 and a strong man of heart shall flee (away) naked among strong men in that day, saith the Lord. (and a strong man of heart among strong men shall flee away naked in that day, saith the Lord.) [and the strong(est) in heart among men shall flee (away) naked in that day, saith the Lord.]

2:16 And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

Chapter 3

Chapter 3

3:1 Sons of Israel, hear ye the word which the Lord spake on you, and on all the kindred, which I led out of the land of Egypt, and said, (Sons of Israel, hear ye the word which the Lord spoke against you, against all the kindred, which I led out of the land of Egypt, and said,) [Sons of Israel, hear ye the word that the Lord spake on you, on all the kindred, which I led out of the land of Egypt, saying,]

3:1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

3:2 Only I knew you of all the kindreds of earth; therefore I shall visit on you (for) all your wickednesses. (Only you I knew of all the kindreds of the earth; therefore I shall punish you for all your wickednesses.) [Only you I knew of all the kindreds of earth; therefore I shall visit on you (for) all your wickednesses.]

3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3:3 Whether twain shall go together, no but it accord to them? [Whether two shall go together, no but it shall accord to them?]

3:3 Can two walk together, except they be agreed?

3:4 Whether a lion shall roar in a forest, no but he have (a) prey? Whether the whelp of a lion shall give voice from his den, no but he take any thing? [Whether a lion shall roar in the wild

3:4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

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wood, no but he shall have prey? Whether the whelp of a lion shall give voice (out) of his couch, no but he shall catch something?]

3:5 Whether a bird shall fall into a snare of (the) earth, without a fowler? (Whether a bird shall fall in a snare upon the earth, without a fowler?) Whether a snare shall be taken away from (the) earth, before that it take something?

3:6 Whether a trump shall sound in a city, and the people shall not dread? Whether evil shall be in a city, which *evil* the Lord shall not make? [If a trump shall sound in a city, and the people shall not dread? If there be evil in the city, which the Lord shall not do?]

3:7 For the Lord God shall not make a word, no but he show his private to his servants (the) prophets. (For the Lord God shall not make a thing, no but he *first* show his secret to his servants the prophets.) [For the Lord God shall not do a word, no but he show his private to his servants prophets.]

3:8 A lion shall roar, who shall not dread? the Lord God spake, who shall not prophesy?

3:9 Make ye heard in the houses of Ashdod, and in the houses of the land of Egypt; and say ye, Be ye gathered together on the hills of Samaria, and see ye many strong vengeance in the midst thereof, and them that suffer false challenge in the privy places thereof.

3:10 And they knew not (to) do (the)

3:5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

3:8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

3:9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

3:10 For they know not to do right,

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rightful thing, saith the Lord, and *they* treasured wickedness and raven in their houses. [And they knew not (to) do right thing, saith the Lord, treasuring wickedness and raven in their houses.]

3:11 Therefore the Lord God saith these things, The land shall be troubled, and be compassed; and thy strength shall be drawn down of thee, and thine houses shall be ravished. [Therefore these things saith the Lord God, The land shall be in tribulation, and shall be compassed; and thy strength shall be drawn away from thee, and thine houses shall be robbed.]

3:12 The Lord saith these things, As if a shepherd ravisheth from the mouth of a lion twain hips, either the last thing of the ear, so the children of Israel shall be ravished, that dwell in Samaria, in the country of (a) bed (in the corner of a bed), and in the bed of Damascus. [These things saith the Lord, How if a shepherd deliver two hips, or the last thing of a little ear, (out) of the lion's mouth, so the sons of Israel shall be delivered, that dwell in Samaria, in plague, *or wound*, of the little bed, and in the lap of Damascus.]

3:13 Hear ye, and witness ye in the house of Jacob, saith the Lord God of hosts.

3:14 For in the day, when I shall begin to visit the trespassings of Israel on him, I shall visit also on the altars of Bethel; and the horns of the altar shall be cut away, and shall fall down into the earth (and shall fall down onto the earth). [For in the day, when I shall begin for to visit the trespassings of Israel on him, I shall visit and

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saith the LORD, who store up violence and robbery in their palaces.

3:11 Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

3:12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

3:13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

3:14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.

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on the altars of Bethel; and the corners of the altars shall be cut off, and shall fall into (the) earth.}]

3:15 And I shall smite the winter house with the summer house, and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

3:15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Chapter 4

Chapter 4

4:1 Ye fat kine (Ye kine of Bashan), that be in the mount of Samaria, hear this word; which make false challenge to needy men, and break poor men; which say to your lords, Bring ye, and we shall drink. [Hear this word, ye fat kine, that be in the mount of Samaria; which do false challenge to needy men, and (al)together break poor men; which say to your lords, Bring, and we shall drink.]

4:1 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

4:2 The Lord God swore in his holy (place), for lo! days shall come on you; and they shall raise you in shafts, and your remnants in boiling pots. (The Lord God swore by his holiness, for lo! days shall come upon you; and they shall raise you up with shafts, and your remnants in boiling pots.)

4:2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

4:3 And ye shall go out by the openings, one against another, and ye shall be cast forth into Harmon, saith the Lord. (And ye shall go out by the openings, one against another, and ye shall be cast forth into the palace/and ye shall be cast forth into the dunghill, saith the Lord.)

4:3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.

4:4 Come ye to Bethel, and do ye

4:4 Come to Bethel, and transgress; at

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wickedly; to Gilgal, and multiply your trespassing; and offer ye early your sacrifices, in three days your tithes (and offer ye your sacrifices early, and your tithes every three days).

Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

4:5 And sacrifice ye praising of bread made sour, and call ye (out about your) willful offerings, and tell ye; for ye, sons of Israel, would so, saith the Lord God. (for ye, sons of Israel, delighteth to do so, saith the Lord God). [And sacrifice ye praising of sourdoughed, and call ye (out about your) willful offerings, and tell ye; forsooth thus ye would, sons of Israel, saith the Lord God.]

4:5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

4:6 Wherefore and I gave to you astonishing of teeth in all your cities, and neediness of loaves in all your places; and ye turned not again to me, saith the Lord (yet ye did not come back to me, saith the Lord). [Wherefore and I gave to you edging of teeth in all your cities, and need of loaves in all your places; and ye turned not again to me, saith the Lord.]

4:6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

4:7 Also I forbade rain from you, when three months were yet to coming, till to ripe corn;/Also I forbade rain from you, when three months were residue, *either yet to coming*, till to ripe corn, *either harvest*; and I rained on one city, and on another *city* I rained not; one part was berained, and the part dried up on which I rained not. [And I forbade rain from you, when yet three months were over (when yet there were over three months), till to ripe corn; and I rained on one city, and I rained not on another; one part is rained (upon), and the part on which I rained not, dried.]

4:7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

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4:8 And twain and three cities came to one city, to drink water, and those were not [ful]filled; and ye came not again to me, saith the Lord (yet ye did not come back to me, saith the Lord). [And two and three cities came to one city, for to drink water, and they were not fulfilled; and ye turned not again to me, saith the Lord.]

4:9 I smote you with burning wind, and with rust, *either mildew*, the multitude of your orchards, and of your vineries; and a wortworm ate your olive places, and your fig places; and ye came not again to me, saith the Lord (yet ye did not come back to me, saith the Lord). [I smote you in burning wind, and in mildew, the multitude of your gardens, and your vineyards; and (the) olivets, *or places where olives waxed*, and fig places, eruca ate; and ye turned not again to me, saith the Lord.]

4:10 I sent into you death (as) in the way of Egypt, I smote with sword your young men, till to the captivity of your horses, and I made the stink of your hosts to go up into your nostrils; and ye came not again to me, saith the Lord. (I sent death into you like that in the way of Egypt, I smote your young men with the sword, and took away your horses, and I made the stink of your hosts to go up into your nostrils; yet ye did not come back to me, saith the Lord.) [I sent into you death in the way of Egypt, I smote in sword your young men, unto captivity of your horses, and I made the stink of your castles, *or multitude of armed men*, to ascend into your nostrils; and ye turned not again to me, saith the Lord.]

4:11 I destroyed you, as God destroyed

4:8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

4:9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

4:10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

4:11 I have overthrown some of you, as

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Sodom and Gomorrah, and ye be made as a brand ravished (out) of (the) burning; and ye turned not again to me, saith the Lord. (I destroyed you, like God destroyed Sodom and Gomorrah, and ye be made like a brand snatched from the fire; yet ye did not come back to me, saith the Lord.)

4:12 Wherefore, thou Israel, I shall do these things to thee; but after that I shall do to thee these things, Israel (but after that I shall do these things to thee, Israel), be made ready into (the) against-coming of thy God. [Wherefore this I shall do to thee, Israel; forsooth after that I shall do to thee this thing, Israel (forsooth after that I shall do this thing to thee, Israel), be thou made ready into against-coming of thy God.]

4:13 For lo! he formeth hills, and maketh wind, and telleth to man his speech; and he maketh a morrow mist, and goeth on high things of earth (and goeth on the high places of the earth); the Lord God of hosts *is* the name of him.

Chapter 5

5:1 Hear ye this word, for I raise (up)on you a wailing. [Hear ye, house of Israel, this word, that I raise on you a wailing.]

5:2 The house of Israel fell down, he shall not put to, that it rise again; the virgin of Israel is cast down into her land, none is that shall raise her (up). [The maiden of Israel fell down, she shall not put to, that she rise again; she is cast down into her earth, there is not that shall raise her.]

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God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

4:12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

4:13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

Chapter 5

5:1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

5:2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

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5:3 For the Lord God saith these things, The city of which a thousand went out, an hundred shall be left therein; and of which an hundred went out, ten shall be left therein, in the house of Israel. [For these things saith the Lord God, The city of which a thousand went out, an hundred shall be left therein; and of which an hundred went out, ten shall be left therein, in the house of Israel.]

5:3 For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

5:4 For the Lord saith these things to the house of Israel, Seek ye me, and ye shall live; [For these things saith the Lord to the house of Israel, Seek ye me, and ye shall live;]

5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5:5 and do not ye seek Bethel, and do not ye enter into Gilgal, and ye shall not pass to Beersheba; for why Gilgal shall be led captive, and Bethel shall be unprofitable (and Bethel shall come to nothing). [and do not ye seek Bethel, and into Gilgal do not ye enter, and into Beersheba pass ye not; for Gilgal shall be led captive, and Bethel shall be unprofitable.]

5:5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

5:6 Seek the Lord, and live ye, lest peradventure the house of Joseph be burnt as fire; and it shall devour Bethel, and there shall none be, that shall quench (it) (and it shall devour Bethel, and there shall be none that shall quench it). [Seek the Lord, and live ye, lest peradventure the house of Joseph be burnt as fire; and it shall devour (it), and there shall not be, that shall quench (it in) Bethel.]

5:6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

5:7 Which convert doom into wormwood, and forsake rightwiseness in the land, [Which convert doom into wormwood, and forsake rightwiseness of the

5:7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

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Lord in earth,]

5:8 and *forsake* him that maketh Arcturus and Orion, and him that turneth darkneses into the morrowtide, and him that changeth day into night; which calleth (for the) waters of the sea, and poureth out them on the face of [the] earth (and poureth them out upon the face of the earth); the Lord is (the) name of him.

5:9 Which scorneth destroying on the strong, and bringeth robbing on the mighty. (Who bringeth destroying against the strong, and robbing against the mighty.)

5:10 They hated a man reproving in the gate, and they loathed a man speaking perfectly (and they loathed a man speaking soothfully). [They had in hate the reproving man in the gate, and they loathed a man speaking perfectly. (They had in hate the man reproving in the gate, and they loathed a man speaking soothfully.)]

5:11 Therefore for that that ye robbed a poor man, and took from him the chosen prey, ye shall build houses with square stone, and ye shall not dwell in them; ye shall plant most loved vineyards, and ye shall not drink the wine of them. (Therefore for that that ye robbed a poor man, and took from him the chosen prey, ye shall build houses with square stone, but ye shall not dwell in them; ye shall plant most beloved vineyards, but ye shall not drink the wine from them.) [Therefore for that that ye robbed the poor man, and took from him the chosen prey, ye shall build houses with

5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

5:9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

5:10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

5:11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

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square stone, and ye shall not dwell in them; ye shall plant most amiable vineyards, and ye shall not drink the wine of them.}

5:12 For I knew your great trespasses many, and your strong sins (For I knew your great many trespasses, and your strong sins); (ye, the) enemies of the rightwise *man*, taking a gift, and bearing down poor men in the gate. [For I knew your many great trespasses, and your strong sins; enemies of the just, taking gifts, and bearing down poor men in the gate.]

5:13 Therefore a prudent man shall be still in that time, for the time is evil.

5:14 Seek ye good, and not evil, that ye live, and the Lord God of hosts shall be with you, as ye (have) said.

5:15 Hate ye evil, and love ye good, and ordain ye in the gate doom (and ordain ye judgement in the gate); if peradventure the Lord God of hosts have mercy on the remnants of Joseph.

5:16 Therefore the Lord God of hosts, having lordship, saith these things, Wailing *shall be* in all streets, and in all things that be withoutforth it shall be said, Woe! Woe! and they shall call an earth-tiller to mourning, and them that know how to wail, to wailing.

5:17 And wailing shall be in all ways, for I shall pass forth in the middle of thee, saith the Lord. [And in all ways wailing shall be, for I shall pass by the middle of thee, saith the Lord.]

5:12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

5:13 Therefore the prudent shall keep silence in that time; for it is an evil time.

5:14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

5:16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

5:17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

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5:18 Woe to them that desire the day of the Lord; whether to *desire ye* it to you? (whether *ye desire* it for yourselves?) This day of the Lord *shall be* darkneses, and not light. [Woe to men desiring the day of the Lord; whether to it to you? (whether *ye desire* it for yourselves?) This day of the Lord darkneses, and not light.]

5:19 As if a man run from the face of a lion, and a bear run to him; and he enter into the house, and lean with his hand on the wall, and a serpent dwelling in (the) shadow bite him.

5:20 Whether the day of the Lord *shall not be* darkneses, and not light; and mist, and not shining therein? [Whether not darkneses the day of the Lord, and not light (Whether the day of the Lord *shall not be* darkneses, and not light); and mist, and not shining therein?]

5:21 I hated and casted away your feast days, and I shall not take the odour of your companies.

5:22 That if ye offer to me your burnt sacrifices, and gifts, I shall not receive (them), and I shall not behold the avows of your fat things.

5:23 Do thou away from me the noise of thy songs, and I shall not hear the songs of thine harp.

5:24 And doom shall be showed as water(s), and rightwiseness as a strong stream.

5:25 Whether ye (have) offered to me hosts, and sacrifices in (the) desert (for

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5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

5:19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

5:20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

5:22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

5:24 But let judgment run down as waters, and righteousness as a mighty stream.

5:25 Have ye offered unto me sacrifices and offerings in the wilderness forty

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forty years, ye house of Israel?

years, O house of Israel?

5:26 And ye have borne tabernacles to Moloch, your god, and (the) image of your idols, the star of your god, which ye made to you(rselves). (No! but now ye will bear the tabernacle of Moloch, your god, and your images of Chiun, the star of your god, which ye made for yourselves.)

5:26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

5:27 And I shall make you for to pass over Damascus, said the Lord; (The) God of hosts *is* the name of him. (And I shall make you to go into captivity beyond Damascus, said the Lord; The God of hosts *is* his name.)

5:27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

Chapter 6

Chapter 6

6:1 Woe to you, that be full of riches in Zion, and trust in the hill of Samaria, ye principal men, the heads of peoples, that go proudly to the house of Israel. [Woe to you, that be full of riches in Zion, and trust in the hill of Samaria, ye best men in honour, heads of peoples, proudly going into the house of Israel.]

6:1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

6:2 Go ye into Calneh, and see ye, and go ye from thence into Hemath the great; and go ye down into Gath of Palestines, and to all the best realms of them, if their term be broader than your term. (Go ye into Calneh, and see ye, and go ye from there into Hamath the great; and go ye down into Gath of the Philistines, be they better than these realms? or their term broader than your term?)

6:2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

6:3 And ye be parted into the evil day,

6:3 Ye that put far away the evil day,

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and nigh to the seat of wickedness;
(And ye that put afar the evil day, yet
cause the seat of wickedness to come
nigh;) [Which ye be parted into evil day, and
nigh to seat of wickedness;]

and cause the seat of violence to come
near;

6:4 and ye sleep in beds of ivory, and
do lechery in your beds; and ye eat a
lamb of the flock, and calves of the
middle of the drove; [which ye sleep in
beds of ivory, and wax wild, *or jolly*, in your
beds; which ye eat (a) lamb of (the) flock, and a
calf of the middle of the drove;]

6:4 That lie upon beds of ivory, and
stretch themselves upon their couches,
and eat the lambs out of the flock, and
the calves out of the midst of the stall;

6:5 and ye sing at the voice of (the)
psaltery. As David they guessed
them(selves), for to have (made)
instruments of song,

6:5 That chant to the sound of the
viol, and invent to themselves
instruments of music, like David;

6:6 and drink wine in basins*; and
with best ointment *they were* anointed;
and in nothing they had compassion on
the sorrow, *either defouling*, of Joseph.
(and drink wine from basins; and *they
were* anointed with the best ointment;
but in nothing they had compassion on
the sorrow, *or the defiling*, of Joseph.) [in
vials drinking wine, and with best ointment
anointed; (but) in nothing they suffered on the
contrition of Joseph. (drinking wine from
basins, and anointed with the best ointment;
but they suffered in nothing for the contrition
of Joseph.)]

6:6 That drink wine in bowls, and
anoint themselves with the chief
ointments: but they are not grieved for
the affliction of Joseph.

6:7 Wherefore now they shall pass in
the head of men passing over
(Wherefore now they shall pass with the
head of captive men), and the doing, *or
treason*, of men doing lechery, shall be
done away. [Wherefore now they shall pass
in the head of men passing over, and the
doing, *or treason*, of men waxing jolly, shall be

6:7 Therefore now shall they go
captive with the first that go captive,
and the banquet of them that stretched
themselves shall be removed.

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done away.}]

6:8 The Lord God swore in his soul, saith the Lord God of hosts, I loathe the pride of Jacob, and I hate the houses of him, and I shall betake the city with his dwellers;

6:9 that if ten men be left in one house, and they shall die. (and if ten men be left in one house, they shall die.)/that if ten men be residue, *either left*, in one house, also they shall die.

6:10 And his neighbour shall take him, and shall burn him, that he bear out (the) bones of the house (that he bear the bones out of the house). And he shall say to him, that is in the privy places of the house, Whether there is yet (any) with thee? And he shall answer, An end is (And he shall answer, No). And he shall say to him, Be thou still, and think thou not on the name of the Lord. [And his neighbour shall take him, and shall (al)together burn him, that he bear out bones of the house (that he bear the bones out of the house). And he shall say to him, that is in the privy places of the house, Whether there is yet (any) with thee? And he shall answer, An end is. And he shall say to him, Be still, and record not the name of the Lord (And he shall answer, No. And he shall say to him, Be still, and do not remember the name of the Lord).]

6:11 For lo! the Lord shall command, and shall smite the greater house with fallings, and the less house with carvings, *either breakings*.

6:8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

6:9 And it shall come to pass, if there remain ten men in one house, that they shall die.

6:10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

6:11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

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6:12 Whether horses may run in stones, either it may be eared with wild oxen? (Whether horses may run on stones, or it may be plowed with wild oxen?) For ye turned doom into bitterness, and the fruit of rightwiseness into wormwood.

6:13 And ye be glad in nought, and ye say, Whether not in our (own) strength we took to us horns? (And ye be glad over nothing, and ye say, Whether we took not the power to us by our own strength?) [Which ye glad in nought, (and) which ye say, Whether not in our strength we took to us horns?]

6:14 Lo! I shall raise [up]on you, the house of Israel, saith the Lord God of hosts, a folk; and it shall all-break you from the entry of Hemath unto the stream of desert. (Lo! I shall raise up a folk against you, thou house of Israel, saith the Lord God of hosts; and it shall all-break you from the entry of Hamath unto the stream of the desert.) [Lo! I shall raise a folk upon you, ye house of Israel, saith the Lord God of hosts; and it shall (al)together break you from entry of Hemath unto the stream of desert.]

Chapter 7

7:1 The Lord God showed these things to me; and lo! a maker of locust(s) in the beginning of burgeoning things of eventide rain, and lo! eventide rain after the clipper of the king. (The Lord God showed these things to me; and lo! he made the locusts in the beginning of burgeoning things of the late growth, and lo! it was the late growth after the clippings of the king.) [These things the

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6:12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

6:13 Ye which rejoyce in a thing of nought, which say, Have we not taken to us horns by our own strength?

6:14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

Chapter 7

7:1 Thus hath the Lord GOD showed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

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Lord God showed to me; and lo! a maker of locust in the beginning of burgeoning things of even rain, and lo! even rain after the clipper of (the) flock, *or (the) king.*]

7:2 And it was done, when he had ended for to eat the herb of (the) earth, I said, Lord God, I beseech (thee), be thou merciful; who shall raise Jacob, for he is little? [And it is done, when he ended for to eat the herb of earth, I said, Lord God, be thou merciful, I beseech; who shall raise Jacob, for he is little?]

7:3 The Lord had mercy on this thing; It shall not be, said the Lord God.

7:4 The Lord God showed to me these things; and lo! the Lord God shall call doom to fire, and it shall devour much depth of water, and it ate together a part. (The Lord God showed to me these things; and lo! the Lord God called for judgement of fire, and it devoured much depth of the water, and it ate together a part of it.) [The Lord God showed to me this thing; and lo! the Lord God shall call doom to fire, and it shall devour much deepness, and shall eat together a part.]

7:5 And I said, Lord God, I beseech (thee), rest thou; who shall raise Jacob, for he is little? [And I said, Lord God, rest thou, I beseech; who shall raise Jacob, for he is little?]

7:6 The Lord had mercy on this thing; But also and this thing shall not be, said the Lord God (But also this thing shall not be, said the Lord God).

7:7 The Lord God showed to me these

7:2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

7:3 The LORD repented for this: It shall not be, saith the LORD.

7:4 Thus hath the Lord GOD showed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

7:5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.

7:6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7:7 Thus he showed me: and, behold,

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things; and lo! the Lord standing on a wall pargeted, *or plastered*, and in the hand of him *was* a trowel of a mason. [The Lord God showed to me these things; and lo! the Lord standing on a wall plastered, *or mortared*, and in the hand of him a trowel of a mason.]

the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

7:8 And the Lord said to me, What seest thou, Amos? And I said, A trowel of a mason. And the Lord said, Lo! I shall put a trowel in the middle of my people Israel; I shall no more put to, for to over-lead it (I shall no more pass by them);

7:8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

7:9 and the high things of idol shall be destroyed, and the hallowings of Israel shall be desolate; and I shall rise on the house of Jeroboam by sword. (and the high places of Isaac shall be destroyed, and the hallowings of Israel shall be desolate; and I shall rise against the house of Jeroboam with the sword.)

7:9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

7:10 And Amaziah, priest of Bethel, sent to Jeroboam, king of Israel, and said [saying], Amos rebelled against thee, in the middle of the house of Israel (and said, Amos is conspiring against thee in the midst of the house of Israel); the land may not sustain all his words.

7:10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

7:11 For Amos saith these things, Jeroboam shall die by sword, and Israel (taken) captive shall pass from his (own) land. (For Amos saith these things, Jeroboam shall die by the sword, and Israel shall be taken away captive from their own land.) [Forsooth Amos saith these things, Jeroboam shall die in sword, and Israel (taken) captive shall pass (out) of his (own)

7:11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

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land.]

7:12 And Amaziah said to Amos, Thou that seest, go; flee thou into the land of Judah, and eat thou there thy bread; and there thou shalt prophesy. (And Amaziah said to Amos, Thou seer, go; flee thou into the land of Judah, and there eat thou thy bread; and thou shalt prophesy there.)

7:13 And thou shalt no more put to, that thou prophesy in Bethel, for it is the hallowing of the king, and is the house of the realm.

7:14 And Amos answered, and said to Amaziah, I am not a prophet, and I am not [the] son of a prophet; but an herder of neat I am (but I am a herder of cattle), (and one) drawing up sycamores. [And Amos answered, and said to Amaziah, I am not a prophet, I am not the son of a prophet; but a neat herder I am (but I am a neat herder), (and one) drawing up sycamores.]

7:15 And the Lord took me, when I followed the flock; and the Lord said to me, Go, and prophesy thou to my people Israel.

7:16 And now hear thou the word of the Lord. Thou sayest, Thou shalt not prophesy on Israel, and thou shall not drop (thy word) on the house of idol. (And now hear thou the word of the Lord. Thou sayest, Thou shalt not prophesy against Israel, and thou shall not drop thy word against the house of Isaac.)

7:12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

7:13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

7:14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

7:15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

7:16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

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7:17 For this thing the Lord saith these things, Thy wife shall do fornication in the city, and thy sons and thy daughters shall fall by sword, and thy land shall be meted with a little cord; and thou shalt die in a polluted land, and Israel (taken) captive shall pass from his (own) land (and Israel shall be taken away captive from their own land).

Chapter 8

8:1 The Lord God showed to me these things; and lo! an hook of apples (and lo! a basket of summer fruit).

8:2 And the Lord said, What seest thou, Amos? And I said, An hook of apples. And the Lord said to me, The end is come on my people Israel; I shall no more put to, that I pass by him. (And the Lord said, What seest thou, Amos? And I said, A basket of summer* fruit. And the Lord said to me, The end* is come for my people Israel; I shall no more pass by them.)

* The Hebrew words for “end” and “summer (fruit)” sound alike.

8:3 And the hinges, *either twists*, of the temple shall greatly sound in that day, saith the Lord God. Many men shall die, silence shall be cast forth in each place. (And lamentations shall greatly sound in the palace in that day, saith the Lord God. Many men shall die in each place, they shall be cast forth in silence.)

8:4 Hear ye this thing, which all-break a poor man, and make needy men of the

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7:17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Chapter 8

8:1 Thus hath the Lord GOD showed unto me: and behold a basket of summer fruit.

8:2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

8:3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence.

8:4 Hear this, O ye that swallow up the needy, even to make the poor of the

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land for to fail; [Hear this thing, which break together the poor man (which altogether break the poor man), and make needy men of the land for to fail,]

land to fail,

8:5 and ye say, When shall harvest pass, and we shall sell merchandises? and the sabbath, and we shall open (our) wheat (again)? that we make less the measure, and increase the shekel, and that we set privily guileful balances; (and ye say, When shall the new moon pass, and we shall sell corn? and the sabbath, and we shall open our wheat again? and that we make the measure less, and increase the shekel, and that we secretly set guileful balances;) [saying, When shall ripe corn pass, and we shall sell merchandises? and the sabbath, and we shall open wheat (again)? that we make less the measure (and that we make the measure less), and increase the shekel, and underput guileful balances;]

8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

8:6 that we wield for silver needy men (that we wield needy men for silver), and poor men for (a pair of) shoes, and we sell (the) outcastings of wheat? [that we wield in silver (the) needy (that we wield the needy for silver), and poor men for shoes, and we sell cleansings of wheat?]

8:6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

8:7 The Lord swore against the pride of Jacob, I shall not forget till to the end all the works of them.

8:7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8:8 Whether on this thing, the earth shall not be moved (al)together, and each dweller thereof shall mourn? And it shall go up as all the flood, and shall be cast out, and shall float away, as the strand of Egypt. (Whether on this

8:8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

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thing, the earth shall not be altogether moved, and each dweller thereof shall mourn? And it shall all go up like a river, and shall be cast out, and shall flow away, like the river of Egypt.)

8:9 And it shall be, saith the Lord, in that day the sun shall go down in midday, and I shall make the earth to be dark in the day of light (and I shall make the earth to be dark in the light of day).

8:10 And I shall convert your feast days into mourning, and all your songs into wailing; and I shall bring in on each back of you a sackcloth, and on each head of you baldness; and I shall put it as the mourning of [an] one begotten son, and the last things thereof as a bitter day. (And I shall turn your feast days into mourning, and all your songs into wailing; and I shall bring in a sackcloth upon every back, and baldness upon every head; and I shall make it like the mourning for an only begotten son, and the last things thereof like a bitter day.) [And I shall convert your feast days into mourning, and all your songs into wailing; and I shall lead in on all your back(s) a sackcloth, and on each (of) your head(s) baldness (and I shall lead in a sackcloth on all your backs, and baldness on each head); and I shall put it as mourning of an one begotten son, and the last things thereof as a bitter day.]

8:11 Lo! the days come, saith the Lord [God], and I shall send out hunger into (the) earth; not hunger of bread, neither thirst of water, but of hearing the word of God (but for hearing the word of God). [Lo! the days come, saith the Lord God,

8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

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and I shall send out hunger into earth; not hunger of bread, neither thirst of water, but of hearing of the word of God.}]

8:12 And they shall be moved (al)together from the sea till to the sea (And they shall altogether move from the sea till to the sea), and from the north till to the east they shall compass (about), seeking the word of the Lord, and they shall not find (it). [And they shall be moved together from sea unto sea (And they shall be altogether moved from sea unto sea), and from the north unto the east they shall compass (about), seeking the word of the Lord, and they shall not find (it).]

8:13 In that day fair maidens shall fail, and young men in thirst, (In that day fair maidens and young men shall fail for thirst,)

8:14 which swear in the trespass of Samaria, and say, Dan, thy god liveth, and the way of Beersheba liveth; and they shall fall, and they shall no more rise again. (which swear by the trespass of Samaria, and say, Dan, thy god liveth, and, The way of Beersheba liveth; and they shall fall, and they shall no more rise again.) [which swear in trespass of Samaria, and say, Thy god liveth, Dan, and the way of Beersheba liveth (and, The way of Beersheba liveth); and they shall fall, and they shall no more rise again.]

Chapter 9

9:1 I saw the Lord standing on the altar, and he said, Smite thou the hinge(s), and the over-thresholds, *either lintels*, be moved (al)together; for avarice

8:12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

8:13 In that day shall the fair virgins and young men faint for thirst.

8:14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.

Chapter 9

9:1 I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will

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is in the head of all, and I shall slay by sword the last of them; there shall no flight be to them, and he that shall flee of them, shall not be saved. (I saw the Lord standing by the altar, and he said, Smite thou the hinges, and the overthresholds, *either lintels*, be altogether moved; for avarice *is* in the head of all, and I shall slay the last of them with the sword; there shall be no flight for them, and he of them that shall flee, shall not be saved.)

9:2 If they shall go down till to hell, from thence mine hand shall lead out them (from thence mine hand shall lead them out); and if they shall go up unto heaven, and if they shall ascend till to heaven, from thence I shall draw them down. [If they shall go down unto hell, from thence mine hand shall lead them out; and if they shall ascend till into heaven, from thence I shall draw them down.]

9:3 And if they shall be hid in the top of Carmel, from thence I seeking shall do them away (And if they shall be hid in the top of Carmel, I shall seek them out and shall do them away from there); and if they shall hide themselves from mine eyes in the deepness of the sea, there I shall command a serpent, and it shall bite them.

9:4 And if they shall go away into captivity before their enemies, there I shall command to sword, and it shall slay them. And I shall put mine eyes [up]on them into evil, and not into good.

9:5 And the Lord God of hosts *shall do*

slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

9:3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

9:4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

9:5 And the Lord GOD of hosts is he

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these things, that toucheth (the) earth, and it shall fail, and all men dwelling therein shall mourn; and it shall go up as each strand, and it shall float away as the flood of Egypt. [And the Lord God of hosts, that toucheth earth, and it shall fail, and all men dwelling therein shall mourn; and it shall go up as each strand, and shall float away as the flood of Egypt.]

9:6 He that buildeth his going up in (the) heaven(s), *shall do these things*, and founded his burden on (the) earth; which calleth (for the) waters of the sea, and poureth out them on the face of (the) earth (and poureth them out upon the face of the earth); the Lord *is* (the) name of him. [He that buildeth his going up in heaven, and founded his knitch, *or burden*, on earth; which calleth waters of the sea, and poureth them out on the face of earth; the Lord (*is* the) name of him.]

9:7 Whether not as the sons of Ethiopians ye be to me, the sons of Israel? saith the Lord God. Whether I made not Israel for to go up from the land of Egypt, and Palestines from Cappadocia, and Syrians from Kir? (Whether ye be not to me like the sons of the Ethiopians, ye sons of Israel? saith the Lord God. Whether I made not Israel to go up from the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?)

9:8 Lo! the eyes of the Lord God *be* on the realm sinning (Lo! the eyes of the Lord God *be* upon the sinning realm), and I shall all-break it from the face of [the] earth; nevertheless I all-breaking (it) shall not all-break the house of

that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

9:6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

9:7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

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Jacob, saith the Lord. {Lo! the eyes of the Lord God on (the) realm sinning, and I shall together break it from the face of the earth; nevertheless I breaking together shall not break together the house of Jacob, saith the Lord. (Lo! the eyes of the Lord God upon the sinning realm, and I shall altogether break it from the face of the earth; nevertheless I breaking it altogether shall not altogether break the house of Jacob, saith the Lord.)}

9:9 For lo! I shall command, and shall shake together the house of Israel in all folks, as wheat is shaken together in a riddle, and a little stone (of it) shall not fall on the earth. (For lo! I shall command, and shall altogether shake the house of Israel among all folks, like corn is altogether shaken in a riddle, and a little stone of it shall not fall on the earth.)

9:10 All (the) sinners of my people shall die by sword, which say, Evil shall not nigh, and shall not come (up)on us.

9:11 In that day I shall raise (up) the tabernacle of David, that fell down, and I shall again-build (the) openings of the walls thereof, and I shall restore the things that fell down; and I shall again-build it, as in (the) old days,

9:12 that they wield the remnants of Idumea, and all nations; for that my name is called to help on them, saith the Lord doing these things. (that they wield the remnants of Edom, and of all the nations, that were once mine, saith the Lord doing these things.)

9:13 Lo! days come, saith the Lord, and

9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

9:10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

9:13 Behold, the days come, saith the

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the earer shall (over)take the reaper, and the treader, *or stamper*, of grape(s) *shall (over)take* the man sowing seed; and (the) mountains shall drop sweetness, and all (the) small hills shall be tilled. [Lo! days come, saith the Lord, and the earer shall catch the reaper, and (the) treader of grape the man sending seed; and mountains shall drop sweetness, and all small hills shall be tilled.]

9:14 And I shall turn (again) the captivity of my people Israel (And I shall restore the prosperity of my people Israel), and they shall build (up the) forsaken cities, and shall dwell (in them); and they shall plant vineyards, and they shall drink (the) wine of them; and they shall make gardens, and shall eat (the) fruits of them. [And I shall convert the captivity of my people Israel, and they shall build forsaken cities, and shall dwell; and shall plant vineyards, and they shall drink wine of them; and they shall make gardens, and shall eat fruits of them.]

9:15 And I shall plant them on their land, and I shall no more draw out them of their land (and I shall no more draw them out of their land), which I gave to them, saith the Lord thy God. [And I shall plant them on their earth, and I shall no more draw them out of their land, which I gave to them, saith the Lord thy God.]

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LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

9:15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

THE BOOK *of*
O B A D I A H,
THE PROPHET

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1 [The] Vision of Obadiah. The Lord God saith these things to Edom. We heard an hearing of the Lord, and he sent a legate, *either a messenger*, to heathen men. Rise ye, and together rise we against him into battle. [The vision of Obadiah. These things saith the Lord God to Edom. We heard an hearing of the Lord, and he sent a legate, *or messenger*, to heathen men. Rise ye, and together rise we against him into battle.]

2 Lo! I gave thee (to be) little in heathen men, thou art full much worthy to be despised. [Lo! I gave thee (to be) little in heathen men, thou art full much contemptible, *or worthy to be despised*.]

3 The pride of thine heart enhanced thee, dwelling in the crazings of stones, araising thy seat. Which sayest in thine heart, Who shall draw me down into earth? (Who shall draw me down to the ground?) [The pride of thine heart enhanced thee, dwelling in cutting, *or holes of stones*, araising thy seat. The which sayest in thine heart, Who shall draw me down into earth?]

4 Though thou shalt be raised (up) as an eagle, and thou shalt put thy nest among (the) stars, from thence I shall draw thee down, saith the Lord.

5 If night thieves had entered to

1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers

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thee, if outlaws by night, how shouldest thou have been still? whether they should not have stolen things enough to them? (whether they should not have stolen enough things for themselves?) If gatherers of grapes had entered to thee, whether they should (not) have left namely raisins, *or clusters*, to thee? (whether they should not have left at the least raisins, *or the clusters*, for thee?) [If night thieves entered to thee, if outlaws by night, how shouldest thou have been still? whether they should not have stolen enough things to them? If gatherers of grapes had entered to thee, whether at the least they should have left raisins to thee?]

6 How sought they Esau, searched the hid things of him? (How they sought out Esau, and searched out his hidden things!)

7 Till to the terms they sent out thee (Till to the borders they sent thee out); and all men of thy covenant of peace scorned, *either deceived*, thee, men of thy peace waxed strong against thee; they that shall eat with thee, shall set ambush, *either treasons*, under thee; there is no prudence in him. [Unto the terms they sent thee out; and all men of thy covenant of peace scorned, *or deceived*, thee, men of thy peace waxed strong against thee; they that shall eat with thee, shall put ambush, *or treasons*, under thee; there is no prudence in him.]

8 Whether not in that day, saith the Lord, I shall lose the wise men of Idumea, and prudence (out) of the mount of Esau?

9 And thy strong men shall dread of

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by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! How are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman,

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midday, *either south*, that a man of the hill of Esau perish. (And thy strong men, O Teman, shall dread, that a man of the hill of Esau might perish.)

10 For slaying and for wickedness against thy brother Jacob, confusion shall cover thee, and thou shalt perish without end. [For slaying and for wickedness into thy brother Jacob, confusion shall cover thee, and thou shalt perish into without end.]

11 In the day when thou stoodest against him, when aliens took the host of him, and strangers entered into the gates of him, and sent lot(s) on Jerusalem, thou were also as one of them. [In the day when thou stoodest against him, when aliens took the host of him, and strangers entered the gates of him, and on Jerusalem sent lot (and cast lots upon Jerusalem), and thou wast as one of them.]

12 And thou shalt not despise in the day of thy brother, in the day of his pilgrimage, and thou shalt not be glad on the sons of Judah, in the day of perdition of them; and thou shalt not magnify thy mouth in the day of anguish,

13 neither thou shalt enter into the gate of my people, in the day of falling of them; and thou shalt not despise (him) in the evils of him, in the day of his destroying; and thou shalt not be sent out against his host, in the day of his destroying;

14 neither thou shalt stand in the going out [of the ways], that thou slay them that fled; and thou shalt not close together the residues, *either (the) left men*,

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shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did

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of him, in the day of tribulation, [neither thou shalt stand in the going out of the ways, that thou slay them that fled; and thou shalt not close together the relics, *or left men*, of him in the day of tribulation,]

15 for the day of the Lord is nigh on all heathen men. As thou hast done, it shall be done to thee; he shall turn again* thy yielding into thine head (As thou hast done, it shall be done to thee; thy yielding shall return upon thy own head). [for the day of the Lord is nigh upon all heathen men. As thou hast done, so it shall be done to thee; he shall convert thy yielding into thine head.]

16 For as ye drank on mine holy hill, all heathen men shall drink busily (all heathen men shall busily drink), and they shall drink, and they shall swallow* up; and they shall be as if they be not. [Forsooth as ye drank on mine holy hill, all heathen men shall drink busily, and they shall drink, and they shall sop up; and they shall be as (if) they be not.]

17 And salvation shall be in the hill of Zion, and it shall be holy; and the house of Jacob shall wield them which wielded them. [And in the hill of Zion salvation shall be, and holy shall be (And salvation shall be upon the hill of Zion, and it shall be holy); and the house of Jacob shall wield them which wielded them.]

18 And the house of Jacob shall be fire, and the house of Joseph *shall be* flame, and the house of Esau *shall be* stubble; and they shall be kindled in them, and they shall devour them; and remnants* shall not be of the house of Esau, for the Lord spake. [And the house

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remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

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of Jacob shall be fire, and the house of Joseph flame, and the house of Esau stubble; and they shall be burnt in them, and they shall devour them; and relics, (*or reliefs,*) shall no more be of the house of Esau, for the Lord spake.}]

19 And these that be at the south, shall inherit the hill of Esau; and they that be in the low fields, *shall inherit* (the) Philistines; and they shall wield the country of Ephraim, and the country of Samaria; and Benjamin shall wield Gilead. [And these that be at the south, shall inherit the hill of Esau; and they that (be) in the low fields, (the) Philistines; and they shall wield the country of Ephraim, and (the) country of Samaria; and Benjamin shall wield Gilead.]

20 And (the) transmigration, *or over-passing*, of this host of sons of Israel *shall wield* all the places of Canaanites, till to Zarephath; and the transmigration of Jerusalem, which is in Sepharad, shall wield the cities of the south. (And this host of exiles of the sons of Israel *shall wield* all the places of the Canaanites, unto Zarephath; and the exiles of Jerusalem, which are in Sepharad, shall wield the cities of the south.) [And (the) transmigration, *or over-passing*, of this host of sons of Israel all the places of Canaanites, unto Zarephath; and the transmigration of Jerusalem, that is in Sepharad, shall wield cities of the south.]

21 And saviours shall go up into the hill of Zion, for to deem the hill of Esau, and a realm shall be to the Lord. [And saviours shall ascend into the hill of Zion, for to deem the hill of Esau, and shall be realm to the Lord. Amen.]

19 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

THE BOOK *of*
JONAH,
THE PROPHET

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Chapter 1

1:1 And the word of the Lord was made to Jonah, the son of Amittai, and said [saying],

1:2 Rise thou, and go into Nineveh, the great city, and preach thou therein, for the malice thereof goeth up before me.

1:3 and Jonah rose (up) for to flee into Tarshish, from the face of the Lord. And he came down to Joppa, and found a ship going into Tarshish, and he gave ship-hire to them; and he went down into it, for to go with them into Tarshish, from the face of the Lord.

1:4 Forsooth the Lord sent a great wind into the sea, and a great tempest was made in the sea, and the ship was in peril for to be all-broken. [Forsooth the Lord sent a great wind in the sea, and a great tempest is made in the sea, and the ship was in peril for to be broken.]

1:5 And (the) shipmen dreaded, and (the) men cried to their god; and sent vessels, that were in the ship, into the sea, that it were made lighter of them. And Jonah went down into the inner things of the ship, and slept by a grievous sleep. [And shipmen dreaded, and

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Chapter 1

1:1 Now the word of the LORD came unto Jonah the son of Amittai, saying,

1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

1:3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

1:4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

1:5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

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men cried to their god; and sent vessels, that were in the ship, into the sea, that it were made lighter of them. And Jonah went down into the inner things of the ship, and slept in a grievous sleep.}]

1:6 And the governor came to him, and said to him, Why art thou cast down in sleep? rise thou, call thy God to help, if peradventure God again-think of us, and we perish not. [And the governor came to him, and said to him, Why art thou cast down in sleep? rise thou, in-call thy God, if peradventure God again-think on us, and we perish not.]

1:7 And a man said to his fellows, Come ye, and cast we lots, and know we, why this evil is to us (and know we why this evil is upon us). And they cast lots, and (the) lot fell on Jonah.

1:8 And they said to him, Show thou to us, for cause of what thing this evil is to us (Show thou to us, for what cause this evil thing is upon us); what is thy work, which *is* thy land, and whither goest thou, either of what people art thou? [And they said to him, Show thou to us, for cause of what thing this evil is to us; what is thy work, which thy land, and whither goest thou, or of what people art thou?]

1:9 And he said to them, I am an Hebrew, and I dread the Lord God of heaven, that made the sea and the dry land.

1:10 And the men dreaded with great dread, and said to him, Why didest thou this thing? for the men knew that he fled from the face of the Lord, for

1:6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

1:7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

1:8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

1:9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

1:10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD,

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Jonah had showed (that) to them.

because he had told them.

1:11 And they said to him, What shall we do to thee, and the sea shall cease from us? for the sea went, and waxed great on them. (And they said to him, What shall we do to thee, so that the sea shall cease from *troubling* us? for the sea went, and grew great against them.)

1:11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

1:12 And he said to them, Take ye me, and throw (*me*)/send *me* into the sea, and the sea shall cease from you; for I know, that for me this great tempest is on you (for I know, that this great tempest is upon you because of me).

1:12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

1:13 And the men rowed, for to turn again to the dry land, and they might not, for the sea went, and waxed great on them (for the sea went, and grew great against them).

1:13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

1:14 And they cried to the Lord, and said, Lord, we beseech, that we perish not in the life of this man, and that thou give not on us innocent blood; for thou, Lord, didest as thou wouldest. (And they cried to the Lord, and said, Lord, we beseech thee, that we perish not for the life of this man, and that thou put not upon us innocent blood; for thou, Lord, doest as thou desirest.)

1:14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

1:15 And they took Jonah, and threw (him)/sent (him) into the sea; and the sea stood (still) of his boiling.

1:15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

1:16 And the men dreaded the Lord with great dread, and offered hosts to the Lord, and vowed avows.

1:16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

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1:17 And the Lord made ready a great fish, that he should swallow Jonah; and Jonah was in the womb of the fish three days and three nights.

Chapter 2

2:1 And Jonah prayed to the Lord his God from the fish's womb, [And Jonah prayed to the Lord his God (out) of the fish's womb,]

2:2 and said, I cried to God (out) of my tribulation, and he heard me; from the womb of hell I cried, and thou heardest my voice. [and said, I cried to God (out) of my tribulation, and he heard me; (out) of the womb of hell I cried, and thou heardest my voice.]

2:3 Thou castedest me down into deepness, in the heart of the sea, and the floods compassed me [about]; all thy swells and thy waves passed on me (all thy swells and thy waves passed over me).

2:4 And I said, I am cast away from the sight of thine eyes; nevertheless again I shall see thine holy temple.

2:5 Waters compassed me till to my soul, deepness environed me, the sea(weed) covered mine head. (The waters encompassed me unto my life, the deepness environed me, the seaweed covered mine head.) [Waters environed me unto my soul, deepness enclosed me, the sea covered mine head.]

2:6 I went down to the uttermost places of hills, the bars of earth enclosed

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1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Chapter 2

2:1 Then Jonah prayed unto the LORD his God out of the fish's belly,

2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

2:3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

2:4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

2:5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

2:6 I went down to the bottoms of the mountains; the earth with her bars was

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me together, into without end; and thou, my Lord God, shalt raise up my life from corruption. (I went down unto the uttermost places of the hills, the bars of the earth altogether enclosed me into without end; but thou, my Lord God, raised up my life from corruption.) [To the utmost places of hills I went down, the bars of earth closed me together, into without end; and thou shalt raise up my life (out) of corruption, Lord my God.]

2:7 When my soul was anguished in me, I bethought on the Lord, that my prayer come to thee, (in)to thine holy temple.

2:8 They that keep vanities, forsake their mercy idly. (They that keep vanities, idly forsake their mercy.) [They that keep vanities, idly shall forsake their mercy.]

2:9 But I in voice of praising shall offer to thee (But I shall offer to thee with a voice of praise); whatever things I vowed, I shall yield to the Lord, for mine health. [I forsooth in voice of praising shall offer to thee (Forsooth in voice of praising I shall offer to thee); whatever things I vowed, I shall yield to the Lord, for health.]

2:10 And the Lord said to the fish, and it casted out Jonah on/to the dry land. (And the Lord spoke to the fish, and it cast out Jonah on/to the dry land.)

Chapter 3

3:1 And the word of the Lord was made the second time to Jonah, and said [saying],

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about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

2:8 They that observe lying vanities forsake their own mercy.

2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

2:10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

Chapter 3

3:1 And the word of the LORD came unto Jonah the second time, saying,

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3:2 Rise thou, and go into Nineveh, the great city, and preach thou in it the preaching which I speak to thee.

3:2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3:3 And Jonah rose, and went into Nineveh, by the word of the Lord. And Nineveh was a great city, of the journey of three days. [And Jonah rose, and went into Nineveh, after the word of the Lord. And Nineveh was a great city, in journey of three days.]

3:3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

3:4 And Jonah began for to enter into the city, by the journey of one day, and cried, and said, Yet forty days, and Nineveh shall be overturned, *or destroyed*. [And Jonah began for to enter into the city, in journey of one day, and cried, and said, Yet forty days, and Nineveh shall be underturned, *or destroyed*.]

3:4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

3:5 And (the) men of Nineveh believed to the Lord, and preached fasting, and were clothed with sackcloths, from the more till to the less. [And men of Nineveh believed to the Lord, and preached fasting, and were clothed with sackcloths, from the more unto the less.]

3:5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

3:6 And the word came to the king of Nineveh; and he rose (out) of his seat, and casted away his clothing from him, and was clothed with sackcloth, and sat in ashes.

3:6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

3:7 And he cried, and (had it) said in Nineveh of the mouth of the king and of his princes, saying, Men, and work beasts, and oxen, and sheep, taste not any thing, neither be fed, neither drink water.

3:7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

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3:8 And men be covered with sackcloths, and work beasts, (and) cry to the Lord in strength (And men and work beasts be covered with sackcloths, and cry to the Lord with strength); and be a man converted, *or all-turned*, from his evil way, and from (the) wickedness that is in the hands of them.

3:9 Who knoweth, if God be converted, and forgive, and be turned away from (the) strong vengeance of his wrath, and we shall not perish? (Who knoweth, if God shall turn, and forgive, and turn away from the strong vengeance of his wrath, and we shall not perish?) [Who knoweth, if God be converted, and forgive, and be turned again from strong vengeance of his wrath, and we shall not perish?]

3:10 And God saw the works of them, that they were converted from their evil way; and God had mercy on the malice which he spake, that he would do to them, and (he) did (it) not. (And God saw their works, that they were turned from their evil way; and God had mercy on the malice, which he had said that he would do to them, and he did it not.) [And God saw the works of them, that they be converted from their evil way; and God had mercy on the malice which he spake, that he should do to them, and did not.]

Chapter 4

4:1 And Jonah was tormented with great torment, and was wroth.

4:2 And he prayed to the Lord, and said, Lord, I beseech (thee), whether this

3:8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

3:9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Chapter 4

4:1 But it displeased Jonah exceedingly, and he was very angry.

4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not

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is not my word, when I was yet in my land? For this thing I purposed for to flee into Tarshish; for I know, that thou, God, art meek and merciful, patient, and of much merciful doing, and forgiving of malice. (And he prayed to the Lord, and said, Lord, I beseech thee, whether this was not my word, when I was yet in my land? For this thing I purposed for to flee into Tarshish; for I knew, that thou, God, art meek and merciful, patient, and of much merciful doing, and forgiving of malice.) [And he prayed to the Lord, and said, Lord, I beseech, whether this is not my word, when I was yet in my land? For this thing I before-occupied, for to flee into Tarshish; for I know, that thou, God, art meek and merciful, patient, and of much mercy doing, and forgiving on malice.]

4:3 And now, Lord, I pray, take my life from me; for death is better to me than life. [And now, Lord, I pray, take my soul, *or life*, from me; for death is better to me than life.]

4:4 And the Lord said, Guessest thou, whether thou art well wroth? (And the Lord said, Guessest thou, whether thou art right to be wroth?)

4:5 And Jonah went out of the city, and sat against the east of the city (and sat toward the east of the city), and made to him a shadowing place there; and sat under it in (the) shadow, till he saw what befell to the city.

4:6 And the Lord God made ready an ivy, and it went upon the head of Jonah, that (a) shadow/that shade were on his head, and covered him; for he had

this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

4:3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

4:4 Then said the LORD, Doest thou well to be angry?

4:5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

4:6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.

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travailed. And Jonah was glad on the ivy, with great gladness. (And the Lord God made ready an ivy, and it went over the head of Jonah, so that a shadow/so that shade were over his head, and covered him; for he had travailed. And Jonah was glad for the ivy, with great gladness.)

4:7 And God made ready a worm, in the going up of (the) gray day on the morrow; and it smote the ivy, and it dried up.

4:8 And when the sun was risen, the Lord commanded to the hot wind and burning; and the sun smote on the head of Jonah, and he sweltered. And he asked to his soul that he should die, and said, It is better to me to die, than to live. (And when the sun was risen, the Lord commanded to the hot and burning wind; and the sun smote upon the head of Jonah, and he sweltered. And he said to his soul that he should die, and said, It is better for me to die, than to live.)

4:9 And the Lord said to Jonah, Guessest thou, whether thou art well wroth on the ivy? (And the Lord said to Jonah, Guessest thou, whether thou art right to be wroth over the ivy?) And he said, I am well wroth, till to the death. [And the Lord said to Jonah, Guessest thou, whether thou art well wroth on the ivy? And he said, I am well wroth, unto the death.]

4:10 And the Lord said, Thou art sorry on the ivy (Thou art sorry over the ivy), in which thou travailedest not, neither madest that it waxed, (and) which was grown (up) under one night, and

So Jonah was exceeding glad of the gourd.

4:7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

4:8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

4:9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

4:10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

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perished in one night.

4:11 And shall I not spare the great city Nineveh, in which be more than sixscore thousand of men, which know not what is betwixt their right half and (their) left half, and (also) many beasts? (And yet should I not spare the great city Nineveh, in which be more than sixscore thousand of men, which know not what is between their right hand and their left hand, and *spare not* also the many beasts that be there?) [And shall I not spare to the great city Nineveh, in which be more than a hundred and twenty thousand of men, which know not what is betwixt their right half and left, and (also) many work beasts?]

4:11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

THE BOOK *of*
MICAH,
THE PROPHET

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Chapter 1

1:1 The word of the Lord, which was made to Micah (the) Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which *word* he saw on Samaria and Jerusalem. [The word of the Lord, which is made to Micah (the) Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which he saw on Samaria and Jerusalem.]

1:2 Hear ye, all peoples, and the earth perceive, and the plenty thereof, and be the Lord God to you into a witness (and the Lord God be a witness against you), the Lord from his holy temple.

1:3 For lo! the Lord shall go out of his place, and shall come down, and shall tread on (the) high things of (the) earth (and shall tread on the high places of the earth).

1:4 And (the) mountains shall be wasted under him, and valleys shall be cut, as wax from the face of fire (and the valleys shall be cut, like wax before the fire), and as waters that run down into a pit.

1:5 In the great trespass of Jacob *is* all this thing, and in the sins of the house of Israel. Which *is* the great trespass of

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Chapter 1

1:1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

1:2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

1:3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

1:4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

1:5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of

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Jacob? whether not Samaria? and which *be* the high things of Judah? whether not Jerusalem? (What *is* the great trespass of Jacob? whether not Samaria? and what *be* the high places of Judah? whether not Jerusalem?)

Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

1:6 And I shall put Samaria as an heap of stones in the field, when a vineyard is planted; and I shall draw away the stones thereof into a valley, and I shall show the foundations thereof.

1:6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

1:7 And all graven images thereof shall be beaten (al)together, and all hires thereof shall be burnt in fire; and I shall put all the idols thereof into perdition; for of the hires of an whore those be gathered, and unto hire of an whore those shall turn again. (And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned in the fire; and I shall put all the idols thereof into perdition; for they be gathered from the hires of a whore, and they shall return unto the hire of a whore.) [And all sculptures, *or graven images*, thereof shall be beaten (al)together, and all hires thereof shall be burnt in fire; and I shall put all idols thereof into perdition; for of hires of an whore they be gathered, and unto hire of an whore they shall be turned again.]

1:7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

1:8 On this thing I shall wail and yell, I shall go spoiled and naked; I shall make wailing as of dragons, and mourning as of ostriches. [On this thing I shall wail and yowl, I shall go spoiled and naked; I shall make wailing as of dragons, and mourning as of struthios.]

1:8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

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1:9 For (the) wound thereof is despaired (of) (For the wound thereof is incurable); for it came till to Judah, it touched the gate of my people, till to Jerusalem. [For plague, *or wound*, thereof is despaired (of); for it came unto Judah, it touched the gate of my people, unto Jerusalem.]

1:9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

1:10 In Gath do not ye tell (it), by tears weep ye not; in the house of dust with dust (al)together sprinkle you. (Do not ye tell it in Gath, weep ye not with tears; in the house of Aphrah altogether sprinkle yourself with dust.)

1:10 Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

1:11 And ye (of) a fair dwelling, pass to you, *which is* confounded with evil fame; it is not gone out, which dwelleth in the going out; a nigh house shall take of you wailing, which stood to itself. (You of Saphir, go ye away, confounded with evil fame, *or shame*; they who dwelleth in Zaanan be afeared to go out; they of Bethazel shall give wailing, and there is no refuge there.) [And a fair dwelling shall pass from you, confounded with evil fame; it is not gone out, which dwelleth in the going out; a nigh house shall take of you wailing, which stood to itself.]

1:11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethazel; he shall receive of you his standing.

1:12 For it is made sick [in]to good, which dwelleth in bitternesses. For evil came down from the Lord into the gate of Jerusalem, (For they who dwelled in Maroth waited anxiously for good, for evil came down from the Lord unto the gate of Jerusalem.)

1:12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

1:13 the noise of [a] four-horsed cart, of dread to the *people* dwelling at Lachish (The *people* dwelling at Lachish bind the

1:13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of

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horses to the chariots). It is the beginning of (the) sin of the daughter of Zion, for the great trespasses of Israel be found in thee.

1:14 Therefore he shall give warriors on the heritage of Gath, on the houses of lying* into deceit to (the) kings of Israel. (Therefore he shall give warriors on Moreshethgath; the houses of Achzib shall be into deceit to the kings of Israel.) [Therefore he shall give un noble men on the heritage of Gath, an house of leasing into deceit to the kings of Israel.]

1:15 Yet I shall bring an heir to thee, that dwellest in Mareshah; the glory of Israel shall come till to Adullam.

1:16 Be thou made bald, and be thou clipped on the sons of thy delights (and be thou shaved for the sons of thy delight); alarge thy baldness as an eagle, for they be led (away) captive from thee.

Chapter 2

2:1 Woe *to you*, that think unprofitable thing, and work evil in your beds; in the morrowtide light they do it, for the hand of them is against God (for it is in the power of their hand). [Woe to you, that think unprofitable thing, and work evil in your couches; in the morrow light they do it, for the hand of them is against God.]

2:2 They coveted fields, and took (them) violently; and ravished houses, and falsely challenged a man and his house, (yea,) a man and his heritage.

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Zion: for the transgressions of Israel were found in thee.

1:14 Therefore shalt thou give presents to Moreshethgath: the houses of Achzib shall be a lie to the kings of Israel.

1:15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

1:16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Chapter 2

2:1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.

2:2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

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2:3 Therefore the Lord saith these things, Lo! I think on this family evil, from which ye shall not take away your necks; and ye shall not walk proud, for the worst time is. (Therefore the Lord saith these things, Lo! I think evil against this family, from which ye shall not take away your necks; and ye shall not walk proud, for this shall be the worst time.) [Therefore these things saith the Lord, Lo! I think on this family evil, of whom ye shall not take away your necks; and ye shall not walk proud, for the worst time is (for this is the worst time).]

2:4 In that day a parable shall be taken on you, and a song shall be sung with sweetness of men, saying, By robbing we be destroyed; a part of my people is changed; how shall he go away from me, when he turneth again that shall part your countries? (In that day a parable shall be taken against you, and a song shall be sung with sweetness by men, saying, We be destroyed by robbing; a part of my people is changed; how shall he go away from me, when he returneth who hath divided our countryside?)

2:5 For this thing, none shall be to thee sending a little cord of lot, in (the) company of the Lord. (For this thing, none shall be casting a little cord by lot for thee in the company of the Lord.)/For this thing, there shall be none to thee sending a little cord of sort, in (the) company of the Lord. (For this thing, there shall be none casting a little cord by lot for thee in the company of the Lord.)

2:3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

2:4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

2:5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

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2:6 A! thou Israel, speak ye not speaking; it shall not drop (a word) on these men, confusion shall not catch (them), (Speak ye not, say they to them that prophesy; they shall not drop a word on these men, for shame shall not catch them.)

2:6 Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

2:7 saith the house of Jacob. Whether the Spirit of the Lord is abridged, either such be the thoughts of him? Whether my words be not good, with him that goeth (up)rightly? (Thou house of Jacob, whether the Spirit of the Lord is abridged, or such be his thoughts? Whether my words be not good to him who goeth uprightly?) [saith the Lord to Jacob. Whether the Spirit of the Lord is abridged, or such be the thoughts of him? Whether my words be not good, with him that rightly goeth?]

2:7 O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?

2:8 And on the contrary, my people rose (al)together into an adversary; ye took away the mantle above the coat, and ye turned into battle them that went simply. (And on the contrary, my people rose up as an adversary; ye took away the mantle over the coat from them who returned from battle and went simply.)

2:8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

2:9 Ye casted the women of my people out of the house of their delights; from the little children of them ye took away my praising without end.

2:9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

2:10 Rise ye, and go, for here ye have not rest;/for here ye have no rest; for the uncleanness thereof it shall be corrupted with the worst rot.

2:10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

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2:11 I would that I were not a man having spirit, and rather that I spake a lie*. I shall drop (a word) to thee into wine, and into drunkenness (I shall drop a word to thee about wine, and about drunkenness); and this people shall be, on whom it is dropped. [I would I were not a man having spirit, and rather I spake leasing. I shall drop (a word) to thee into wine, and into drunkenness; and this people shall be, on whom it is dropped.]

2:12 With gathering I shall gather Jacob; I shall lead together thee all into one, the remnants* of Israel [the relics, *or the reliefs*, of Israel]. I shall put him together, as a flock in the fold; as sheep in the middle of folds they shall make noise, (by reason) of (the) multitude of men. (With gathering I shall gather Jacob; I shall lead thee all together into one, the remnants of Israel. I shall put them together, like a flock in the fold; like sheep in the middle of folds they shall make noise, by reason of the multitude of men.)

2:13 For he shall go up showing (the) way before them; they shall depart, and pass the gate, and shall go out thereby; and the king of them shall pass before them, and the Lord in the head of them (and the Lord at the head of them).

2:11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

2:13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

Chapter 3

3:1 And I said, Ye princes of Jacob, and dukes of the house of Israel, hear. Whether it is not yours for to know doom, [And I said, Hear, ye princes of Jacob, and dukes of the house of Israel.

Chapter 3

3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

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Whether it be (not) yours for to know
doom,]

3:2 which hate good, and love evil?
Which violently take away the skins of
them from above them, and the flesh of
them from above the bones of them.
(who hate good, and love evil? Who
violently take away their skin from off
them, and their flesh from off their
bones.)

3:3 Which eat the flesh of my people,
and (un)covered, [*or flayed,*] the skin of
them from above; and brake
(al)together the bones of them, and
cutted (them) (al)together as in a
cauldron, and as flesh in the middle of a
pot. (Who eat the flesh of my people,
and uncovered, *or flayed off,* their skin;
and altogether brake their bones, and
altogether cut them, as for in a
cauldron, and like flesh in the middle of
a pot.) [Which eat flesh of my people, and
(un)covered, *or flayed,* the skin of them
from above; and brake together the bones
of them, and cutted together as in a
cauldron, and as flesh in the middle of a
pot.]

3:4 Then they shall cry to the Lord,
and he shall not hear them; and he shall
hide his face from them in that time, as
they did wickedly in their findings.

3:5 The Lord saith these things on the
prophets that deceive my people, that
bite with their teeth, and preach peace;
and if any man giveth not in the mouth
of them any thing, they hallow battle on
him (and if any man giveth not

3:2 Who hate the good, and love the
evil; who pluck off their skin from off
them, and their flesh from off their
bones;

3:3 Who also eat the flesh of my
people, and flay their skin from off
them; and they break their bones, and
chop them in pieces, as for the pot, and
as flesh within the caldron.

3:4 Then shall they cry unto the
LORD, but he will not hear them: he
will even hide his face from them at that
time, as they have behaved themselves
ill in their doings.

3:5 Thus saith the LORD concerning
the prophets that make my people err,
that bite with their teeth, and cry,
Peace; and he that putteth not into their
mouths, they even prepare war against
him.

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anything into their mouth, they even prepare battle against him). [These things saith the Lord on the prophets that deceive my people, and bite with their teeth, and preach peace; and if any man shall not give in the mouth of them any thing, they hallow battle on him (and if any man shall not give anything into their mouth, they even hallow battle against him).]

3:6 Therefore night shall be to you for vision, *or prophecy*, and darkneses to you for divination; and the sun shall go down on the prophets, and the day shall be made dark on them.

3:7 And they shall be confounded that see visions, and diviners shall be confounded, and all shall cover their cheeks, for it is not the answer of God.

3:8 Nevertheless I am [full-]filled with (the) strength of the Spirit of the Lord, and with doom and (with) might*, that I show to Jacob his great trespass, and to Israel his sin. [Nevertheless I am full-filled with strength of the Spirit of the Lord, in doom and virtue, that I show to Jacob his great trespass, and to Israel his sin.]

3:9 Hear these things, ye princes of the house of Jacob, and doomsmen of the house of Israel, which wrap doom, and pervert all right things;

3:10 which build Zion in bloods, and Jerusalem in wickedness. (who build up Zion with blood, and Jerusalem with wickedness.)

3:6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

3:7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

3:9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

3:10 They build up Zion with blood, and Jerusalem with iniquity.

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3:11 The princes thereof deemed for gifts, and [the] priests thereof taught for hire, and the prophets thereof divined for money; and on the Lord they rested (and yet they rested upon the Lord), and said, Whether the Lord is not in the middle of us? evils shall not come on us.

3:12 For this thing because of you, Zion as a field shall be eared; and Jerusalem shall be as an heap of stones, and the hill of the temple *shall be* into (the) high things of woods. (For this thing, because of you, Zion shall be plowed like a field; and Jerusalem shall be like a heap of stones, and the hill of the Temple *shall be* like the high places of the woods.)

Chapter 4

4:1 And in the last days, the hill of the house of the Lord shall be made ready in the top of [the] hills, and shall be high over (the) small hills. And peoples shall flow to him (And people shall flow to it),

4:2 and many peoples shall hasten, and shall say, Come ye, ascend we to the hill of the Lord, and to the house of (the) God of Jacob; and he shall teach us of his ways, and we shall go in his paths. For the law shall go out from Zion, and the word of the Lord from Jerusalem;

4:3 and he shall deem betwixt many peoples, and shall chastise strong folks till into far. And they shall beat together their swords into shares*, and their spears into pick-axes; folk shall not take sword against folk, and they shall

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3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

3:12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Chapter 4

4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they

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no more learn to fight.

learn war any more.

* In other writings, John Wycliffe renders this word in this verse as 'plowghschares' ('plowshares').

4:4 And a man shall sit under his vineyard, and under his fig tree; and there shall not be that shall make (him) afear'd, for the mouth of the Lord of hosts spake.

4:4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

4:5 For all peoples shall go, each man in the name of his Lord God (For all people shall go, every man in the name of his god); but we shall walk in the name of our Lord God into the world, and over. [For all peoples shall go, each man in name of the Lord their God (each man in the name of their god); forsooth we shall walk in the name of the Lord our God into without end, and over.]

4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

4:6 In that day, saith the Lord, I shall gather the halting, and I shall gather her that I casted away, and whom I tormented I shall strengthen* (and I shall strengthen whom I tormented). [In that day, saith the Lord, I shall gather the halting, and her that I casted away I shall gather, and whom I tormented I shall comfort (and I shall gather her that I cast away, and I shall strengthen whom I tormented).]

4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

4:7 And I shall put the halting into remnants, and her that travailed in[to] a strong folk. And the Lord shall reign on them in the hill of Zion, from this time now and till into without end.

4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

4:8 And thou, dark tower of the flock

4:8 And thou, O tower of the flock,

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of the daughter of Zion, unto thee he shall come (unto thee it shall come), and the first power shall come, the realm of the daughter of Jerusalem.

4:9 Now why art thou drawn together with mourning? (Now why art thou altogether drawn with mourning?) whether a king is not to thee, either thy counsellor perished? for sorrow hath taken thee as a woman travailing of child.

4:10 Thou daughter of Zion, make sorrow, and haste, as a woman travailing of child; for now thou shalt go out of the city, and shalt dwell in the (open) country, and shalt come unto Babylon; there thou shalt be delivered, there the Lord shall again-buy thee, from the hand of thine enemies.

4:11 And now many folks be gathered on thee, which say, Be it stoned, and our eye behold into Zion. (And now many nations be gathered against thee, that say, Be it stoned, and our eye behold upon Zion.)

4:12 Forsooth they knew not the thoughts of the Lord, and understood not the counsel of him, for he gathered them as the hay of the field.

4:13 Rise thou, and thresh, daughter of Zion, for I shall put thine horn of iron, and I shall put thy nails brazen; and thou shalt lose, *either waste*, many peoples, and shalt slay to the Lord (for an offering) the ravens of them, and the strength of them to the Lord of all (the) earth. (Rise thou, and thresh, daughter

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the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

4:9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

4:10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

4:11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

4:12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

4:13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

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of Zion, for I shall make thy horn of iron, and I shall make thy nails of brass; and thou shalt destroy, *or waste*, many people, and shalt offer to the Lord their spoils, and their wealth, to the Lord of all the earth.)

Chapter 5

5:1 Now thou, daughter of a thief, shalt be destroyed; they putted on us besieging, in a rod they shall smite the cheek of the judge of Israel. (Now, daughter of a thief, thou shalt be destroyed; they put besieging against us, they shall smite the cheek of the judge of Israel with a rod.)

5:2 And thou, Bethlehem Ephratah, art little in the thousands of Judah; (but) he that is (to be) the lordly governor in Israel shall go out of thee to me; and the going out of him *is* from [the] beginning, from days of everlastingness. [And thou, Bethlehem Ephratah, art little in the thousands of Judah; (but) of thee shall go out to me, which is (to be) lordshipper in Israel; and the going out of him from the beginning of days of everlastingness.]

5:3 For this thing he shall give them (up) till to the time in which the (woman) travailing of child shall bear child, and (then) the remnants* of his brethren shall be turned again* to the sons of Israel (and then the remnants of his brothers shall return to the sons of Israel). [For this thing God shall give them (up) unto time in which the (woman) travailing of child shall bear child, and (then) the relics, (*or the reliefs,*) of his

Chapter 5

5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

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brethren shall be converted to the sons of Israel.]

5:4 And he shall stand, and shall feed in the strength of the Lord, in the height of the name of his Lord God; and they shall be converted (and they shall continue), for now he shall be magnified till to the ends of all (the) earth. [And he shall stand, and shall feed in strength of the Lord, in the height of the name of the Lord his God; and they shall be converted, for now he shall be magnified unto the terms of all earth.]

5:5 And this (man) shall be (the) peace, when (the) Assyrian shall come into our land, and when he shall tread in our houses; and we shall raise on him seven shepherds (and we shall raise against him seven shepherds), and eight primates men, *either the first in dignity*. [And this shall be peace, when (the) Assyrian shall come into our land, and when he shall tread in our houses; and we shall raise on him seven shepherds, and eight primates, *or first men in dignity*.]

5:6 And they shall waste the land of Assur by (the) sword, and the land of Nimrod by (the) spears of him; and he shall deliver us from Assur (and he shall deliver us from the Assyrian), when he shall come into our land, and when he shall tread (with)in our coasts.

5:7 And (the) remnants* of Jacob shall be in the midst of many peoples, as dew of the Lord (like dew from the Lord), and as drops on (the) herb, which abideth not man, and shall not abide the sons of men.

5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5:5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

5:6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

5:7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

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5:8 And (the) remnants* of Jacob shall be in heathen men, in the midst of many peoples, as a lion among beasts of the woods, and as a whelp of a lion roaring in flocks of sheep (and like a whelp of a lion roaring among the flocks of sheep); and when he passeth, and defouleth, and taketh, there is not that shall deliver.

5:8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

5:9 And thine hand shall be raised on thine enemies, and all thine enemies shall perish. [Thine hand shall be raised on thine enemies, and all thine enemies shall perish.]

5:9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

5:10 And it shall be, in that day, saith the Lord, I shall take away thine horses from the middle of thee, and I shall destroy thy four-horsed carts.

5:10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

5:11 And I shall lose the cities of thy land, and I shall destroy all thy strong holds*, *either wardings*; [And I shall lose the cities of thy land, and I shall destroy all thy strengths;]

5:11 And I will cut off the cities of thy land, and throw down all thy strong holds:

5:12 and I shall do away witchcrafts from thine hand, and divinations, *either tellings by devil's craft*, shall not be in thee.

5:12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:

5:13 And I shall make for to perish thy graven images, and I shall break together from the middle of thee thine images (and I shall altogether break thine images from the midst of thee), and thou shalt no more worship the works of thine hands. [And I shall make for to perish thy sculptures, *or graven images*, and I shall break together of the middle of thee thine images (and I shall altogether

5:13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

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break thine images out of the middle of thee), and thou shalt no more worship the works of thine hands.}]

5:14 And I shall draw out of the midst of thee thy woods, and I shall all-break thy cities. (And I shall draw up thy woods out of the midst of thee, and I shall all-break thy cities.)

5:15 And I shall make in wrath and indignation vengeance in all folks, which heard not. (And I shall make vengeance in wrath and indignation upon all folks, who did not hear, or did not obey.)

Chapter 6

6:1 Hear ye which things the Lord speaketh. Rise thou, strive thou by doom against (the) mountains, and (the) little hills hear thy voice.

6:2 (The) Mountains and the strong foundations of (the) earth, hear the doom of the Lord; for the doom of the Lord shall be with his people, and he shall be deemed with Israel (and he shall deem Israel). [Mountains, hear the doom of the Lord, and the stronger foundations of earth; for the doom of the Lord with his people, and with Israel he shall be wisely deemed (and he shall wisely deem Israel).]

6:3 My people, what have I done to thee, either what was I grievous to thee? Answer thou to me.

6:4 For I led thee out of the land of Egypt, and of the house of servage I delivered thee (and I delivered thee out

5:14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

5:15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Chapter 6

6:1 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

6:2 Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

6:3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before

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of the house of servage); and I sent before thy face Moses, and Aaron, and Mary. [For I led thee out of the land of Egypt, and of the house of servage I delivered thee (and I delivered thee out of the house of servage); and I sent before thy face Moses, and Aaron, and Marie.]

6:5 My people, bethink, I pray (thee), what Balak, king of Moab, thought, and what Balaam, son of Beor, of Shittim, answered to him till to Gilgal, that thou shouldest know the rightwiseness of the Lord. (My people, bethink, I pray thee, what Balak, king of Moab, thought, and what Balaam, son of Beor, answered to him from Shittim unto Gilgal, that thou may know the righteousness of the Lord.) [My people, bethink, I pray, what Balak, king of Moab, thought, and what Balaam, son of Beor, of Shittim, answered to him unto Gilgal, that thou shouldest know the rightwiseness of the Lord.]

6:6 What worthy thing shall I offer to the Lord? shall I bow the knee to the high God? Whether I shall offer to him brunt sacrifices, and calves of one year?

6:7 Whether God may be satisfied in thousands of wethers, either in many thousands of fat goat bucks? (Whether God may be satisfied with thousands of rams, or with many thousands of fat goat bucks?) Whether I shall give my first begotten for my great trespass, the fruit of my womb for (the) sin of my soul? [Whether God may be pleased in thousands of wethers, or in many thousands of fat goat bucks? Whether I shall give my first begotten for my great

thee Moses, Aaron, and Miriam.

6:5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6:6 Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old?

6:7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

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trespass, the fruit of my womb for sin of my soul?}]

6:8 I shall show to thee, thou man, what is good, and what the Lord asketh of thee; forsooth for to do doom, and for to love mercy, and (to) be busy for to walk with thy God.

6:9 The voice of the Lord crieth to the city, and health shall be to all men dreading thy name. Ye lineages, hear; and who shall approve it? (The voice of the Lord crieth to the city, and salvation shall be for all men dreading thy name. Ye tribes, hear it, and him who hath appointed it.) [The voice of the Lord crieth to the city, and health shall be to all men dreading thy name. Hear, ye lineages; and who shall approve it?]

6:10 Yet fire *is* in the house of unpius men, the treasures of wickedness, and a less measure full of wrath. [Yet fire in the house of the unpius man, the treasures of wickedness, and a less measure full of wrath.]

6:11 Whether I shall justify the wicked balance, and the guileful weights of a little sack, (Whether I shall justify the wicked balance, and a bag of guileful weights,)

6:12 in which rich men thereof be [full-]filled with wickedness? And men dwelling therein spake lying*, and the tongue of them *was* guileful in the mouth of them. [in which rich men thereof be full-filled with wickedness? And men dwelling therein spake leasing, and the tongue of them guileful in the mouth

6:8 He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

6:9 The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

6:10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

6:12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

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of them.]

6:13 And I therefore began for to smite thee, in(to) perdition on thy sins. (And therefore I began to smite thee into perdition for thy sins.) [And I therefore began for to smite thee, in perdition upon thy sins.]

6:13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

6:14 Thou shalt eat, and shalt not be [ful]filled, and thy meeking *is* in the middle of thee; and thou shalt take (hold), and shalt not save; and (that) which thou shalt save, I shall give into (the) sword. [Thou shalt eat, and shalt not be fulfilled, and thy meeking in the middle of thee; and thou shalt take to, and shalt not save; and whom thou shalt save, I shall give into sword.]

6:14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

6:15 Thou shalt sow, and shalt not reap; thou shalt tread the olive, and shalt not be anointed with oil; and (make) must, and shalt not drink wine.

6:15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

6:16 And thou keptest the behests of Omri, and all the work of the house of Ahab, and hast walked in the lusts of them, that I should give thee into perdition, and men dwelling in it into hissing, *either scorning*, and ye shall bear the shame of my people.

6:16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Chapter 7

Chapter 7

7:1 Woe to me, for I am made as he that gathereth in harvest (the) raisins of (the) grapes; there is no cluster for to eat; my soul desired (the) figs ripe before (the) others. [Woe to me, for I am made as he that gathereth in harvest raisins of grape-time; there is no cluster for to eat;

7:1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.

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my soul desired figs ripe before others.]

7:2 The holy (man) perished from [the] earth, and (even one) rightful (man) is not in men; all ambush, *either set treason*, in blood; a man hunteth his brother to death. (The holy man perished from the earth, and even one rightful man is not among men; all ambush, *or set treason*, for blood; a man hunteth his brother to the death.) [The holy perished of the earth, and rightful is not in men; all in blood ambush (all ambush for blood), a man hunteth his brother to death.]

7:3 The evil of their hands they say good; the prince (who) asketh, and the doomsman is in yielding; and a great man spake the desire of his soul, and they troubled together it. (They say the evil of their hands to be good; the prince, and the judge, both ask for a gift; and a great man spoke the desire of his soul; they all make trouble together.)

7:4 He that is the best in them, is as a paliurus, *that is a teasel, either a sharp bush*; and he that is rightful *is* as a thorn of (a) hedge. The day of thy beholding, (and) thy visiting cometh, now shall be (the) destroying of them. [He that is best in them, is as a paliurus, *that is, a sharp bush, or a thistle, or a furze*; and he that is rightful, as a thorn of (a) hedge. The day of thy beholding, (and) thy visiting cometh, now shall be destroying of them.]

7:5 Do not ye believe to a friend, and do not ye trust in a duke; from her that sleepeth in thy bosom, keep thou the

7:2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

7:3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

7:4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

7:5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy

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closings of thy mouth (keep thou the private things of thy mouth from her who sleepeth in thy bosom). [Do not ye believe to friend, and do not ye trust in (a) duke; from her that resteth in thy bosom, keep thou closings of thy mouth.]

7:6 For the son doeth wrong to the father, and the daughter shall rise (up) against her mother, and the wife of the son against the mother of her husband; the enemies of a man *be* the (ones) at home, *either the household members*, of him.

7:7 Forsooth I shall behold to the Lord, I shall abide (for) God my saviour; the Lord my God shall hear me.

7:8 Thou, mine enemy, be not glad on me, for I fell down, (for) I shall rise (up again); when I sit in darkneses, the Lord is my light. [Thou, mine enemy, glad not on me, for I fell down, I shall rise; when I shall sit in darkneses, the Lord is my light.]

7:9 I shall bear (the) wrath of the Lord, for I have sinned to him, till he deem my cause, and make my doom; he shall lead out me into light, I shall see [the] rightwiseness of him. (I shall bear the wrath of the Lord, for I have sinned against him, until he judge my case, and make my judgement, *or state my sentence*; he shall lead me out into the light, I shall see his righteousness.) [I shall bear wrath of the Lord, for I have sinned to him, till he deem my cause, and make my doom; he shall lead me out into light, I shall see the rightwiseness of him.]

7:10 And mine enemy shall behold me,

bosom.

7:6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

7:7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

7:8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

7:9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

7:10 Then she that is mine enemy shall

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and she shall be covered with confusion, which saith to me, Where is thy Lord God? Mine eyes shall see her, now she shall be into defouling, as (the) clay, *either fen*, of (the) streets. [And mine enemy shall behold me, and she shall be covered with confusion, which saith to me, Where is the Lord thy God? Mine eyes shall see her, now she shall be in defouling, as clay, *or fen*, of streets,]

see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

7:11 (The) Day *shall come*, that thy walls be builded; in that day (the) law shall be made afar. [(the) day that thy walls be builded. In that day law shall be made afar,]

7:11 In the day that thy walls are to be built, in that day shall the decree be far removed.

7:12 In that day, and Assur shall come till to thee, and till to (the) strong cities, and from (the) strong cities till to [the] flood; and to sea from sea, and to hill from hill. (In that day they shall come to thee from Assyria, and from the strong cities, and from the strong cities unto the river; and from sea to sea, and from hill to hill.) [in that day Assur unto thee shall come, and unto strong cities, and from strong cities unto the flood; and to sea of sea, and to hill of hill. (in that day he shall come unto thee from Assyria, and from the strong cities, and from the strong cities unto the river; and from sea to sea, and from hill to hill.)]

7:12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

7:13 And [the] earth shall be into desolation for her dwellers, and for fruit of the thoughts of them. (And the earth shall be made desolate because of her dwellers, for the fruit of their deeds.)

7:13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

7:14 Feed thou thy people in thy rod, the flock of thine heritage, that dwell

7:14 Feed thy people with thy rod, the flock of thine heritage, which dwell

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alone in [the] wild wood; in the middle of Carmel they shall be fed of Bashan and of Gilead, (as) by eld days, (Feed thou thy people with thy rod, the flock of thy heritage, that dwell alone in the wild wood, in the midst of Carmel; they shall be fed in Bashan and in Gilead, like in the old days,) [Feed thou thy people in thy rod, the flock of thine heritage, dwelling alone in the wild wood; in the middle of Carmel, they shall be fed (in) Bashan and Gilead, (as) after (the) old days,]

7:15 by (the) days of thy going out of the land of Egypt. I shall show to him wonderful things; [after days of thy going out of the land of Egypt. I shall show to him wonderful things;]

7:16 heathen men shall see, and they shall be confounded on all their strength; they shall put hands on their mouth, the ears of them shall be deaf;

7:17 they shall lick dust as a serpent; as creeping things of [the] earth they shall be disturbed (out) of their houses; they shall not desire our Lord God, and they shall dread thee. (they shall lick the dust like a serpent, like creeping things of the earth; they shall be disturbed out of their houses; they shall come to thee Lord our God, and they shall dread thee.) [they shall lick dust as the serpent, as creeping things of the earth they shall be troubled (out) of their houses; they shall desire the Lord our God, and they shall dread thee. (they shall lick the dust like the serpent, like creeping things of the earth; they shall be troubled out of their houses; they shall come to thee Lord our God, and

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solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

7:15 According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.

7:16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

7:17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

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they shall dread thee.)}]

7:18 God, who *is* like thee, that doest away wickedness, and bearest over the sin of the remnants* of thine heritage? He shall no more send in his strong vengeance, for he is willing mercy (for he delighteth in mercy); [What god (*is*) like of thee, that doest away wickedness, and bearest over the sin of the relics, (*or the reliefs,*) of thine heritage? He shall no more in-send his strong vengeance, for he is willing mercy (He shall no more send in his strong vengeance, for he delighteth in mercy);]

7:19 he shall turn again, and have mercy on us. He shall put down our wickednesses, and shall cast far into (the) deepness of the sea all our sins. (he shall return, and have mercy upon us. He shall put down our wickednesses, and shall cast all our sins far away into the deepness of the sea.) [he shall turn again, and have mercy of us. He shall put down our wickednesses, and shall cast far into deepnesses of the sea all our sins (and shall cast all our sins far away into the deepnesses of the sea).]

7:20 Thou shalt give truth to Jacob, (and) mercy to Abraham, which thou sworest to our fathers from eld days. [Thou shalt give truth to Jacob, (and) mercy to Abraham, which thou sworest to our fathers from old days.]

7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

THE BOOK *of*
NAHUM,
THE PROPHET

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Chapter 1

1:1 The burden of Nineveh; the book of (the) vision of Nahum (the) Elkoshite.

1:2 The Lord *is* a punisher, and the Lord *is* venging; the Lord *is* venging, and having strong vengeance; the Lord *is* venging against his adversaries, and he *is* wrathing to his enemies. [The Lord a lover, and the Lord venging; the Lord venging, and having strong vengeance; the Lord venging into his enemies, and he wrathing to his enemies.]

1:3 The Lord *is* patient, and great in strength, and he cleansing shall not make (the wicked) innocent. The Lord *cometh* in (the) tempest, and the ways of him *be* in (the) whirlwind, and (the) clouds *be* the dust of his feet; [The Lord patient, and great in strength, and he cleansing shall not make (the wicked) innocent. The Lord in tempest, and in whirlwind the ways of him, and clouds (the) dust of his feet;]

1:4 he blameth the sea, and drieth it, and bringeth all floods into desert. Bashan is made sick, and Carmel, and the flower of Lebanon languished.

1:5 Mountains be moved together of him, and little hills be desolate. And [the] earth trembled together from the

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Chapter 1

1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that

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face of him, and the roundness of (the) earth, and all dwelling therein. (The mountains be altogether moved before him, and the little hills be desolate. And the earth altogether trembled before his face, and the roundness of the earth, and all those dwelling therein.)

1:6 Who shall stand before the face of his indignation? and who shall against-stand in the wrath of his strong vengeance? His indignation is shed out as fire, and (the) stones be dissolved, *either broken*, of him (by him).

1:7 The Lord *is* good, and comforting in the day of tribulation, and knowing them that hope in him. (The Lord *is* good, and a strong hold in the day of tribulation, and knowing them who trust in him.) [The Lord *is* good, and comforting in the day of tribulation, and he knowing men hoping in him.]

1:8 And in (a) great flood passing forth, he shall make (an) end of (t)his place; and darkneses shall pursue his enemies. [And in great flood passing by, he shall make end of (t)his place; and darkneses shall pursue his enemies.]

1:9 What think ye against the Lord? He shall make (an) end; double tribulation shall not rise (up) together (tribulation shall not rise up a second time).

1:10 For as thorns embrace themselves together, so the feast of them drinking together shall be wasted, as stubble full of dryness. [For as thorns embrace them(selves) together, so the feast of them

dwell therein.

1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

1:7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

1:8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

1:9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

1:10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

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drinking together shall be ended, as stubble full of dryness.]

1:11 Of thee shall go out a man thinking malice against the Lord, and treat(ing) trespassing in (his) soul. [Forsooth of thee shall go out the (one) thinking malice against the Lord, (and) in soul, *or mind*, treating trespassing.]

1:12 The Lord saith these things, If they shall be perfect, and so many, and (yet) thus they shall be clipped, and it shall pass by. I (have) tormented thee, and I shall no more torment thee. (The Lord saith these things, Though they shall be perfect, and so many, and yet thus they shall be clipped, *or shall be cut down*, and it shall pass by. I have tormented thee, but I shall no more torment thee.) [These things saith the Lord, If they shall be perfect, and so more, and thus they shall be clipped, and it shall pass by. I tormented thee, and I shall no more torment thee.]

1:13 And now I shall all-break the rod of him from (off) thy back, and I shall break thy bonds. [And now I shall (al)together break the rod of him (from) off thy back, and I shall break thy bonds.]

1:14 And the Lord shall command on thee, it shall no more be sown of thy name. (From out) Of the house of thy god I shall slay; I shall set thy sepulchre a graven image, and an image welled together, *either molten*, for thou art unworshipped. (And the Lord hath commanded of thee, that thy name shall no more be sown. From the house of thy god I shall slay the graven image and the image welled together, *or molten*.)

1:11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.

1:12 Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

1:13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

1:14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

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I shall make thy sepulchre, for thou art dishonourable.) [And the Lord shall command on thee, it shall no more be sown of thy name. Of the house of thy god I shall slay; a sculpture, *or graven image*, and welled together, I shall put thy sepulchre, for thou art unworshipped (From out of the house of thy god I shall slay a sculpture, *or a graven image*, and welled together. I shall make thy sepulchre, for thou art dishonourable).]

1:15 Lo! on (the) hills the feet of the (one) evangelizing and telling peace. Judah, hallow thou thy feast days, and yield thy vows, for why Belial shall no more put to, that he pass forth in thee; all he is perished (Judah, hallow thou thy feast days, and yield thy vows, for why the wicked shall no more pass forth through thee; he is all-perished). [Lo! on hills the feet of the (one) evangelizing and telling peace. Judah, hallow thou thy feast days, and yield thy vows, for he shall no more put to, that he pass by in thee; all Belial perished (the wicked be all-perished).]

Chapter 2

2:1 He went up, that shall scatter before thee, that shall keep [the] besieging; behold thou the way, strengthen* thou (the) loins, strengthen thou (thy) strength* greatly (greatly strengthen thou thy might). [He went up, that shall scatter before thee, that shall keep the besieging; behold thou the way, comfort loins, strengthen thou (thy) virtue greatly.]

2:2 For as the Lord yielded the pride of Jacob, so the pride of Israel; for destroyers scattered them, and destroyed the generations of them.

1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Chapter 2

2:1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2:2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine

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2:3 The shield of strong men of him *be* fiery, men of the host *be* in red clothes; (the) reins of fire of [the] chariot, in the day of his making ready; and the leaders thereof be asleep. [The shield of the strong of him (*be*) fiery, men of the host in red clothes; bridle reins of fire of the chariot, in the day of his making ready; and the leaders thereof be asleep.]

2:4 In ways they be troubled together (In the ways they be altogether troubled), carts of four horses be hurtled together in (the) streets; the sight of them as lamps, as lightnings running about.

2:5 He shall bethink of his strong men, they shall fall in their ways; and swiftly they shall go up on the walls thereof, and [the] shadowing place shall be made ready. [He shall bethink of his stronger, they shall fall in their ways; and swiftly they shall go up the walls thereof, and the shadowing place shall be made ready.]

2:6 (The) Gates of (the) floods be opened, and the temple *is* broken down to [the] earth (and the palace is brought level to the ground). [Gates of floods shall be opened, and the temple broken down to the earth.]

2:7 And a knight is led away captive, and the handmaids thereof shall be driven sorrowing as culvers, grumbling in their hearts. [And a knight captive is led to (And a knight is led away captive), and the handmaidens thereof shall be driven sorrowing as culvers, grutching in their hearts.]

branches.

2:3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

2:4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

2:5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

2:6 The gates of the rivers shall be opened, and the palace shall be dissolved.

2:7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

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2:8 And Nineveh, as a cistern of waters the waters thereof; forsooth they fled; (saying,) Stand ye, stand ye, and there is not that shall turn again. [And Nineveh, as the cistern of waters the waters thereof; forsooth they fled, saying, Stand ye, stand ye, and there is not that shall turn again.]

2:9 Ravish ye silver, ravish ye gold (Steal the silver, steal the gold); and there is none end of riches, of all desirable vessels.

2:10 It is destroyed, and cut, and rent, and heart failing, and unknitting of small knees, and failing in all reins; and the face of all *be* as (the) blackness of a pot. [It is destroyed, and cut, and torn, and heart failing, and unknitting of small knees, and failing in all reins; and the face of all as blackness of a pot.]

2:11 Where is the dwelling of lions, and [the] pastures of (the) whelps of lions? To which *city* the lion went, that the whelp of the lion should enter thither, and there is not that shall make (them) afeared. [Where is the dwelling of lions, and the pastures of whelps of lions? The lion went to water, that the whelp of the lion should enter thither, and there is not that shall (make them to) fear.]

2:12 The lion took enough to his whelps, and slew to his lionesses (The lion took enough for his whelps, and slew for his lionesses); and filled their dens with prey, and his couch with raven.

2:13 Lo! I to thee, saith the Lord God of

2:8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

2:9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

2:10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

2:11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

2:12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

2:13 Behold, I am against thee, saith

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hosts (Lo! I am against thee, saith the Lord God of hosts); and I shall burn thy carts of four horses till to the highest, and sword shall eat thy small lions; and I shall destroy thy prey from the land, and the voice of thy messengers shall no more be heard. [Lo! I to thee, saith the Lord God of hosts; and I shall under-burn thy carts of four horses unto the highest, and sword shall eat thy small lions; and I shall destroy of earth thy prey (and I shall destroy thy prey from the earth), and voice of thy messengers shall no more be heard.]

Chapter 3

3:1 Woe to the city of bloods, all of lying*, full of rending; raven shall not go away from thee. [Woe to the city of bloods, all of leasing, full of tearing; raven shall not go away from thee.]

3:2 Voice of scourge, and voice of rush of wheel, and of horse making noise, and of [a] four-horsed cart burning (and of a charging four-horsed cart),

3:3 and of knight going up, and of shining sword, and (of) glistening spear, and of [the] slain multitude, and of grievous falling, neither there is (an) end of carrions. And they shall fall together in their bodies (And they shall altogether fall upon their bodies),

3:4 for the multitude of [the] fornications of the whore (who is) fair and pleasant, and having witchcrafts; which sold folks in her fornications, and families in her enchantments, *either sorceries*. [for multitude of the fornications of the whore fair and able, and having evil deeds,

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the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Chapter 3

3:1 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;

3:2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3:3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses:

3:4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

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or witchcrafts; which sold folks in her fornications, and families in her poisons.}]

3:5 Lo! I to thee, saith the Lord God of hosts; and I shall show thy shameful things in thy face; and I shall show to folks thy nakedness, and to realms thine evil fame, *either shame*. (Lo! I am against thee, saith the Lord God of hosts; and I shall show thy shameful things before thy face; and I shall show thy nakedness to the nations, and thy evil fame, *or thy shame*, to the kingdoms.)

3:6 And I shall cast out on thee thine abominations, and I shall punish thee with despites, and I shall put thee into ensample. [And I shall cast out upon thee thine abominations, and I shall punish thee with despites, and I shall put thee into ensample.]

3:7 And it shall be, each man that shall see thee, shall leap away from thee, and shall say, Nineveh is destroyed. Who shall move (the) head on thee? whereof shall I seek to thee a comforter? (whereof shall I seek a comforter for thee?)

3:8 Whether thou art better than Alexandria of peoples, that dwelleth in floods? (Whether thou art better than Thebes of many peoples, that dwelleth by the rivers?) Waters *be* in compass thereof, whose riches *is* the sea, waters *be* [the] walls thereof.

3:9 Ethiopia *is* [the] strength thereof, and Egypt, and there is none end; Africa and Libya were in help thereof. (Ethiopia *was* the strength thereof, and

3:5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

3:6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

3:7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

3:8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

3:9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

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Egypt, and there was none end; Africa and Libya were of help thereof.)

3:10 But and it in transmigration, *or passing over*, is led into captivity; the little children thereof be hurtled down in the head of all (the) ways. And on the noble men thereof they cast lot, and all great men thereof be set together in gyves, *either fetters*. (But they were carried away into exile, led into captivity; the little children thereof were hurtled down in the head of all the ways. And they cast lots upon the noble men thereof, and all great men thereof were set together in gyves, *or in fetters*.) [But and it in transmigration, *or passing over*, is led into captivity; the little children thereof be hurt in the head of all ways. And on the noble men thereof they sent lot, and all great men thereof be set together in stocks.]

3:11 And thou therefore shalt be drunken, and shalt be despised, and thou shalt seek help (because) of the enemy.

3:12 All thy strengths be as a fig tree, with his figs unripe (All thy strong holds be like fig trees, with unripe figs); if they shall be shaken, they shall fall into the mouth of the eater. [All thy strengths as a fig tree, with his unripe figs; if they shall be smitten together, they shall fall into the mouth of the (one) eating.]

3:13 Lo! thy people *be* (as) women in the middle of thee; the gates of thy land shall be showed to opening to thine enemies; fire shall devour thine hinges. (Lo! thy soldiers in the middle of thee *be* like women; the gates of thy land shall

3:10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

3:11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

3:12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

3:13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

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be wide open to thy enemies; fire shall devour thine hinges.) [Lo! thy people women in the middle of thee; to thine enemies, to the opening the gates of thy land shall be showed, *or opened* (the gates of thy land shall be showed, *or opened*, to thine enemies); fire shall devour thy bars, *or locks*.]

3:14 Draw up to thee water for asieging, build thy strengths; enter in[to] fen, and tread (it), thou undergoing hold a tilestone. (Draw up for thee water for the siege, build thy strong holds; enter into fen, and tread it, and form a tilestone.) [Draw up to thee water for asieging, build thy strengths; enter into fen, and tread, thou undergoing hold a tile.]

3:15 There fire shall eat thee, thou shalt perish by sword, it shall devour thee, as (a) bruchus *doeth*; be thou gathered together as a bruchus, be thou multiplied as a locust. [There fire shall eat thee, thou shalt perish by sword, it shall devour thee, as bruchus; therefore be thou gathered together as bruchus, be thou multiplied as locust.]

3:16 Thou madest thy merchants more than be (the) stars of (the) heaven(s); a bruchus is spread abroad, and fleeth away. [Thou madest thy merchants more than be stars of heaven; bruchus is spread abroad, and fleeth away.]

3:17 Thy keepers *be* as locusts, and thy little children *be* as locusts of locusts, which sit together in hedges in the day of cold; the sun is risen, and they fled away, and the place of them is not known, where they were. (Thy keepers

3:14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

3:17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

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be like locusts, and thy chiefs *be* like locusts of locusts, which sit together in hedges in the day of cold; the sun is risen, and they fled away, and the place of them is not known, where they have gone.) [Thy keepers as locusts, and thy little children as locusts of locusts, which sit together in hedges in the day of cold; the sun is sprung up, and they fled away, and the place of them is not known, where they were.]

3:18 Thy shepherds nap, thou king (of) Assur, thy princes shall be buried; thy people oft was hid in hills, and there is not that shall gather (them).

3:19 Thy sorrow is not privy, thy wound is worst; all men that heard thine hearing pressed together hand on thee, for on whom passed not thy malice evermore? (for on whom hath not thy malice passed forevermore?) [Thy contrition is not dark, thy wound is worst; all men that heard thine hearing pressed together hand on thee, for upon whom passed not thy malice evermore?]

3:18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

3:19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

THE BOOK *of*
H A B A K K U K,
THE PROPHET

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Chapter 1

1:1 The burden that Habakkuk, the prophet, saw.

1:2 How long, Lord, shall I cry, and thou shalt not hear? I suffering violence shall cry on high to thee, and thou shalt not save? [How long, Lord, shall I cry, and thou shalt not hear *graciously*? (and thou shalt not *graciously* hear?) I suffering violence shall cry on high, and shalt thou not save?]

1:3 Why showedest thou to me wickedness and travail, for to see prey and unrightwiseness (done) against me? Why beholdest thou despisers, and art still, the while the unpious man defouleth a right-fuller than himself? And thou shalt make men as fishes of the sea, and as creeping things not having a leader; and doom is made, and against-saying *is* more mighty. [Why showedest thou to me wickedness and travail, for to see prey and unrightwiseness (done) against me? Why beholdest thou despisers, and art still, the unpious man defouling a juster than him(self)? And thou shalt make men as fishes of the sea, and as creeping things not having (a) duke; and doom is made, and against-saying more mighty.]

1:4 For this thing (the) law is broken, and doom cometh not till to the end; for

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Chapter 1

1:1 The burden which Habakkuk the prophet did see.

1:2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

1:3 Why dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

1:4 Therefore the law is slacked, and judgment doth never go forth: for the

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the unpious man hath might against the just, therefore wayward doom shall go out.

wicked doth compass about the righteous; therefore wrong judgment proceedeth.

1:5 Behold ye in heathen men, and see ye, and wonder ye, and greatly dread ye; for a work is done in your days, which no man shall believe, when it shall be told.

1:5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

1:6 For lo! I shall raise (up the) Chaldees, a bitter folk and swift (For lo! I shall raise up the Chaldeans, a bitter and swift folk), going [up]on the breadth of (the) earth, that he wield tabernacles not his.

1:6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

1:7 It is horrible, and dreadful; the doom and the burden thereof shall go out of itself. (They are horrible, and dreadful; their judgement and their sentence shall go out from them.)

1:7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

1:8 His horses *be* lighter than leopards, and swifter than eventide wolves, and his horsemen shall be scattered abroad; for why his horsemen shall come from (a)far, they shall fly as an eagle hasting to eat. [His horses lighter than pards, and swifter than even wolves, and his horsemen shall be scattered abroad; for why horsemen shall come from far, they shall fly as an eagle hasting to eat.]

1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

1:9 All (these) men shall come to prey, the faces of them *is* as a burning wind; and he shall gather as gravel (the) captivity, (All these men shall come for prey, their faces *be* like the burning wind; and they shall gather up their captives like the gravel,) [All (these) men shall come to prey, the face of them as burning

1:9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

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wind; and he shall gather as gravel (the) captivity (and he shall gather up the captivity as the gravel).]

1:10 and he shall have victory of kings, and tyrants shall be of his scorning. He shall laugh on all strongholds*, and shall bear together [an] heap of earth, and shall take it. (and they shall have victory over kings, and tyrants shall be for their scorning. They shall laugh at all strongholds, and shall bear together heaps of earth, and then shall take them.) [And he shall have victory of kings, and tyrants shall be his laughings; he shall laugh upon all strengths, and shall bear together an heap of earth, and shall take it.]

1:11 Then the spirit [of him] shall be changed, and he shall pass forth, and fall down; this is the strength of him, (that is,) of his god. [Then the spirit of him shall be changed, and he shall pass by, and fall (al)together; this is the strength of him, (that is,) of his god.]

1:12 Whether thou, Lord, art not my God from beginning, mine Holy, and we shall not die?/Whether thou art not from the beginning, thou, Lord my God, mine Holy, and we shall not die? Lord, into doom thou hast set him, and thou groundedest him, (thou) strong (God), that thou shouldest chastise (him). [Whether not thou from beginning, Lord my God, mine holy, and we shall not die? Lord, into doom thou hast put him, and thou groundedest him strong, that thou shouldest chastise.]

1:13 Thine eyes be clean, see thou not evil, and thou shalt not be able to

1:10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

1:11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

1:12 *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

1:13 *Thou art* of purer eyes than to behold evil, and canst not look on

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behold to wickedness. Why beholdest thou not on men doing wickedly, and thou art still, while the unpious man devoureth a more just man than himself? [Thine eyes be clean, see thou not evil, and thou shalt not be able to behold to wickedness. Why beholdest thou not upon men doing wickedly, and thou art still, (when) the unpious man (is) devouring a more just man than him?]

iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

1:14 And thou shalt make men as fishes of the sea, and as a creeping thing not having a prince.

1:14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

1:15 He shall lift up all in the hook; he drew it in his great net, and gathered (it) into his net; on this thing he shall be glad, and make joy withoutforth. [All in hook he shall lift up; he drewed it in his net, and gathered into his net; upon this thing he shall glad, and joy withoutforth.]

1:15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoyce and are glad.

1:16 Therefore he shall offer to his great net, and shall make sacrifice to his net; for in them his part is made fat, and his meat *is* chosen. [Therefore he shall offer to his net, and shall make sacrifice to his net; for in them his part is made fat, and his meat chosen.]

1:16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

1:17 Therefore for this thing he spreadeth abroad his great net, and evermore he ceaseth not for to slay folks. [Therefore for this thing he spreadeth abroad his net, and evermore he shall not spare for to slay folks.]

1:17 Shall they therefore empty their net, and not spare continually to slay the nations?

Chapter 2

Chapter 2

2:1 On my keeping I shall stand, and shall pitch a degree on [the] warding;

2:1 I will stand upon my watch, and set me upon the tower, and will watch

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and I shall behold, that I see what thing shall be said to me, and what I shall answer to him that reproveth me. [Upon my keeping I shall stand, and shall pitch a (de)gree upon the warding; and I shall behold, that I see what thing shall be said to me, and what I shall answer to the (one) reproving me.]

2:2 And the Lord answered to me, and said, Write thou the sight, *either revelation*, and make it plain on tables, that he (may) run, that shall read it. [And the Lord answered to me, and said, Write thou the sight, and make it plain on tables, that he (may) run, that shall read it.]

2:3 For yet the vision *is* far, and it shall appear into the end, and shall not lie; if it shall make dwelling, abide thou it, for it coming shall come, and shall not tarry.

2:4 Lo! the soul of him, that is unbelievful, shall not be rightful in himself; forsooth the just man shall live in his faith. [Lo! he that is unbelievful, the soul of him shall not be (up)right in himself; forsooth the just man shall live in his faith.]

2:5 And as wine deceiveth a man drinking, so shall the proud man be, and he shall not be made fair; for as hell he alarged his soul, and he *is* as death, and he is not [ful]filled; and he shall gather to him all folks, and he shall gather together to him all peoples. (And like wine deceiveth a drinking man, so shall be the proud man, and he shall not be made fair; for he enlarged his soul as wide as hell, and he *is* like death, and he is not fulfilled; and he shall gather unto himself all nations, and he shall gather

to see what he will say unto me, and what I shall answer when I am reproved.

2:2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

2:3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2:4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

2:5 Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

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together unto himself all people.) [And as wine deceiveth a man drinking, so shall the proud man be, and shall not be made fair; for as hell he alarged his soul, and he (*is*) as death, and he shall not be fulfilled; and he shall gather to him all folks, and he shall heap together to him all peoples.]

2:6 Whether not all these *peoples* shall take a parable on him, and the speaking of dark sentences of him? And it shall be said, Woe to him that multiplieth things not his own; how long, and he aggregateth against himself thick clay? (Whether all these *people* shall not take up a parable against him, and the speaking of dark sentences against him? And it shall be said, Woe to him who multiplieth things not his own; how long? and he aggregateth thick clay unto himself!)

2:7 Whether not suddenly they shall rise together, that shall bite thee? (Whether they shall not suddenly rise up, who shall bite thee?) And they shall be raised (up) tearing thee, and thou shalt be into raven to them; and thine ambushers *in evil* shall watch*. [Whether not suddenly they shall rise together, that shall bite thee? (Whether they shall not suddenly altogether rise that shall bite thee?) And they shall be raised tearing thee, and thou shalt be into raven to them; and thine ambushers *in evil* shall wake.]

2:8 For thou robbedest many folks, all shall rob thee, which shall be (the) residue, *either left*, of peoples, for (the) blood(s) of man, and for wickedness of (the) land, of the city, and of all men dwelling in it.

2:6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

2:7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

2:8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

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2:9 Woe to him that gathereth evil covetousness to his house, that his nest be on high, and guesseth him for to be delivered (out) of the hand of evil.

2:10 Thou thoughtest confusion to thine house; thou hast slain many peoples, and thy soul sinned.

2:11 For the stone of the wall shall cry, and a (beam of) timber* that is betwixt (the) jointures of buildings shall answer (it). [For a stone of the wall shall cry, and a tree that is betwixt jointures of buildings shall answer.]

2:12 Woe to him that buildeth a city in bloods, and maketh ready a city in wickedness. (Woe to him who buildeth a city with blood, and maketh ready a city with wickedness.)

2:13 Whether not these things be of the Lord of hosts? For peoples shall travail in much fire, and folks in vain, and they shall fail.

2:14 For the earth shall be filled, that it know the glory of the Lord, as waters covering the sea.

2:15 Woe to him that giveth drink to his friend, and sendeth his gall, and maketh (*him*) drunken, that he behold his nakedness (so that thou behold his nakedness).

2:16 He is filled with evil fame for glory (Thou art filled with shame for glory); and thou drink, and (then) be asleep; the cup of the right half of the Lord shall (en)compass thee, and casting up,

2:9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

2:10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

2:11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

2:12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

2:13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!

2:16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on

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either spewing, of evil fame (*shall be*) on thy glory.

thy glory.

2:17 For the wickedness of Lebanon shall cover thee, and [the] destruction of beasts shall make them afeared, of (the) bloods of man, and of (the) wickedness of [the] land, and of the city, and of all men dwelling therein. [For the wickedness of Lebanon shall cover thee, and the destruction of beasts shall fear thee (and the destruction of beasts shall make them afraid), of bloods of man, and of wickedness of the land, of the city, and of all dwelling therein.]

2:17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

2:18 What profiteth the graven image, for his maker (en)graved it, a welled thing together (a thing welled together), and [a] false image? for the maker thereof hoped in [the] making, that he made dumb simulacra. [What profiteth the sculpture, for his maker graved it, a welled thing together, and a false image, for the maker thereof hoped in the making, that he made dumb simulacra?]

2:18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

2:19 Woe to him that saith to a tree, Wake thou; (and,) Rise thou, to a stone being still; whether he shall be able to teach? Lo! this (thing) is covered with gold and silver, and no spirit is in his entrails. (Woe to him who saith to a piece of wood, Awake thou; and, Rise thou, to a stone being still; whether he shall be able to teach it? Lo! this thing is covered with gold and silver, and no breath is in his entrails.)

2:19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

2:20 Forsooth the Lord *is* in his holy temple, all (the) earth be still from his face (let all the earth be still before him).

2:20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

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Chapter 3

3:1 *The prayer of Habakkuk, the prophet, for unknowing men.*

3:2 Lord, I heard thy praising, and I dreaded; Lord, it *is* thy work, in the middle of (the) years quicken thou it. In the middle of (the) years thou shalt make known; when thou shalt be wroth, thou shalt have mind of mercy. [Lord, I heard thy praising, and I dreaded; Lord, thy work, in the middle of years quicken thou it. In the middle of years thou shalt make known; when thou shalt be wroth, thou shalt record of mercy (when thou shalt be angry, thou shalt remember mercy).]

3:3 God shall come from the south (God shall come from Teman), and the Holy from the mount of Paran. The glory of him covered (the) heavens, and the earth is full of his praising. [God shall come from the south, and the holy from the mount of Paran. The glory of him covered heaven, and the earth is full of his praising.]

3:4 The shining of him shall be as (the) light; (with) horns in the hands of him (with rays from his hands). There the strength of him was hid,

3:5 death shall go before his face; the devil shall go out before his feet. [before his face death shall go; the devil shall go out before his feet.]

3:6 He stood, and meted the earth; he beheld, and unbound folks, and (the) hills of the world were all-broken; the little hills of the world were bowed down, of the ways of his everlastingness.

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Chapter 3

3:1 A prayer of Habakkuk the prophet upon Shigionoth.

3:2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3:3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

3:4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

3:5 Before him went the pestilence, and burning coals went forth at his feet.

3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

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(He stood, and measured the earth; he beheld, and the nations trembled; and the hills of the world were all-broken; the little hills of the world were bowed down unto the ways of his everlastingness.)

3:7 For wickedness I saw the tents of Ethiopia, the skins of the land of Midian shall be troubled. (I saw the tents of Cushan to be under wickedness, *and* the curtains of the lands of Midian to be troubled.)

3:8 Lord, whether in (the) floods thou art wroth, either in (the) floods *is* thy strong vengeance, either in the sea *is* thine indignation? Which shalt ascend on thine horses; and on thy four-horsed carts *is* salvation. (Lord, whether thou art wroth against the rivers, or thy strong vengeance *is* against the rivers, or thine indignation *is* against the sea? Thou shalt ascend upon thy horses; and salvation *is* in thy four-horsed carts.) [Lord, whether in floods thou art wroth, or in floods thy strong vengeance, or in the sea thine indignation? Which shalt go up(on) thine horses; and thy four-horsed carts (of) salvation.]

3:9 Thou raising shalt raise thy bow, (*according to the*) oaths to (the) lineages which thou hast spoken; thou shalt part the floods of (the) earth. [Thou raising shalt raise thy bow, oaths to lineages which thou hast spoken; thou shalt cut floods of earth.]

3:10 Waters saw thee, and hills sorrowed, the gutter of waters passed; deepness gave his voice, highness raised

3:7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

3:8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

3:9 Thy bow was made quite naked, *according to* the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

3:10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice,

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(up) his hands. (The hills saw thee, and they trembled; the waters from the gutter passed by; the deepness gave his voice, *and* raised up his hands into highness.)

and lifted up his hands on high.

3:11 The sun and (the) moon stood in their dwelling place; in the light of thine arrows they shall go, in the shining of thy spear glistening (in the shining of thy glistening spear).

3:11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

3:12 In gnashing thou shalt defoul (the) earth, and in strong vengeance thou shalt astonish folks. [In beating of teeth thou shalt defoul earth, and in strong vengeance thou shalt astonish folks.]

3:12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

3:13 Thou art gone out into (the) health of thy people, into health with thy christ; thou hast smitten the head of the house of the unpious* man, thou hast made naked the fundament till to the neck. (Thou art gone out for the salvation of thy people, yea, for salvation with thine anointed; thou hast smitten the head of the house of the unpious, thou hast made naked the foundation unto the neck.) [Thou art gone out into health of thy people, into health with thy christ; thou hast smitten the head of the house of the unpious man, thou hast made naked the fundament unto the necks.]

3:13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

3:14 Thou cursedest the sceptres, *either powers*, of him, the head of his fighters, to men coming as (a) whirlwind for to scatter me; the joying withoutforth of them, as of him that devoureth a poor man in huddles.

3:14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

3:15 Thou madest a way in the sea to

3:15 Thou didst walk through the sea

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thine horses, in (the) clay of many waters. (Thou madest a way in the sea with thy horses, *through* the clay of many waters.)

3:16 I heard, and my womb is troubled (al)together; my lips trembled together of the voice. Rot entered in[to] my bones, and sprang (up) under me; that I rest again in the day of tribulation, and I shall go up to our people girded together. (I heard, and my stomach is altogether troubled; my lips altogether trembled at the voice. Rot entered into my bones, and sprang up under me; O that I might rest again in the day of tribulation, and then I shall go up to our people altogether girded.) [I heard, and my womb is together troubled; of the voice, my lips trembled together. Rot enter into my bones, and boil, *or spring*, under me; and I shall rest again in the day of tribulation, and I shall go up to our people girded together.]

3:17 For the fig tree shall not flower, and burgeoning shall not be in vineyards; the work of [the] olive tree shall lie (down), and fields shall not bring (forth) meat; a sheep shall be cut away from the fold, a drove shall not be in cratches. [Forsooth the fig tree shall not flourish, and burgeoning shall not be in vineyards; the work of the olive shall lie (down), and fields shall not bring to meat; a sheep shall be cut off from the fold, a drove shall not be in cratches.]

3:18 Forsooth I shall have joy in the Lord, and I shall make joy withoutforth in God my Jesus. (For I shall have joy in the Lord, and I shall make joy

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with thine horses, *through* the heap of great waters.

3:16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

3:17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

3:18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

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withoutforth in God my saviour.)
[Forsooth I shall joy in the Lord, and I shall joy
withoutforth in God my Jesus.]

3:19 God the Lord *is* my strength, and
he shall put my feet as of harts; and on
mine high things, the overcomer shall
lead forth me, singing in psalms. (God
the Lord *is* my strength, and he shall
make my feet like those of harts; and
the Overcomer shall lead me forth upon
my high places, singing psalms.) [God
the Lord my strength, and he shall put my feet
as of harts; and upon mine high things, the
overcomer shall lead me forth, singing in
psalms.]

3:19 The LORD God *is* my strength,
and he will make my feet like hinds' *feet*,
and he will make me to walk upon mine
high places. To the chief singer on my
stringed instruments.

THE BOOK *of*
ZEPHANIAH,
THE PROPHET

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Chapter 1

Chapter 1

1:1 The word of the Lord, that was made to Zephaniah, son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah.

1:1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

1:2 I gathering shall gather all things from the face of (the) earth, saith the Lord;

1:2 I will utterly consume all *things* from off the land, saith the LORD.

1:3 I gathering man and beast, I gathering volatiles of (the) heaven(s), and fishes of the sea; and (the) fallings of unpius men shall be, and I shall lose men from the face of [the] earth, saith the Lord.

1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

1:4 And I shall stretch out mine hand on Judah, and on all the dwellers of Jerusalem; and I shall lose from this place the remnants* of Baal, and the names of (the) keepers of [the] houses, with [the] priests (and the name of the Chemarims with the priests); [And I shall stretch out mine hand upon Judah, and upon all the dwellers of Jerusalem; and I shall lose from this place the relics of Baal, and the names of keepers of the houses, with the priests;]

1:4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

1:5 and them that worship [up]on roof(top)s the knighthood of heaven, and (that) worship, and swear in the

1:5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the

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Lord, and swear in Malcham; (and those who worship the host of the heavens upon rooftops, and who worship, and swear by the Lord, and swear by Malcham;)

1:6 and which be turned away behind the back of the Lord, and which sought not the Lord, neither ensearched him (neither consulted him). [and which be turned away behind the back of the Lord, and which sought, *or asked*, not the Lord, neither ensearched him.]

1:7 Be ye still from the face of the Lord God (Be ye still before the Lord God), for nigh is the day of the Lord; for the Lord made ready a sacrifice, he hallowed his called *men*.

1:8 And it shall be, in the day of (the) sacrifice of the Lord, I shall visit on (the) princes, and on (the) sons of the king, and on all that be clothed with pilgrims', *either strange*, clothing. [And it shall be, in the day of offering of the Lord, I shall visit upon princes, and upon sons of the king, and upon all that be clothed with pilgrim, *or strange*, clothing.]

1:9 And I shall visit on each that proudly entereth on the threshold in that day, which fill the house of their Lord God with wickedness and guile (who fill their lord's house with wickedness and guile).

1:10 And there shall be in that day, saith the Lord, a voice of cry from the gate of fishes, and yelling from the second *gate*, and great defouling from (the) little hills. [And there shall be in that

LORD, and that swear by Malcham;

1:6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor inquired for him.

1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

1:8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

1:9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

1:10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

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day, saith the Lord, a voice of cry from the gate of fishes, and yowling from the second, *or that street of Jerusalem*, and great contrition from little hills.]

1:11 Yell ye, dwellers of Pila; all the people of Canaan was still together, all men wrapped (up) in silver perished. (Yell, ye dwellers of Maktesh; all the merchant people were altogether still, all the men dealing in silver perished.) [Yowl ye, dwellers of Pila, *or of tavern*; all the people of Canaan was still together, all wrapped in silver perished.]

1:12 And it shall be, in that time, I shall seek (throughout) Jerusalem with lanterns, and I shall visit on all men pitched in their dregs, which say in their hearts, The Lord shall not do well, and he shall not do evil (The Lord shall not do good, and he shall not do evil).

1:13 And the strength of them shall be into ravishing, and the houses of them into desert (And their wealth shall be for robbing, and their houses a desolation); and they shall build houses, and shall not inhabit (*them*); and they shall plant vineyards, and they shall not drink the wine of them.

1:14 Nigh is the great day of the Lord, nigh and swift full much (near and swiftly coming); the voice of the day of the Lord *is* bitter, a strong man shall be in tribulation there.

1:15 That day *is* a day of wrath, day of tribulation and anguish, day of neediness and wretchedness, day of darkneses and mist, day of cloud and

1:11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

1:12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

1:13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

1:15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of

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whirlwind,

clouds and thick darkness,

1:16 day of trump and of noise on strong cities and on high corners. (a day of trump and of noise against strong cities and against high towers.)

1:16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

1:17 And I shall trouble men, and they shall walk as blind (men), for they have sinned against the Lord; and the blood of them shall be shed out as earth (and their blood shall be shed out like dust), and the bodies of them *shall be* as turds. [And I shall trouble men, and they shall walk as blind, for to the Lord they have sinned; and the blood of them shall be shed out as earth, and the bodies of them as turds.]

1:17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

1:18 But the silver of them, and [the] gold of them, shall not be able to deliver them in the day of wrath of the Lord; in fire of his fervor all (the) earth shall be devoured, for he shall make (an) end with hasting to all men inhabiting the earth.

1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Chapter 2

Chapter 2

2:1 Come ye together, be [ye] gathered, ye folk not worthy to be loved,

2:1 Gather yourselves together, yea, gather together, O nation not desired;

2:2 before that commanding bring forth as dust (the) passing day (before that command bring forth the passing day like the dust); before that (the) wrath of strong vengeance of the Lord come on you, before that the day of his indignation come [up]on you.

2:2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

2:3 All mild, *either patient*, men of (the) earth, seek ye the Lord, which have wrought the doom of him; seek ye the

2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek

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just, seek ye the mild, if (in) any manner ye be hid in the day of strong vengeance of the Lord.

2:4 For Gaza shall be destroyed, and Ashkelon *shall be* into desert; they shall cast out Ashdod in midday, and Ekron shall be drawn out by the root. [For Gaza shall be destroyed, and Ashkelon into desert; they shall cast out Ashdod in midday, and Ekron shall be drawn out by the root.]

2:5 Woe to you that dwell in the little part of the sea, a folk of lost men. The word of the Lord on you, Canaan, the land of Philistines, and I shall destroy thee, so that a dweller be not; (Woe to you who dwell by the coast of the sea, the nation of the Cherethites. The word of the Lord is against you, Canaan, the land of Philistines, and I shall destroy thee, so that there be no dweller;) [Woe! ye that dwell (by) the little part of the sea, a folk of lost men. The word of the Lord upon you, Canaan, the land of Philistines, and I shall destroy thee, so that an in-dweller be not;]

2:6 and the little part of the sea shall be rest of shepherds, and folds of sheep. (and the coast of the sea shall be a place of rest for shepherds, and folds for sheep.)

2:7 And it shall be a little part of him (And the coast shall be for them), that shall be left of the house of Judah, there they shall be fed in the houses of Ashkelon; at eventide they shall rest, for the Lord God of them shall visit them, and shall turn away the captivity of them. [And it shall be a little part of him, that shall abide of the house of Judah, there

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meekness: it may be ye shall be hid in the day of the LORD'S anger.

2:4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

2:5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

2:6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

2:7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

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they shall be fed in the houses of Ashkelon; at even they shall rest, for the Lord God of them visited them, and shall turn away the captivity of them.}]

2:8 I heard the shame of Moab, and (the) blasphemies of the sons of Ammon, which they said shamefully to my people, and they were magnified on the terms of them. [I heard the shame of Moab, and blasphemies of the sons of Ammon, (with) which they despised my people, and they be magnified upon the terms of them.]

2:9 Therefore (as) I live, saith the Lord of hosts, God of Israel, for Moab shall be as Sodom, and the sons of Ammon as Gomorrah; dryness of thorns, and heaps of salt, and desert till into without end. The remnants* of my people shall rob* them [The relics, (*or the reliefs,*) of my people shall ravish them], the residues of my folk shall wield them.

2:10 Soothly this thing shall come to them for their pride, for they blasphemed, and were magnified on the people of the Lord of hosts.

2:11 The Lord *shall be* horrible on them, and he shall make feeble all (the) gods of (the) earth; and men of their place shall worship him, (yea,) all the isles of heathen men.

2:12 But and ye, Ethiopians, shall be slain by my sword.

2:13 And he shall stretch forth his hand on the north, and shall lose Assur; and he shall put the fair *city Nineveh* into wilderness, and into without (a) way,

2:8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

2:9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

2:10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

2:11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

2:12 Ye Ethiopians also, *ye shall be* slain by my sword.

2:13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

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and as desert.

2:14 And flocks, and all the beasts of folks, shall lie (down) in the middle thereof; and onocrotalus, and urchin shall dwell in [the] thresholds thereof; (the) voice of the singing in the window, and a crow in the lintel, for I shall make thine the strength thereof. [And flocks, and all beasts of folks, shall lie in the middle thereof; and onocrotalus, *that is, a bird with a long bill, like a swan*, and the urchin shall dwell in the thresholds thereof; voice of the singing in a window, and a crow in the lintel, *or over (the) threshold*, for I shall make thine the strength thereof.]

2:15 This is the glorious city dwelling in (false) trust, which said in her heart, I am, and there is none other more without me. How is it made unto desert, a couch of beast(s) (How it is made into a desert, a couch for beasts!); each man that shall pass by it, shall hiss, and shall move his hand. [This is the glorious city dwelling in trust, which said in her heart, I am, and there is none other more without me. How it is made desert, a couch of beast(s)? Each man that shall pass by it, shall hiss, *or scorn*, and shall move his hand.]

Chapter 3

3:1 Woe! thou city, (a) stirrer to wrath, and (it) bought again a culver.

3:2 It heard not the voice *of the Lord*, and received not teaching, *either chastising*; it trusted not in the Lord, it nighed not to her God. [It heard not the voice, and received not discipline, *or chastising*; it trusted not in the Lord, it nighed not to her

2:14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

2:15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

Chapter 3

3:1 Woe to her that is filthy and polluted, to the oppressing city!

3:2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

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God.]

3:3 [The] Princes thereof in middle thereof *were* as lions roaring (The princes thereof in the middle thereof *were* like roaring lions); (the) judges thereof *were* wolves, in the eventide they left not into (the) morrow. [The princes thereof in middle thereof as lions roaring; (the) judges thereof wolves, in the eventide left not into morrow.]

3:4 [The] Prophets thereof *were* wild, and unfaithful men; [the] priests thereof defouled (the) holy thing, they did unjustly against the law. [The prophets thereof wild, unfaithful men; the priests thereof defouled holy thing, unjustly did against the law.]

3:5 The Lord is just in the middle thereof, and shall not do wickedness; early, early he shall give his doom in light (early, early he shall give his judgement at daylight), and it shall not be hid; forsooth the wicked *people* knew not confusion. [The Lord just in middle thereof, he shall not do wickedness; early, early he shall give his doom in light, and it shall not be hid; forsooth the wicked man knew not confusion.]

3:6 I lost folks, and the corners of them be destroyed (I destroyed nations, and their towers be destroyed); I made the ways of them desert, while there is not that shall pass (by). The cities of them be desolate, for a man is not left, neither any dweller. [I lost folks, and the corners of them be destroyed; I made the ways of them desert, while there is not that shall pass. The cities of them be desolate, not dwelling (there) a man, neither any dweller.]

3:3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

3:4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

3:5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

3:6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

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3:7 I said, Nevertheless thou shalt dread me, thou shalt receive teaching; and the dwelling place thereof shall not perish, for all things in which I visited it; nevertheless full early they rising, have corrupted all their thoughts (nevertheless they rising full early, have corrupted all their thoughts). [I said, Nevertheless thou shalt dread me, thou shalt receive discipline; and the dwelling thereof shall not perish, for all things in which I visited it; nevertheless full early they rising, have corrupted all their thoughts.]

3:8 Wherefore abide thou me, saith the Lord, in the day of my rising again into coming. For my doom is, that I gather folks, and I shall gather realms; and I shall shed out [up]on them mine indignation, and all the wrath of my strong vengeance; for in fire of my fervour all (the) earth shall be devoured.

3:9 For then I shall yield to peoples a chosen lip, that all call inwardly in the name of the Lord (who all inwardly call upon the name of the Lord), and serve to him with one shoulder. [For then I shall yield to my peoples a chosen tongue, that all in-call in name of the Lord, and serve to him in one shoulder.]

3:10 Over the floods of Ethiopia, from thence my beseechers, the sons of my scattered men, shall bring gift to me.

3:11 In that day thou shalt not be confounded on all thy findings, in which thou trespassedest against me; for then I shall take away from the middle of thee great speakers of thy pride, and thou shalt no more put to, for to be enhanced

3:7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

3:10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

3:11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because

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in mine holy hill.

of my holy mountain.

3:12 And I shall leave in the middle of thee a poor people and needy (And I shall leave in the middle of thee a poor and needy people); and they shall hope in the name of the Lord.

3:12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

3:13 The remnants* of Israel shall not do wickedness, neither shall speak lying*, and a guileful tongue shall not be found in the mouth of them; for they shall be fed, and shall rest, and there shall not be that shall make (*them*) afeared. [The relics of Israel shall not do wickedness, neither shall speak leasing, and a guileful tongue shall not be found in them; for they shall be fed, and shall rest, and there shall not be that shall fear (and there shall not be that shall make afeared).]

3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

3:14 These things saith the Lord, Daughter of Zion, praise thou heartily, sing thou, Israel; be thou glad, and make thou joy withoutforth in all thine heart, thou daughter of Jerusalem. [These things saith the Lord, Daughter of Zion, praise thou, sing thou, Israel; glad thou, and full out joy in all thy heart, thou daughter of Jerusalem.]

3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

3:15 The Lord hath taken away thy doom, [he] hath turned away thine enemies; the king of Israel, the Lord, *is* in the middle of thee, thou shalt no more dread evil.

3:15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

3:16 In that day it shall be said, Jerusalem, do not thou dread; Zion, thine hands be not benumbed. [In that day it shall be said, Jerusalem, do not thou dread; Zion, be not thine hands unknit (Zion,

3:16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.

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thine hands be not unknit).]

3:17 Thy Lord God *is* strong in the middle of thee, he shall save [thee]; he shall make joy on thee in gladness, he shall be still in thy loving (he shall be still, or shall rest, in his love), he shall make joy withoutforth on thee in praising. [The Lord thy God strong in middle of thee, he shall save thee; he shall joy upon thee in gladness, he shall be still in thy loving, he shall full out joy upon thee in praising.]

3:18 I shall gather the fools/the triflers, *either vain men*, that went away from the law, for they were of thee, that thou have no more shame on them (so that no longer thou have shame for them). [I shall gather the fools that went away from thy law, for they were of thee, that thou have no more shame upon them.]

3:19 Lo! I shall slay all men that tormented thee in that time, and I shall save him that halteth, and I shall gather her that was cast out; and I shall put them into praising, and into name in each land of (the) confusion of them (and I shall get them praising and a name in each land where they were put to shame),

3:20 in that time in which I shall bring you (*again*), and in the time in which I shall gather you. For I shall give you into (a) name, and into praising to all peoples of (the) earth, when I shall convert your captivity before your eyes, saith the Lord (For I shall get you a name and praising among all the peoples of the earth, when I shall bring back your prosperity before your eyes, saith the Lord).

3:17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

3:18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

3:19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

3:20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

THE BOOK *of*
HAGGAI,
THE PROPHET

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Chapter 1

Chapter 1

1:1 In the second year of Darius, king of Persia, in the sixth month, in the first day of the month, the word of the Lord was made in the hand of Haggai, (the) prophet, to Zerubbabel, son of Shealtiel, duke of Judah, and to Joshua, the great priest, [the] son of Josedech*, and (he) said, [In the second year of Darius, king of Persia, in the sixth month, in one day of the month, the word of the Lord is made in the hand of Haggai, prophet, to Zerubbabel, son of Shealtiel, duke of Judah, and to Joshua, the son of Josedech, the great priest, saying,]

1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

*In the “Early Version”, throughout Haggai, it is “Joshua, the son of Josedech, the great priest”.

1:2 The Lord of hosts saith these things, and speaketh, This people saith, Yet cometh not the time of the house of the Lord to be builded (Not yet cometh the time for the house of the Lord to be built). [These things saith the Lord of hosts, saying, This people saith, Yet cometh not the time of the house of the Lord to be builded.]

1:2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

1:3 And the word of the Lord was made in the hand of Haggai, the prophet, and said [saying],

1:3 Then came the word of the LORD by Haggai the prophet, saying,

1:4 Whether it is (a) time to you, that

1:4 *Is it* time for you, O ye, to dwell in

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ye dwell in houses coupled with timber, and this house *be* forsaken?/*be* desert(ed), *either* (*left in*) *desolation*? (and this house *lieth in ruins*?)

your ceiled houses, and this house *lie* waste?

1:5 And now the Lord God of hosts saith these things, Put ye your hearts on your ways. [And now these things saith the Lord God of hosts, Put ye your hearts upon your ways.]

1:5 Now therefore thus saith the LORD of hosts; Consider your ways.

1:6 Ye have sown much, and brought in little; ye have eaten, and ye be not [ful]filled; ye have drunk, and ye be not full of drink; ye covered you(rselves), and ye be not made hot; and he that gathered hires, sent those into a sack holed, *either broken*. [Ye have sown much, and brought in little; ye have eaten, and ye be not fulfilled; ye have drunk, and ye be not full of drink; ye covered you, and ye be not made hot; and he that gathered hires, sent them into a sack, *or bag*, holed, *or broken*.]

1:6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

1:7 The Lord of hosts saith these things, Put ye your hearts on your ways. [These things saith the Lord of hosts, Put ye your hearts upon your ways.]

1:7 Thus saith the LORD of hosts; Consider your ways.

1:8 Go ye up into the mountain, bear ye wood*, and build ye an house; and it shall be acceptable to me, and I shall be glorified, saith the Lord. [Go ye up into the mountain, bear ye trees, and build ye an house; and it shall be acceptable to me, and I shall be glorified, saith the Lord.]

1:8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

1:9 Ye beheld to more, and lo! it is made less; and ye brought (*it*) into the house, and I blew it out. For what cause, saith the Lord of hosts? for mine house is desert (for my house lieth in

1:9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every

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ruins), and ye hasten each man into his (own) house.

man unto his own house.

1:10 For this thing (the) heavens be forbidden, that they should not give dew on you; and the earth is forbidden, that it should not give his burgeoning.

1:10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

1:11 And I called (for) dryness on earth, and on mountains, and on wheat (and on corn), and on wine, and on oil, and (on) whatever things the earth bringeth forth; and on men, and on beasts, and on all labour of hands. [And I called dryness upon earth, and upon mountains, and upon wheat, and upon wine, and upon oil, and whatever things the earth bringeth forth; and upon men, and upon beasts, and upon all labour of hands.]

1:11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

1:12 And Zerubbabel, the son of Shealtiel, and Joshua, the great priest, the son of Josedech, and all (the) remnants* of the people, heard the voice of their God, and the words of Haggai, the prophet, as the Lord God of them (had) sent him to them; and all the people dreaded of the face of the Lord (and all the people dreaded before the Lord). [And Zerubbabel, son of Shealtiel, heard, and Joshua, the son of Josedech, the great priest, and all relics of the people, the voice of their God, and the words of Haggai, prophet, as the Lord God of them sent him to them; and all the people dreaded of the face of the Lord.]

1:12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

1:13 And Haggai, a messenger of the Lord, of the messengers of the Lord (with the message of the Lord), said to the people, and spake [saying], I am with you, saith the Lord.

1:13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

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1:14 And the Lord raised the spirit of Zerubbabel, the son of Shealtiel, duke of Judah, and the spirit of Joshua, the great priest, the son of Josedech, and the spirit of the remnants* of all (the) people; and they entered, and made work in the house of the Lord of hosts, their God. [And the Lord raised the spirit of Zerubbabel, son of Shealtiel, duke of Judah, and the spirit of Joshua, son of Josedech, the great priest, and the spirit of the relics of all (the) people; and they entered, and made work in the house of the Lord of hosts, their God,]

1:15 In the four and twentieth day of the month, in the sixth month, in the second year of king Darius. [in the twentieth day and fourth of the month, in the sixth month, in the second year of Darius, king.]

Chapter 2

2:1 In the seventh month, in the one and twentieth *day* of the month, the word of the Lord was made in the hand of Haggai, the prophet, and said [saying],

2:2 Speak thou to Zerubbabel, the son of Shealtiel, the duke of Judah, and to Joshua, the great priest, the son of Josedech, and to others of the people, and say thou, [Speak thou to Zerubbabel, son of Shealtiel, duke of Judah, and to Joshua, son of Josedech, the great priest, and to others of the people, saying,]

2:3 Who in you is left, that saw this house in his first glory? and what see ye this now? (and how do ye see it now?) whether it is not thus, as if it be not

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1:14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

1:15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Chapter 2

2:1 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2:2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

2:3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

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before your eyes? [Who in you is left, that saw this house in his first glory? and what see ye this now? whether it is not thus, as it be not in your eyes?]

2:4 And now, Zerubbabel, be thou strengthened*, saith the Lord, and Joshua, the great priest, the son of Josedech, be thou strengthened*, and all the people of the land, be thou strengthened*, saith the Lord of hosts; and do ye, for I am with you, saith the Lord of hosts. [And now, Zerubbabel, be thou comforted, saith the Lord, and Joshua, son of Josedech, the great priest, be thou comforted, and all the people of the land, be thou comforted, saith the Lord of hosts; and do ye, for I am with you, saith the Lord of hosts.]

2:5 The word that I covenanted with you, when ye went out of the land of Egypt, and my Spirit shall be in the midst of you. Do not ye dread,

2:6 for the Lord of hosts saith these things, Yet one little thing is (Yet a little while), and I shall move heaven, and earth, and [the] sea, and (the) dry land; [for these things saith the Lord of hosts, Yet one little thing, *or time*, is, and I shall move heaven, and earth, and the sea, and dryness;]

2:7 and I shall move all folks, and the desired to all folks shall come (and the treasure of all the nations shall come hither); and I shall fill this house with glory, saith the Lord of hosts.

2:8 Mine is (the) silver, and mine is (the) gold, saith the Lord of hosts.

2:9 The glory of this last house shall

2:4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

2:5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

2:6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

2:8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

2:9 The glory of this latter house shall

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be great, more than (that) of the first, saith the Lord of hosts. And in this place I shall give peace, saith the Lord of hosts.

be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

2:10 In the four and twentieth *day* of the ninth month, in the second year of king Darius, the word of the Lord was made to Haggai, the prophet, and said [saying],

2:10 In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

2:11 The Lord God of hosts saith these things, Ask thou (the) priests the law, and say thou, [These things saith the Lord God of hosts, Ask priests the law, saying,]

2:11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

2:12 If a man taketh hallowed flesh in the hem of his clothing, and toucheth of the highness thereof bread, either pottage, either wine, either oil, either any meat, whether it shall be hallowed? Soothly (the) priests answered, and said, Nay. [If a man shall take hallowed flesh in the hem of his clothing, and shall touch of the highness thereof bread, or pottage, or wine, and oil, or each meat, whether it shall be hallowed? Soothly priests answering said, Nay.]

2:12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

2:13 And Haggai said, If a man defouled in soul toucheth (any) of all these things, whether it shall be defouled? And (the) priests answered, and said, It shall be defouled.

2:13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

2:14 And Haggai answered, and said, So *is* this people, and so *is* this folk before my face, saith the Lord, and so *is* all the work of their hands; and all things which they offer there shall be defouled.

2:14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

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2:15 And now put ye (on) your hearts, from this day and above, before that a stone on a stone was put in the temple of the Lord, (And now put ye on your hearts, from this day forward, before that a stone was put on a stone in the Temple of the Lord,) [And now put ye (on) your hearts, from this day and above, before that a stone upon a stone was put in the temple of the Lord,]

2:16 when ye went to an heap of twenty bushels, and there were made (*but*) ten; (and) ye entered to the presser, that ye should press out fifty gallons, and there were made (*but*) twenty.

2:17 I smote you with burning wind, and with mildew, and (with) hail, (in) all the works of your hands; and (yet) there was none in you that turned again to me, saith the Lord. [I smote you with burning wind, and with mildew, and hail, and (in) all the works of your hands; and there was not in you that turned again to me, saith the Lord.]

2:18 Put ye (on) your hearts from this day, and into coming, from the four and twentieth day of the ninth month, from the day in which (the) foundations of the temple of the Lord be casted (from the day in which the foundations of the Temple of the Lord be laid), put ye on your heart(s).

2:19 Whether now (the) seed is in burgeoning? and yet [the] vineyard, and fig tree, and pomegranate, and the tree of olive (have) flowered not. (But) From this day (forth) I shall bless (*you*).

2:15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

2:16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

2:17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

2:18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

2:19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

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[Whether now seed is in burgeoning? and yet the vineyard, and fig tree, and pomegranate, and the tree of olive flourished not. Of this day I shall bless.]

2:20 And the word of the Lord was made the second time to Haggai, in the four and twentieth *day* of the month, and said [saying],

2:21 Speak thou to Zerubbabel, duke of Judah, and say thou, I shall move heaven and earth together (I shall altogether shake heaven and earth), [Speak thou to Zerubbabel, duke of Judah, saying, I shall move heaven and earth together,]

2:22 and I shall destroy the seat of realms, and I shall all-break the strength of [the] realm(s) of heathen men, and I shall destroy a four-horsed cart, and the rider thereof; and [the] horses shall go down, and [the] riders of them, a man by (the) sword of his brother. [and I shall destroy the seat of realms, and I shall break the strength of the realm of heathen men, and I shall destroy the four-horsed cart, and the rider thereof; and the horses shall go down, and the riders of them, a man in sword of his brother.]

2:23 In that day, saith the Lord of hosts, thou Zerubbabel, son of Shealtiel, my servant, I shall take thee, saith the Lord; and I shall put thee as a signet, for I chose thee, saith the Lord of hosts.

2:20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

2:21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

2:23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

THE BOOK *of*
Z E C H A R I A H,
THE P R O P H E T

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Chapter 1

Chapter 1

1:1 In the eighth month, in the second year of Darius, the word of the Lord was made to Zechariah, the son of Berechiah, the son of Iddo, prophet, and said [saying],

1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

1:2 The Lord is wroth on your fathers with wrathfulness. [The Lord is wroth upon your fathers with wrath.]

1:2 The LORD hath been sore displeased with your fathers.

1:3 And thou shalt say to them, The Lord of hosts saith these thing. Be ye turned again to me, saith the Lord of hosts, and I shall be turned again to you, saith the Lord of hosts. [And thou shalt say to them, These things saith the Lord of hosts. Be ye converted to me, saith the Lord of hosts, and I shall be converted to you, saith the Lord of hosts.]

1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

1:4 Be ye not as your fathers, to which the former prophets cried, saying, The Lord of hosts saith these things, Be ye converted from your evil ways, and your worst thoughts (Be ye turned from your evil ways, and your worst thoughts); and they heard not, neither took attention to me, saith the Lord of hosts. [Be ye not as your fathers, to whom the former prophets cried, saying, These things saith the Lord of hosts, Be ye converted of your evil ways, and your worst thoughts; and they heard

1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

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not, neither took attention to me, saith the Lord of hosts.}]

1:5 Where be your fathers and (the) prophets? whether they shall live without end?

1:6 Nevertheless my words and my lawful things, which I commanded to my servants (the) prophets, whether they caught not your fathers? And they were turned again, and said, As the Lord of hosts thought for to do to us by our ways, and by our findings, he did to us. [Nevertheless my words and my lawful things, which I commanded to my servants prophets, whether they taught not your fathers? (whether they caught not your fathers?) And they were (al)together turned, and said, As the Lord of hosts thought for to do to us after our ways, and after our findings, he did to us.]

1:7 In the four and twentieth day of the eleventh month (of) Sebat, *that is, January*, in the second year of Darius, the word of the Lord was made to Zechariah, son of Berechiah, son of Iddo, (the) prophet, and said [saying],

1:8 I saw by night, and lo! a man going on a red horse; and he stood betwixt places where myrtles waxed, that were in the depth, and after him were horses red, diverse, and white. [I saw by night, and lo! a man going upon a red horse; and he stood betwixt the places where myrtles waxed, that were in the deep, and after him horses diverse, red, and white.]

1:9 And I said, My lord, who be these? And an angel of the Lord said to me, that spake in me (who spoke with

1:5 Your fathers, where *are* they? and the prophets, do they live for ever?

1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

1:7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

1:9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what

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me), I shall show to thee what these be.
[And I said, My lord, what be these? And an
angel of the Lord said to me, that spake in me,
I shall show to thee what these be.]

1:10 And the man that stood betwixt
places where myrtles waxed, answered,
and said, These it be (These be they),
which the Lord sent, that they walk
through (the) earth. [And the man that
stood betwixt places where myrtles waxed,
answered, and said, These be, whom the Lord
sent, that they walk through earth.]

1:11 And they answered to the angel of
the Lord, that stood betwixt places
where myrtles waxed, and said, We
have walked through (the) earth, and lo!
all (the) earth is inhabited, and resteth.

1:12 And the angel of the Lord
answered, and said, Lord of hosts, how
long shalt thou not have mercy on
Jerusalem, and on [the] cities of Judah,
to which thou art wroth? This now is
the seventieth year.

1:13 And the Lord answered to the
angel, that spake in me (who spoke with
me), good words, and words of comfort.

1:14 And the angel that spake in me,
said to me, Cry thou, saying, The Lord
of hosts saith these things, I loved
Jerusalem and Zion in great fervor (I
loved Jerusalem and Zion with great
fervor); [And the angel that spake in me, said
to me, Cry thou, saying, These things saith the
Lord of hosts, I loved Jerusalem and Zion in
great fervor;]

1:15 and in great wrath I shall be wroth

these *be*.

1:10 And the man that stood among
the myrtle trees answered and said,
These *are they* whom the LORD hath
sent to walk to and fro through the
earth.

1:11 And they answered the angel of
the LORD that stood among the myrtle
trees, and said, We have walked to and
fro through the earth, and, behold, all
the earth sitteth still, and is at rest.

1:12 Then the angel of the LORD
answered and said, O LORD of hosts,
how long wilt thou not have mercy on
Jerusalem and on the cities of Judah,
against which thou hast had indignation
these threescore and ten years?

1:13 And the LORD answered the
angel that talked with me *with* good
words *and* comfortable words.

1:14 So the angel that communed with
me said unto me, Cry thou, saying,
Thus saith the LORD of hosts; I am
jealous for Jerusalem and for Zion with
a great jealousy.

1:15 And I am very sore displeased with

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on rich folks; for I was wroth a little, forsooth they helped into evil (forsooth they helped evil to increase). [and in great wrath I shall be wroth upon rich folks; for I was wroth a little, forsooth they holpen into evil.]

1:16 Therefore the Lord saith these things, I shall turn again to Jerusalem in mercies (I shall return to Jerusalem with mercy). Mine house shall be builded in it, saith the Lord of hosts; and a plummet shall be stretched out on Jerusalem. [Therefore these things saith the Lord, I shall turn again to Jerusalem in mercies. My house shall be builded in it, saith the Lord of hosts; and an hanging line, *or measure*, shall be stretched out upon Jerusalem.]

1:17 Yet cry thou, saying, The Lord of hosts saith these things, Yet my cities shall flow with goods, and yet the Lord shall comfort Zion, and yet he shall choose Jerusalem. [Yet cry thou, saying, These things saith the Lord of hosts, Yet my cities shall flow with goods, and yet the Lord shall comfort Zion, and yet he shall choose Jerusalem.]

1:18 And I raised (up) mine eyes, and I saw, and lo! four horns. [And I raised mine eyes, and saw, and lo! four horns.]

1:19 And I said to the angel, that spake in me (who spoke with me), What be these? And he said to me, These be (the) horns that winnowed Judah, and Israel, and Jerusalem.

1:20 And the Lord showed to me four smiths.

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the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

1:18 Then lifted I up mine eyes, and saw, and behold four horns.

1:19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

1:20 And the LORD showed me four carpenters.

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1:21 And I said, What come these for to do? Which spake, saying, These be the horns, that winnowed Judah by all men, and no man of them raised (up) his head; and these came for to make them afeared, that they cast down the horns of heathen men, which raised the horn on the land of Judah, for to scatter it.

1:21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Chapter 2

Chapter 2

2:1 And I raised (up) mine eyes, and saw, and lo! a man, and lo! in his hand a little cord of meters.

2:1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2:2 And I said, Whither goest thou? And he said to me, That I mete Jerusalem, and Judah; (to see) how much is the breadth thereof, and how much *is* the length thereof.

2:2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

2:3 And lo! the angel that spake in me (And lo! the angel who spoke with me), went out, and another angel went out into the meeting of him,

2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

2:4 and said to him, Run thou, speak to this child, and say thou [saying], Jerusalem shall be inhabited (as towns) without wall(s), for the multitude of men and beasts in the middle thereof.

2:4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

2:5 And I shall be to it, saith the Lord, a wall of fire in compass; and I shall be in glory in [the] middle thereof (and I shall be the glory in its midst).

2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

2:6 A! A! A! flee ye from the land of the north, saith the Lord, for in (the) four winds of (the) heaven(s) I scattered you, saith the Lord. [O! O! O! flee ye (out) of the land of the north, saith the Lord, for in

2:6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

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four winds of heaven I scattered you, saith the Lord.}]

2:7 A! thou Zion, flee, that dwellest at the daughter of Babylon. [Thou Zion, flee, that dwellest with the daughter of Babylon.]

2:8 For the Lord of hosts saith these things, After (the) glory he (hath) sent me to (the) heathen men which robbed you; for he that shall touch you, shall touch the apple of mine eye. [For these things saith the Lord of hosts, After glory he sent me to heathen men, which robbed you; forsooth he that shall touch you, shall touch the apple of mine eye.]

2:9 For lo! I raise mine hand on them, and they shall be preys to these that served them; and ye shall know, that the Lord of hosts sent me. [For lo! I raise mine hand upon them, and they shall be prey to these that served to them; and ye shall know, for the Lord of hosts sent me.]

2:10 Daughter of Zion, praise thou, and be glad; for lo! I come, and I shall dwell in [the] middle of thee, saith the Lord.

2:11 And many folks shall be joined to the Lord in that day, and they shall be to me into a people, and I shall dwell in the middle of thee; and thou shalt know that the Lord of hosts sent me to thee.

2:12 And the Lord shall wield Judah into his part, in the land hallowed, and shall choose yet Jerusalem. (And the Lord shall wield Judah for his part, in the hallowed land, and shall yet choose Jerusalem.)

2:7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

2:9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

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2:13 Each flesh be still from the face of the Lord, for he rose of his holy dwelling place. (Each flesh be still before the Lord, for he rose up out of his holy dwelling place.) [Be each flesh still from the face of the Lord, for he rose of his holy dwelling place.]

Chapter 3

3:1 And the Lord showed to me the great priest Joshua, standing before the angel of the Lord; and Satan stood on his right half (and Satan stood at his right hand), that he should be adversary to him.

3:2 And the Lord said to Satan, The Lord blame in thee, Satan, and the Lord that chose Jerusalem, blame in thee (And the Lord said to Satan, The Lord blame thee, Satan, and the Lord that chose Jerusalem, blame thee). Whether this is not a dead brand ravished from the fire? [And the Lord said to Satan, The Lord blame in thee, Satan, and the Lord blame in thee, that chose Jerusalem. Whether this is not a dead brand ravished of the fire?]

3:3 And Joshua was clothed with foul clothes, and stood before the face of the angel. [And Joshua was clothed with filthy clothes, and stood before the face of the angel.]

3:4 Which answered, and said to them that stood before him, and he said, Do ye away (the) foul clothes from him. And he said to him, Lo! I have done away from thee thy wickedness, and I have clothed thee with changing (of) clothes (and I have clothed thee with a change of clothing). [Which answered, and

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2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Chapter 3

3:1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

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said to him that stood before him (and said to them that stood before him), saying, Do ye away filthy clothes from him. And he said to him, Lo! I have done away from thee thy wickedness, and I have clothed thee with changing (of) clothes.}]

3:5 And he said, Put ye a clean mitre on his head. And they putted a clean mitre on his head, and clothed him with clothes. And the angel of the Lord stood (by), [And he said, Put ye a clean cap, *or mitre*, upon his head. And they putted a clean cap, *or mitre*, upon his head, and clothed him with clothes. And the angel of the Lord stood (by),]

3:6 and the angel of the Lord witnessed to Joshua, and said [saying],

3:7 The Lord of hosts saith these things, If thou shalt go in my ways, and shalt keep my keeping, also and thou shalt deem mine house, and shalt keep my porches; and I shall give to thee goers, of these that now here stand nigh (and I shall give to thee the right to come and go, amongst these who now stand here nigh). [These things saith the Lord of hosts, If thou shalt go in my ways, and shalt keep my keeping, and thou shalt deem mine house, and shalt keep my porches; and I shall give to thee men walking, of these that now stand here nigh.]

3:8 Hear thou, Joshua, (the) great priest, thou and thy friends that dwell before thee, for they be men signifying thing[s] to coming. Lo! soothly I shall bring my servant springing up, *either Christ born*. [Hear thou, Joshua, great priest, thou and thy friends that dwell before thee, for

3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

3:6 And the angel of the LORD protested unto Joshua, saying,

3:7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

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they be men signifying things to coming. Lo!
soothly I shall bring my servant springing up.]

3:9 For lo! the stone which I gave
before Joshua, on one stone be seven
eyes; and lo! I shall (en)grave the
(en)graving thereof, saith the Lord of
hosts, and I shall do away the
wickedness of that land in one day. [For
lo! the stone whom I gave before Joshua, upon
one stone be seven eyes; and lo! I shall grave
the graving thereof, saith the Lord of hosts,
and I shall do away the wickedness of that land
in one day.]

3:10 In that day, saith the Lord of
hosts, a man shall call his friend under a
vine, and under a fig tree.

3:9 For behold the stone that I have
laid before Joshua; upon one stone *shall*
be seven eyes: behold, I will engrave the
graving thereof, saith the LORD of
hosts, and I will remove the iniquity of
that land in one day.

3:10 In that day, saith the LORD of
hosts, shall ye call every man his
neighbour under the vine and under the
fig tree.

Chapter 4

Chapter 4

4:1 And the angel turned again, that
spake in me (who spoke with me), and
raised me, as a man that is raised (out)
of his sleep.

4:2 And he said to me, What seest
thou? And I said, I saw, and lo! a
candlestick all of gold, and the lamp
thereof on the head thereof, and seven
lanterns thereof on it, and seven vessels
for to hold oil to the lanterns, that were
on the head thereof (and seven vessels to
hold oil for the lanterns, that were on
the head, *or the top*, of it). [And he said to
me, What seest thou? And I said, I saw, and
lo! a candlestick all of gold, and the lamp
thereof upon the head thereof, and seven
lanterns thereof upon it, and seven vessels for
to hold oil to the lanterns, that were upon the
head thereof.]

4:1 And the angel that talked with me
came again, and waked me, as a man
that is wakened out of his sleep,

4:2 And said unto me, What seest
thou? And I said, I have looked, and
behold a candlestick all *of* gold, with a
bowl upon the top of it, and his seven
lamps thereon, and seven pipes to the
seven lamps, which *are* upon the top
thereof:

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4:3 And two olives thereon, one of the right half of the lamp, and another on the left half thereof. (And two olives thereon, one on the right side of the lamp, and another on the left side thereof.)/And two olives thereon, one on the right half thereof, and one on the left half thereof. [And two olives thereupon, one on the right half of the lamp, and another on the left half thereof.]

4:3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4:4 And I answered, and said to the angel that spake in me (and said to the angel who spoke with me), and I said, What be these things, my lord? [And I answered, and I say to the angel that spake in me, saying, What be these things, my lord?]

4:4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

4:5 And the angel that spake in me (And the angel who spoke with me), answered, and said to me, Whether thou knowest not what be these things? And I said, No, my lord.

4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

4:6 And he answered, and said to me, and spake, This is the word of the Lord, saying to Zerubbabel, Not in host, neither in strength, but in my spirit, saith the Lord of hosts. [And he answered, and saith to me, saying, This is the word of the Lord to Zerubbabel, saying, Not in host, neither in strength, but in my spirit, saith the Lord of hosts.]

4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

4:7 Who *art* thou, (O) great hill, before Zerubbabel, into (a) plain? and he shall lead out the first stone, and shall make even grace to grace thereof.

4:7 Who *art* thou, O great mountain? Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

4:8 And the word of the Lord was made to me, and said [saying],

4:8 Moreover the word of the LORD came unto me, saying,

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4:9 The hands of Zerubbabel founded this house, and the hands of him shall perform it (and his hands shall also finish it); and ye shall know, that the Lord of hosts sent me to you.

4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

4:10 Who forsooth despised little days? (For who hath despised the days of little things?) and they shall be glad, and shall see a stone of tin in the hand of Zerubbabel. These be the seven eyes of the Lord, that run about into all (the) earth. [Who forsooth despised little days? and they shall glad, and shall see a stone of tin in the hand of Zerubbabel. These be seven eyes of the Lord, that run about into each land.]

4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

4:11 And I answered, and said to him, What be these twain olives on the right half of the candlestick, and at the left half thereof? (And I answered, and said to him, What be these two olive trees on the right side of the candlestick, and on the left half side of it?) [And I answered, and said to him, What be these two olives on the right half of the candlestick, and at the left half?]

4:11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

4:12 And I answered the second time, and said to him, What be the twain ears, *either ripe fruit*, of olives that be beside the two pipes of gold, in which be (the) oil vessels of gold? [And I answered the second time, and said to him, What be the two ears, *or ripe fruit*, of the olives that be beside the two golden *bird* bills, in which be oil vessels of gold?]

4:12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

4:13 And he said to me, and spake, Whether thou knowest not what be these things? And I said, No, my lord.

4:13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

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4:14 And he said, These be two sons of oil shining (These be the two sons shining with oil), which stand nigh to the lordly governor of all (the) earth. [And he said, These be two sons of oil shining, which stand nigh to the lordshipper of all earth.]

Chapter 5

5:1 And I was converted, and raised mine eyes, and saw, and lo! a book flying. (And I turned, and raised up my eyes, and saw, and lo! a flying book.)

5:2 And he said to me, What seest thou? And I said, Lo! I see a book flying (And I said, Lo! I see a flying book); the length thereof *was* of twenty cubits, and the breadth thereof of ten cubits. [And he said to me, What seest thou? And I said, I see a book flying; the length thereof of twenty cubits, the breadth thereof of ten cubits.]

5:3 And he said to me, This is the curse, that goeth (forth) on the face of all (the) earth; for each thief shall be deemed, as it is written there; and each man (falsely) swearing shall be deemed of this also (and each person falsely swearing shall also be deemed by this). [And he said to me, This is the curse, that goeth out upon the face of all earth; for each thief, as it is written there, shall be deemed; and each man (falsely) swearing, of this also shall be deemed.]

5:4 I shall lead out it (I shall lead it out), saith the Lord of hosts, and it shall come to the house of a thief, and to the house of him that sweareth falsely in my name; and it shall dwell in the middle of

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4:14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

Chapter 5

5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

5:2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

5:3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

5:4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the

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his house, and shall waste him, and his trees, (*or his timber,*) and his stones. [I shall lead it out, saith the Lord of hosts, and it shall come to the house of a thief, and to the house of the (one) swearing falsely in my name; and it shall dwell in the middle of his house, and shall waste him, and his trees, and his stones.]

5:5 And the angel went out, that spake in me (who spoke with me), and said to me, Raise (up) thine eyes, and see, what this thing is that goeth out.

5:6 And I said, What is it? And he said, This is an amphora, *either a pot,* going out. And he said, This is the eye of them in all (the) earth.

5:7 And lo! a talent of lead was borne; and lo! a woman sitting in (the) middle of the pot/and lo! a woman sitting in (the) midst of the amphora.

5:8 And he said, This is unpiety, *either unfaithfulness.* And he casted down her in middle of the pot (And he cast her down into the middle of the pot), and sent a gobbet of lead into the mouth thereof./And he casted down her in the middle of the amphora (And he cast her down into the midst of the amphora), and sent a gobbet of lead into the mouth thereof. [And he said, This is unpiety. And he cast her down in the middle of the amphora, and sent a gobbet of lead in the mouth thereof.]

5:9 And I raised (up) mine eyes, and saw, and lo! two women going out, and a spirit in the wings of them (and the wind in their wings); and they had

midst of his house, and shall consume it with the timber thereof and the stones thereof.

5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

5:6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

5:7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

5:8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

5:9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings

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wings as the wings of a kite, and (they) raised (up) the pot betwixt heaven and (the) earth.

5:10 And I said to the angel that spake in me (And I said to the angel who spoke with me), Whither bear these the pot?/the amphora?

5:11 And he said to me, That an house be builded thereto in the land of Shinar, and be stablished, and set there on his (own) fundament. [And he said to me, That an house be builded thereto in the land of Shinar, and be stabled, and put there upon his fundament.]

Chapter 6

6:1 And I was converted (And I turned), and raised (up) mine eyes, and saw, and lo! four [four-]horsed carts going out of the middle of twain hills, and the hills *were* hills of brass. [And I was converted, and I raised mine eyes, and saw, and lo! four four-horsed carts going out of the middle of two hills, and the hills hills of brass.]

6:2 In the first four-horsed cart *were* red horses, and in the second four-horsed cart *were* black horses; [In the first four-horsed cart red horses, and in the second four-horsed cart black horses;]

6:3 and in the third four-horsed cart *were* white horses, and in the fourth four-horsed cart *were* diverse horses, and strong (ones). [and in the third four-horsed cart white horses, and in the fourth four-horsed cart diverse horses (and) strong (ones).]

6:4 And I answered, and said to the

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of a stork: and they lifted up the ephah between the earth and the heaven.

5:10 Then said I to the angel that talked with me, Whither do these bear the ephah?

5:11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Chapter 6

6:1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

6:2 In the first chariot *were* red horses; and in the second chariot black horses;

6:3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

6:4 Then I answered and said unto the

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angel that spake in me (and said to the angel who spoke with me), What be these things, my lord?

angel that talked with me, What *are* these, my lord?

6:5 And the angel answered, and said to me, These be (the) four winds of (the) heaven(s), which go out, that they stand before the lordshipper of all (the) earth. [And the angel answered, and saith to me, These be four winds of heaven, which go out, that they stand before the lordshipper of all earth.]

6:5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6:6 In which were (the) black horses, they went out into the land of the north; and the white went out after them; and the diverse went out into the land of the south. [In which were black horses, went out into the land of the north; and the white went out after them; and the diverse went out to the land of the south.]

6:6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

6:7 Forsooth they that were strongest went out, and sought for to go, and run about by all (the) earth. And he said, Go ye, and walk ye through the earth. And they walked through the earth. [Forsooth they that were strongest went out, and sought for to go, and run about by all earth. And he said, Go, walk ye through the earth. And they walked through the earth.]

6:7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

6:8 And he called me, and spake to me, and said [saying], Lo! they that go out into the land of the north, made my spirit for to rest in the land of the north.

6:8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

6:9 And the word of the Lord was made to me, and said [saying],

6:9 And the word of the LORD came unto me, saying,

6:10 Take thou of them that (be) of the transmigration, *either captivity*, of

6:10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah,

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Heldai, and of Tobijah, and of Jedaiah; and thou shalt come in that day, and shalt enter into the house of Josiah, son of Zephaniah, that came from Babylon.

6:11 And thou shalt take gold and silver, and shalt make crowns, and put on the head of Joshua, the great priest, the son of Josedech; [And thou shalt take gold and silver, and thou shalt make crowns, and put in the head of Joshua, son of Josedech, the great priest;]

6:12 and shalt speak to him, and say, The Lord of hosts saith these things, saying, Lo! a man, Coming forth, *either Born, is* his name, and under him it shall spring (and it shall spring up under him). And he shall build a temple to the Lord, [and thou shalt speak to him, saying, These things saith the Lord of hosts, saying, Lo! a man, East, *or Springing,* his name, and under him shall spring; and he shall build a temple to the Lord.]

6:13 (yea,) and he shall make a temple to the Lord; and he shall bear glory, and shall sit, and shall be lord on his seat; and the priest shall be on his seat, and (the) counsel of peace shall be betwixt them twain. [And he shall full make the temple to the Lord, and he shall bear glory, and shall sit, and shall be lord upon his seat; (and the priest shall be upon his seat), and counsel of peace shall be betwixt them two.]

6:14 And crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, the son of Zephaniah, (for) a memorial in the temple of the Lord.

6:15 And they that be far, shall come,

which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

6:11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

6:14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

6:15 And they *that are* far off shall come

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and build in the temple of the Lord; and ye shall know, that the Lord of hosts sent me to you. Soothly this thing shall be, if by hearing ye shall hear the voice of your Lord God. [And they that be far, shall come, and build in the temple of the Lord; and ye shall know, for the Lord of hosts sent me to you. Soothly this thing shall be, if by hearing ye shall hear the voice of the Lord your God.]

and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

Chapter 7

Chapter 7

7:1 And it is made in the fourth year of Darius, king, the word of the Lord was made to Zechariah, in the fourth day of the ninth month, that is Chisleu, *that is, November*.

7:1 And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

7:2 And Sherezer, and Regemmelech, and men that were with them, sent to the house of the Lord, for to pray (before) the face of the Lord;

7:2 When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD,

7:3 that they should say to priests of the house of the Lord of hosts, and to prophets, and speak, Whether it is to weep to me in the fifth month, either I shall hallow me, as I did now many years? (that they should speak to the priests of the House of the Lord of hosts, and to the prophets, and say, Whether it is for me to weep in the fifth month, or I shall hallow myself, as I did now for so many years?)

7:3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

7:4 And the word of the Lord [of hosts] was made to me, and said, [And the word of the Lord of hosts is made to me, saying,]

7:4 Then came the word of the LORD of hosts unto me, saying,

7:5 Speak thou to all the people of the land, and to (the) priests, and say thou

7:5 Speak unto all the people of the land, and to the priests, saying, When

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[saying], When ye fasted, and wailed in the fifth and seventh *month*, by these seventy years, whether ye (ever) fasted a fast to me?

7:6 And when ye ate, and drank, whether ye ate not to you(rselves), and drank not to yourselves? [And when ye ate, and drank, whether ye ate not to you, and drank to yourselves?]

7:7 Whether the words of (the) prophets be not, which the Lord spake in the hand of the former prophets, when yet Jerusalem was inhabited, and was full of riches, and it, and the cities thereof in (the) compass thereof, and at the south, and in (the) field place, was inhabited?

7:8 And the word of the Lord was made to Zechariah, and said [saying],

7:9 The Lord of hosts saith these things, and speaketh, Deem ye true doom, and do ye mercy, and doings of mercy, each man with his brother. [These things saith the Lord of hosts, saying, Deem ye true doom, and mercy, and doings of mercy do ye, each man to his brother.]

7:10 And do not ye falsely challenge a widow, and fatherless, *either motherless*, and comeling, and poor man; and a man think not in his heart evil to his brother./And do not ye falsely challenge a widow, and (a) fatherless, *and motherless child*, and a comeling, and a poor man; and a man think not in his heart evil to his brother. (And do not ye falsely challenge a widow, or the fatherless, *or the motherless*, or a

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ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

7:6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7:7 *Should ye* not bear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

7:8 And the word of the LORD came unto Zechariah, saying,

7:9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother:

7:10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

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newcomer, *or a stranger*, or a poor man; and a man think not evil in his heart against his brother.) [And do not ye falsely challenge the widow, and fatherless, *or motherless*, and the comeling, and poor man; and a man think not in his heart evil to his brother.]

7:11 And they would not take heed, and they turned away the shoulder, and went away, and made heavy their ears, lest they heard./And they would not perceive, and turned away the shoulder, and went away, and they aggrieved, *either made heavy*, their ears, lest they heard.

7:12 And they setted their heart as adamant/And they set their heart as an adamant, lest they heard the law, and (the) words which the Lord of hosts sent in his [Holy] Spirit, by the hand of the former prophets; and great indignation was made of the Lord of hosts. [And they putted their heart as an adamant, lest they heard the law, and words which the Lord of hosts sent in his holy Spirit, by the hand of former prophets; and great indignation is made of the Lord of hosts.]

7:13 And it is done, as he spake; and as they heard not, so they shall cry, and I shall not hear [them], saith the Lord of hosts.

7:14 And I scattered them by all realms, which they knew not, and the land is desolate from them; for that there was not a man going and turning again, and they have put [the] desirable land into desert.

7:11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

7:12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

7:13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

7:14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

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Chapter 8

8:1 And the word of the Lord of hosts was made to me, and said [saying],

8:2 The Lord of hosts saith these things, I hated Zion with great fervor, and with great indignation I hated it (and I hated it with great indignation). [These things saith the Lord of hosts, I hated Zion with great fervor, and with great indignation I hated it.]

8:3 The Lord of hosts saith these things, I am turned again to Zion, and I shall dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and [the] hill of the Lord of hosts *shall be called* an hill hallowed (and the hill of the Lord of hosts *shall be called* a hallowed hill). [These things saith the Lord of hosts, I am turned again to Zion, and I shall dwell in the middle of Jerusalem; and Jerusalem shall be called a city of truth, and the hill of the Lord, an hill hallowed.]

8:4 The Lord of hosts saith these things, Yet old men and old women shall dwell in the streets of Jerusalem, and the staff of [a] man is in his hand/and the staff of a man shall be in his hand, for the multitude of years. [These things saith the Lord of hosts, Yet old men and old women shall dwell in streets of Jerusalem, and the staff of a man in his hand, for multitude of years.]

8:5 And the streets of the city shall be [full-]filled with young children and damsels, playing in the streets thereof. [And streets of the city shall be full-filled with infants and maidens, playing in the streets of it.]

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Chapter 8

8:1 Again the word of the LORD of hosts came *to me*, saying,

8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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8:6 The Lord of hosts saith these things, Though it shall be seen hard before the eyes of the remnants of this people in those days, whether before mine eyes it shall be hard, saith the Lord of hosts? [These things saith the Lord of hosts, If it shall be seen hard in eyes of the relics of this people in those days, whether in mine eyes it shall be hard, saith the Lord of hosts?]

8:7 The Lord of hosts saith these things, Lo! I shall save my people from the land of the east, and from the land of the going down of the sun; [These things saith the Lord of hosts, Lo! I shall save my people of the land of the east, and of the land of going down of the sun;]

8:8 and I shall bring them, and they shall dwell in the middle of Jerusalem; and they shall be to me into a people, and I shall be to them into God, and in truth, and in rightwiseness.

8:9 The Lord of hosts saith these things, Be your hands strengthened, which hear in these days these words by the mouth of (the) prophets, in the day in which the house of the Lord of hosts is founded, that the temple should be builded. [These things saith the Lord of hosts, Be your hands comforted, which hear in these days these words by the mouth of prophets, in the day in which the house of the Lord of hosts is founded, that the temple should be builded.]

8:10 Soothly before those days hire of men was not, neither hire of work beasts was, neither to man entering and going out was peace for tribulation; and I let go all men, each against his neighbour.

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8:6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

8:9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

8:10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one

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(Truly before those days there was no hire for men, nor hire for work beasts, nor was there peace for *any* man entering in or going out, because of tribulation; and I let all men go, each against his neighbour.) [Soothly before those days hire of men was not, neither hire of work beasts was, neither to man entering and going out was peace for tribulation; and I parted all men, each against his neighbour.]

8:11 But now not after the former days I shall do to the remnants of this people, saith the Lord of hosts, (But now I shall not do to the remnants of this people like in the former days, saith the Lord of hosts,)

8:12 but the seed of peace shall be (but the seed shall be sown in peace); the vine shall give his fruit, and the earth shall give his burgeoning, and heavens shall give their dew; and I shall make the remnants of this people for to wield all these things.

8:13 And it shall be, (*that*) as ye, the house of Judah, and the house of Israel, were cursing among heathen men, so I shall save you, and ye shall be (a) blessing. Do not ye dread, be your hands strengthened; [And it shall be, as ye, house of Judah, and the house of Israel, were cursing in heathen men, I shall save you, and ye shall be blessing. Do not ye dread, be your hands comforted;]

8:14 for the Lord of hosts saith these things, As I thought to torment you, when your fathers had stirred me to wrath, saith the Lord, and I had not mercy, [for these things saith the Lord of

against his neighbour.

8:11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

8:12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

8:13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

8:14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

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hosts, As I thought to torment you, when your fathers had stirred me to wrath, saith the Lord, and I had not mercy,]

8:15 so I converted thought in these days to do well to the house of Judah and to Jerusalem; do not ye dread. (so now turned, I have thought in these days to do well to the house of Judah and to Jerusalem; do not ye dread.) [so I converted thought in these days for to do well to the house of Judah and to Jerusalem; do not ye dread.]

8:16 Therefore these be the words which ye shall do (Therefore these be the things which ye shall do); speak ye truth, each man with his neighbour; deem ye truth and the doom of peace in your gates;

8:17 and think ye not in your hearts, any man, evil against his friend, and love not a false oath; for all these things it be which I hate, saith the Lord (for all these be things which I hate, saith the Lord).

8:18 And the word of the Lord of hosts was made to me, and said [saying],

8:19 The Lord of hosts saith these things, The fasting of the fourth *month*, and (the) fasting of the fifth, and the fasting of the seventh, and the fasting of the tenth, shall be to the house of Judah into joy and gladness, and into solemnities full clear (shall be to the house of Judah joy and gladness, and cheerful feasts); love ye only truth and peace. [These things saith the Lord of hosts, Fasting of the fourth *month*, and fasting of the

8:15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

8:16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

8:17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

8:18 And the word of the LORD of hosts came unto me, saying,

8:19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

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fifth, and fasting of the seventh, and fasting of the tenth, shall be to the house of Judah into joy and gladness, and into full clear solemnities; love ye only truth and peace.}]

8:20 The Lord of hosts saith these things, Peoples shall come on each side, and dwell in many cities; [These things saith the Lord of hosts, On each side peoples shall come, and dwell in many cities;]

8:21 and the dwellers shall go, one to another, and say [saying], Go we, and beseech the face of the Lord (and beseech before the Lord), and seek we the Lord of hosts; also I shall go.

8:22 And many peoples shall come, and strong folks, for to seek the Lord of hosts in Jerusalem, and to beseech the face of the Lord (and to beseech before the Lord).

8:23 The Lord of hosts saith these things, In those days, in which ten men of all (the) languages of heathen men shall take (hold), (yea,) and they shall take (hold of) the hem of a man a Jew, and say, We shall go with you; for we have heard that God is with you. [These things saith the Lord of hosts, In those days, in which ten men of all tongues, *or languages*, of heathen men shall catch (hold), and they shall catch (hold of) the hem of a man Jew, saying, We shall go with you; forsooth we have heard for God is with you.}]

Chapter 9

9:1 The burden of the word of the Lord, in the land of Hadrach, and of Damascus, (*shall be*) the rest thereof; for

8:20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

8:21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

8:23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is* with you.

Chapter 9

9:1 The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when

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of the Lord is the eye of man, and of all [the] lineages of Israel (for the eyes of men, and of all the tribes of Israel, *shall be* toward the Lord). [The charge of the word of the Lord, in the land of Hadrach, and Damascus, (the) rest thereof; for (toward) the Lord is the eye of man, and of all the lineages of Israel.]

9:2 And Hemath shall be in the terms thereof, and Tyrus, and Sidon; for they took to them wisdom greatly (for they took great wisdom unto themselves).

9:3 And Tyrus builded his stronghold*, and gathered silver as earth (and gathered silver as the dust), and gold as (the) fen of streets. [And Tyrus builded his strengthing, and gathered silver as earth, and gold as fen of streets.]

9:4 Lo! the Lord shall wield it, and shall smite in the sea the strength thereof, and it shall be devoured by fire.

9:5 Ashkelon shall see, and shall dread; and Gaza, and shall sorrow full much;/and Gaza shall make sorrow full much; and Ekron, for the hope thereof is confounded; and the king shall perish from Gaza, and Ashkelon shall not be inhabited;

9:6 and a parter shall sit in Ashdod (and one parted, *or mixed*, shall sit in Ashdod), and I shall destroy the pride of Philistines.

9:7 And I shall take away the blood of him from the mouth of him, and the abominations of him from the middle of the teeth of him, and he also shall be

the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

9:2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

9:3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

9:4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

9:5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

9:6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

9:7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God,

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left to our God; and he shall be as a duke in Judah, and Ekron as (a) Jebusite.

and he shall be as a governor in Judah, and Ekron as a Jebusite.

9:8 And I shall compass mine house of these that hold knighthood to me, and go, and turn again; and an exactor, *or (an) unjust asker*, shall no more pass on them (shall no more overrun them), for now I saw with mine eyes.

9:8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9:9 Thou daughter of Zion, make joy withoutforth enough (make joy enough withoutforth); sing, thou daughter of Jerusalem; lo! thy king shall come to thee, he (*is*) just, and (a) saviour; he (*is*) poor, and ascending on a she ass, and on a colt/on a foal, the son of a she ass. [Thou daughter of Zion, joy withoutforth enough (joy enough withoutforth); sing, thou daughter of Jerusalem; lo! thy king shall come to thee, he just, and saviour; he poor, going upon a she ass, and upon a foal, son of the she ass.]

9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

9:10 And I shall lose the four-horsed cart of Ephraim, and an horse of Jerusalem, and the bow of battle shall be destroyed; and he shall speak peace to heathen men, and the power of him *shall be* from sea till to sea, and from floods till to the ends of [the] earth. [And I shall scatter the four-horsed cart of Ephraim, and the horse of Jerusalem, and bow of the battle shall be destroyed; and he shall speak peace to heathen men, and power of him from sea unto sea, and from floods unto ends of the earth.]

9:10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

9:11 And thou in the blood of thy testament sentest out thy bound *men* from the pit* in which is no water [from the lake, in which is not water].

9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

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9:12 Ye bound of hope, be turned again* to (the) stronghold*; and to day I tell, and I shall yield to thee double things, [Be ye converted to strengthing, ye bound of hope; and this day I showing double things shall yield to thee,]

9:13 for I shall stretch forth to me Judah as a bow, I filled the land of Ephraim. And I shall raise thy sons, thou Zion, on thy sons (against thy sons), thou land of Greeks, and I shall set thee as the sword of strong men. [for I shall stretch forth to me Judah as a bow, I shall full-fill the land of Ephraim. And I shall raise thy sons, Zion, upon thy sons, Greece, and I shall put thee as sword of (the) strong.]

9:14 And the Lord God shall be seen on them, and the dart of him shall go out as lightning. And the Lord God shall sing in a trump, and shall go in whirlwind(s) of the south;

9:15 the Lord of hosts shall defend them, and they shall devour, and make subject with stones of a sling; and they shall drink, (and) shall greatly be filled as with wine, and shall be filled as basins*, and as horns of the altar. [the Lord of hosts shall cover, *or defend*, them, and they shall devour, and make subject in stones of sling; and they drinking, shall be full-filled as with wine, and shall be filled as cruets, (*or vials*), and as horns of the altar.]

9:16 And the Lord God of them shall save them in that day, as a flock of his people, for holy stones shall be raised [up] on the land of him.

9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

9:15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

9:16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

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9:17 For what is the good of him, and what *is* the fair thing of him, no but wheat of chosen men, and wine burgeoning (for the) virgins? (For what is the good of him, and what *is* the fair thing of him, no but corn for the chosen men, and new wine for the virgins?)

Chapter 10

10:1 Ask ye of the Lord rain in late time, and the Lord shall make snows, and rain of (the) might of [the] cloud; and he shall give to them, to each by himself, herb in the field. [Ask ye rain of the Lord in evening time, and the Lord shall make snows, and rain of might of the cloud; and he shall give to them, each by themselves, herb in the field.]

10:2 For simulacra spake unprofitable things, and diviners saw lying*; and dreamers spake vainly, idly they comforted (they comforted in vain); therefore they be led away as a flock, they shall be tormented, for a shepherd is not to them. [For simulacra spake unprofitable things, and diviners saw leasing; and dreamers spake vainly, idly they comforted; therefore they be led to as a flock, they shall be tormented, for shepherd is not to them.]

10:3 On shepherds my strong vengeance is wroth, and on the bucks of goats I shall visit; for the Lord of hosts hath visited his flock, the house of Judah, and hath put them as an horse of his glory in battle. [Upon shepherds my strong vengeance is wroth, and upon goat bucks I shall visit; for the Lord of hosts hath visited his flock, the house of Judah, and hath put them as horse of his glory in battle.]

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9:17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

Chapter 10

10:1 Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

10:2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

10:3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

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10:4 Of him *shall be* a corner (stone), and of him a little pale, of him a bow of battle, and of him each exactor, *either unjust asker*, shall go out together./Of him *is* a corner (stone), and of him *is* a little pale, of him *is* a bow in battle, and of him each exactor shall go out together.

10:5 And they shall be as strong men, defouling (in the) clay of (the) ways in battle, and they shall fight, for the Lord is with them; and riders of horses shall be confounded.

10:6 And I shall comfort the house of Judah, and I shall save the house of Joseph; and I shall convert them, for I shall have mercy on them; and they shall be as they were, when I had not cast away them; for I *shall be* the Lord God of them, and I shall graciously hear them. (And I shall strengthen the house of Judah, and I shall save the house of Joseph; and I shall restore them, for I shall have mercy on them; and they shall be as they were, when I had not cast them away; for I *shall be* the Lord God of them, and I shall graciously hear them.) [And I shall comfort the house of Judah, and I shall save the house of Joseph; and I shall convert them, for I shall have mercy of them; and they shall be as they were, when I had not cast them away; forsooth I the Lord God of them, and I shall graciously hear them.]

10:7 And they shall be as the strong men of Ephraim, and the heart of them shall be glad, as of wine; and the sons of them shall see, and be glad, and the heart of them shall make joy

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10:4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

10:5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be **confounded**.

10:6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

10:7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

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withoutforth in the Lord.

10:8 I shall hiss to them (I shall hiss for them), and I shall gather them, for I again-bought them, and I shall multiply them, as they were multiplied before.

10:9 And I shall sow them among peoples, and from far (off) they shall bethink of me; and they shall live with their sons, and shall turn again.

10:10 And I shall bring again them from the land of Egypt, and I shall gather them from Assyrians; and I shall bring them to the land of Gilead and of Lebanon, and place shall not be found to them. (And I shall bring them again from the land of Egypt, and I shall gather them in from Assyria; and I shall bring them to the land of Gilead and of Lebanon, until no more place shall be found for them.) [And I shall again-lead them from the land of Egypt, and of Assyrians I shall gather them; and to the land of Gilead and of Lebanon I shall bring them, and place shall not be found in them.]

10:11 And he shall pass in the wave of the sea, and shall smite (the) waves in the sea, and all depths of flood shall be confounded (And he shall pass through the sea of trouble, and shall smite the waves in the sea, and all the depths of the flood shall dry up); and the pride of Assur shall be meeked, and the sceptre of Egypt shall go away. [And he shall pass in wave of the sea, and shall smite waves in the sea, and all deepnesses of flood shall be confounded; and the pride of Assur shall be meeked, and the sceptre of Egypt shall go away.]

10:8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

10:9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10:10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

10:11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

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10:12 I shall strengthen* them in the Lord, and they shall walk in the name of him, saith the Lord. [I shall comfort them in the Lord, and in the name of him they shall walk, saith the Lord.]

Chapter 11

11:1 Thou Lebanon, open thy gates, and fire shall eat thy cedars.

11:2 Yell, thou fir tree, for the cedar fell down, for great men be destroyed; yell, ye oaks of Bashan, for the strong forest is cut down. [Yowl, thou beech, for the cedar fell down, for the great be destroyed; yowl, ye oaks of Bashan, for the strong wild wood is cut down.]

11:3 The voice of (the) yelling of shepherds, for the great worship of them is destroyed; the voice of (the) roaring of lions, for the pride of Jordan is wasted. [Voice of yowling of shepherds, for the great doing of them is destroyed; voice of roaring of lions, for the pride of Jordan is wasted.]

11:4 My Lord God saith these things, Feed thou (the) beasts of slaughter, [These things saith the Lord my God, Feed thou beasts of slaughter,]

11:5 which they that wielded slew; and sorrowed not, and sold them, and they said, Blessed *be* the Lord, we be made rich. And (the) shepherds of them spared not them (And their shepherds spared them not),/which they that wielded killed; and made no sorrow, and sold them, and said, Blessed *be* the Lord, we be made rich. And the shepherds of them spared not them (And their

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10:12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

Chapter 11

11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

11:2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

11:3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

11:4 Thus saith the LORD my God; Feed the flock of the slaughter;

11:5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

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shepherds spared them not),

11:6 and I shall no more spare on them that inhabit the earth, saith the Lord. Lo! I shall betake men, each into the hand of his neighbour, and in(to) the hand of his king, and they shall rend together the land (and they shall altogether rend the land); and I shall not deliver (them) from the hand of them, [and I shall no more spare upon men inhabiting the earth, saith the Lord. Lo! I shall betake men, each in the hand of his neighbour, and in the hand of his king, and they shall fall (al)together into earth; and I shall not deliver of the hand of them,]

11:7 and I shall feed the beast of slaying. For this thing, ye poor men of the flock, hear. And I took to me two staffs; one I called Fairness, and the tother I called Little Cord; and I fed the flock.

11:8 And I cutted down three shepherds in one month, and my soul was drawn altogether in them; for also the soul of them varied in me. (And I cut down three shepherds in one month, for my soul loathed them, and their soul loathed me.) [And I cut down three shepherds in one month, and my soul is drawn (al)together in them; soothly and the soul of them varied, *or changed*, in me.]

11:9 And I said, I shall not feed you; that that dieth, die; and that that is cut down, be cut down; and the residues devour, each man the flesh of his neighbour.

11:10 And I took my staff, that was

11:6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

11:7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

11:8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

11:9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

11:10 And I took my staff, *even* Beauty,

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called Fairness, and I cutted down it (and I cut it down), that I should make void my covenant, which I smote with all peoples. [And I took my staff, that was called Fairness, and I cut it down, that I should make void my covenant, that I smote with all peoples.]

and cut it asunder, that I might break my covenant which I had made with all the people.

11:11 And it is led forth void in that day; and the poor of [the] flock that keep to me, knew thus, for it is the word of the Lord (and the poor of the flock that watch me, knew thus, for it was the word of the Lord)./And it was made void in that day; and the poor men of the flock that kept to me, knew thus, for it is the word of the Lord (and the poor men of the flock that watched me, knew thus, for it was the word of the Lord). [And it is led forth void in that day; and the poor of the flock that keep to me, knew thus, for it is the word of the Lord.]

11:11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

11:12 And I said to them, If it is good in your eyes, bring ye my meed; and if nay, rest ye. And they weighed my meed, thirty pieces* of silver. [And I said to them, If it is good in your eyes, bring ye my meed; and if nay, rest ye. And they weighed my meed, thirty plates of silver.]

11:12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

11:13 And the Lord said to me, Cast away it to the maker of images, the fair price, by which I am appraised of them. And I took [the] thirty pieces* of silver, and casted forth them in the house of the Lord, to the maker of images. (And the Lord said to me, Cast it away to the maker of images, the fair price, by which I am appraised of them. And I took the thirty pieces of silver, and cast them forth in the house of the Lord, to

11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

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the maker of images.) [And the Lord said to me, Cast it away to a fair maker of images, the price, by which I am (ap)praised of them. And I took the thirty plates of silver, and I cast them forth in the house of the Lord, to the maker of images.]

11:14 And I cutted down my second staff, that was called Little Cord, that I should part, *or unbind*, the brotherhood betwixt Judah and Israel. [And I cut down my second staff, that was called Little Cord, that I should part, *or unbind*, the brotherhood betwixt Judah and Israel.]

11:15 And the Lord said to me, Yet take to thee the vessels of a fond shepherd; [And the Lord said to me, Yet take to thee vessels of a foolish shepherd;]

11:16 for lo! I shall raise (up) a shepherd in (the) earth, which shall not visit forsaken things, and shall not seek scattered things, and he shall not heal a thing all-broken, and shall not nourish forth that that standeth. And he shall eat (the) flesh(es) of the fat, and shall unbind the claws of them.

11:17 A! the shepherd, and idol (A! the idle shepherd), forsaking the flock; (the) sword on his arm, and on his right eye; the arm of him shall be dried with dryness, and his right eye waxing dark shall be made dark.

Chapter 12

12:1 The burden of the word of the Lord on Israel. And the Lord said, stretching forth (the) heaven(s), and founding the earth, and making the

11:14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

11:16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

11:17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Chapter 12

12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

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spirit of a man in him,

formeth the spirit of man within him.

12:2 Lo! I shall set Jerusalem a lintel of gluttony to all peoples in compass, but also Judah shall be in besieging against Jerusalem. [Lo! I shall put Jerusalem a threshold of gluttony to all peoples in compass, but and Judah shall be in asieging against Jerusalem.]

12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

12:3 And it shall be, in that day I shall set Jerusalem a stone of burden to all peoples; all that shall lift it shall be drawn with cutting down, and all realms of (the) earth shall be gathered against it. [And it shall be, in that day I shall put Jerusalem a stone of charge to all peoples; all that shall lift it, with concision, *or cutting (al)together*, shall be drawn, and all realms of earth shall be gathered against it.]

12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

12:4 In that day, saith the Lord, I shall smite each horse in[to] dread, *either losing of mind*, and the rider of him in[to] madness; and on the house of Judah I shall open mine eyes, and shall smite with blindness each horse of (the) peoples. (In that day, saith the Lord, I shall smite each horse with dread, *or losing of mind*, and his rider with madness; and I shall open my eyes on the house of Judah, and shall smite each horse of the people with blindness.)

12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

12:5 And the dukes of Judah shall say in their hearts, Be the dwellers of Jerusalem comforted to me in the Lord of hosts, the God of them. (And the dukes of Judah shall say in their hearts, The dwellers of Jerusalem shall be strength to me in the Lord of hosts, the God of them.)

12:5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

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12:6 In that day I shall set the dukes of Judah as a chimney of fire in (the) wood*, and as a brand of fire in hay; and they shall devour at the right side and left side all peoples in compass. And Jerusalem shall be inhabited again in his place, (yea,) in Jerusalem. [In that day I shall put the dukes of Judah as a chimney of fire in trees, and as a brand of fire in hay; and they shall devour at the right half and left all peoples in compass. And Jerusalem shall be inhabited again in his place, (yea,) in Jerusalem.]

12:7 And the Lord shall save the tabernacles of Judah, as in the beginning, that the house of David glory not greatly, and the glory of men dwelling in Jerusalem *be not* against Judah. (And the Lord shall save the tents of Judah first, so that the glory of the house of David, and the glory of the men dwelling in Jerusalem, *be not* greater than that of Judah.)

12:8 In that day the Lord shall defend the dwellers of Jerusalem; and he that shall stumble* of them shall be in that day as David, and the house of David *shall be* as of God, as the angel of the Lord in the sight of him. (In that day the Lord shall defend the dwellers of Jerusalem; and he of them that shall stumble in that day shall be as David, and the house of David *shall be* as of God, as the angel of the Lord going before them.) [In that day the Lord shall defend the dwellers of Jerusalem; and it shall be, he that shall offend of them in that day (shall be) as David, and the house of David as of God, as the angel of the Lord in the sight of him.]

12:9 And it shall be, in that day I shall

12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

12:7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

12:9 And it shall come to pass in that

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seek to all-break all folks that come against Jerusalem.

day, *that* I will seek to destroy all the nations that come against Jerusalem.

12:10 And I shall pour out on the house of David, and on the dwellers of Jerusalem, the spirit of grace, and of prayers; and they shall behold to me, whom they pricked. And they shall bewail him with wailing, as on the one begotten son; and they shall sorrow on him, as it is wont for to be sorrowed in the death of the first begotten./and they shall make sorrow on him, as sorrow is wont to be made in the death of the first begotten son. [And I shall pour out on the house of David, and on the dwellers of Jerusalem, the spirit of grace, and of prayers; and they shall behold to me, whom they (a)together fixed. And they shall wail him with wailing, as upon the one begotten; and they shall sorrow on him, as it is wont for to be sorrowed in (the) death of the first begotten.]

12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

12:11 In that day great wailing shall be in Jerusalem, as the wailing of Hadadrimmon in the field of Megiddon.

12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12:12 And the land shall wail; families and families by themselves; the families of the house of David by themselves, and the women of them by themselves; families of the house of Nathan by themselves, and the women of them by themselves;

12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

12:13 families of the house of Levi by themselves, and the women of them by themselves; families of Shimei by themselves, and the women of them by themselves.

12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

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12:14 All other families, families and families by themselves, and the women of them by themselves.

Chapter 13

13:1 In that day an open well shall be to the house of David, and to men dwelling at Jerusalem, into washing away of a sinful man, and of a woman defouled in unclean blood. [In that day shall be a well opening to the house of David, and to men dwelling at Jerusalem, into washing away of the sinful, and of the menstruate.]

13:2 And it shall be, in that day, saith the Lord of hosts, I shall destroy the names of idols from the land, and they shall no more be thought on; and I shall take away from (the) earth false prophets, and an unclean spirit. [And it shall be, in that day, saith the Lord of hosts, I shall destroy names of idols of the land, they shall no more be thought on; and I shall take away from earth false prophets, and the unclean spirit.]

13:3 And it shall be, when any man shall prophesy any more, his father and mother that engendered him, shall say to him, Thou shalt not live, for thou hast spoken lying* in the name of the Lord; and his father and his mother, the engenderers of him, shall prick him, when he hath prophesied. [And it shall be, when any man shall prophesy over, his father and mother that (en)gendered him, shall say to him, Thou shalt not live, for thou hast spoken leasing in name of the Lord; and his father and mother, the (en)genderers of him, shall (al)together fix him, when he hath prophesied.]

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12:14 All the families that remain, every family apart, and their wives apart.

Chapter 13

13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

13:2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

13:3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

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13:4 And it shall be, in that day, prophets shall be ashamed, each of his vision, when he shall prophesy; neither they shall be covered with a mantle of sackcloth, that they lie; [And it shall be, in that day, prophets shall be confounded, each of his vision, when he shall prophesy; neither they shall be covered with mantle of sackcloth, that they lie;]

13:5 but he shall say, I am not a prophet; I am a man an earth-tiller, for Adam *is* mine ensample from my youth (for *every* man *is* my example from my youth). [but they shall say, I am not a prophet; a man earth-tiller I am, for Adam mine ensample from my youth.]

13:6 And it shall be said to him, What be these wounds in the middle of thine hands? And he shall say, With these I was wounded in the house of them that loved me.

13:7 Sword, be thou raised on my shepherd, and on a man cleaving to me, saith the Lord of hosts (Sword, be thou raised up against my shepherd, and against a man cleaving to me, saith the Lord of hosts); smite thou the shepherd, and the sheep of the flock shall be scattered. And I shall turn mine hand to the little (ones). [Sword, be thou raised on my shepherd, and on the wall cleaving to me (and on a man cleaving to me), saith the Lord of hosts; smite thou the shepherd, and the sheep of the flock shall be scattered. And I shall turn mine hand to the little (ones);]

13:8 And two parts shall be in each land, saith the Lord, and they shall be scattered, and shall fail, and the third

13:4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

13:5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

13:6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

13:8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the

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part shall be left in it. [and there shall be in each land, saith the Lord, two parts in it, and (they) shall be scattered, and shall fail, and the third part shall be left in it.]

13:9 And I shall lead the third part by (the) fire, and I shall burn them, as silver is burnt, and I shall prove them, as gold is proved. He shall call to help my name, and I shall graciously hear him; and I shall say, Thou art my people, and he shall say, *Thou art* my Lord God. (And I shall lead the third part through the fire, and I shall burn them, like silver is burned, and I shall prove them, like gold is proved. They shall call my name for help, and I shall graciously hear them; and I shall say, Thou art my people, and they shall say, *Thou art* my Lord God.) [And I shall lead the third part by fire, and I shall burn them, as silver is burnt, and I shall prove them, as gold is proved. He shall in-call my name, and I shall graciously hear him; and I shall say, Thou art my people, and he shall say, The Lord my God.]

Chapter 14

14:1 Lo! days shall come, saith the Lord, and thy spoils shall be parted in the middle of thee.

14:2 And I shall gather all folks to Jerusalem, into battle; and the city shall be taken, and (the) houses shall be destroyed, and (the) women shall be defouled. And the half part of the city shall go out into captivity, and the residue of the people shall not be taken away from the city.

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third shall be left therein.

13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The LORD *is* my God.

Chapter 14

14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

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14:3 And the Lord shall go out, and shall fight against those folks, as he fought in the day of strife.

14:4 And his feet shall stand in that day on the hill of Olives, which is against Jerusalem at the east. And the hill of Olives shall be parted of the middle part thereof to the east, and to the west, by full great before-breaking; and the half of the hill shall be departed to the north, and the half thereof to the south. (And his feet shall stand in that day on the hill of Olives, which is toward Jerusalem at the east. And the hill of Olives shall be parted in the middle thereof to the east, and to the west, by a very great breaking; and half of the hill shall be removed to the north, and half thereof to the south.) [And his feet shall stand in that day on the hill of Olives, that is against Jerusalem at the east. And the hill of Olives shall be carved of the middle part thereof to the east, and to the west, the great valley before-broken; and the half of the hill shall be departed to the north, and the half thereof to the midday, *or south*.]

14:5 And ye shall flee to the valley of mine hills, for the valley of hills shall be joined together till to the next (And ye shall flee to the valley of my hills, for the valley of the hills shall be altogether joined unto Azal). And ye shall flee, as ye fled from the face of (the) earth-moving in the days of Uzziah, king of Judah; and my Lord God shall come, and all saints with him. [And ye shall flee to the valley of mine hills, for the valley of hills shall be joined (a)together unto the next. And ye shall flee, as ye fled from the face of earth-moving in the days of Uzziah, king of Judah; and the Lord

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14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

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my God shall come, and all saints with him.}]

14:6 And it shall be, in that day light shall not be, but cold and frost.

14:6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

14:7 And there shall be one day/And one day shall be, which is known to the Lord, not day, neither night, and in the time of eventide light shall be (and light shall be at evening time). [And there shall be one day, which is known to the Lord, not day, neither night, and in time of even light shall be (and light shall be in time of evening).]

14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

14:8 And it shall be, in that day quick waters shall go out of Jerusalem, the half of them *shall go out* to the east sea, and the half of them to the last sea; in summer and in winter they shall be (they shall be in summer and in winter).

14:8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

14:9 And the Lord shall be king on all (the) earth; in that day there shall be one Lord, and his name shall be one.

14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

14:10 And all (the) earth shall turn again till to desert, from the little hill Rimmon to the south of Jerusalem (And all the earth shall turn again into desert, from Geba to Rimmon south of Jerusalem). And it shall be raised (up), and shall dwell in his place, from the gate of Benjamin till to the place of the former gate, and till to the gate of the corners, and from the tower of Hananeel till to the pressers of the king. [And each earth shall turn again unto desert, from the little hill Rimmon to the south of Jerusalem. And it shall be raised, and shall dwell in his place, from the gate of Benjamin till to the place of the former gate, and unto the gate of

14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

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corners, and from the tower of Hananeel unto pressers of the king.}]

14:11 And they shall dwell therein, and cursedness shall no more be (and cursedness shall be no more), but Jerusalem shall sit secure.

14:12 And this shall be the wound by which the Lord shall smite all folks that fought against Jerusalem; the flesh of each man standing on his feet shall fail, *either rot*, and his eyes shall fail altogether in their holes, and their tongue shall fail altogether in their mouth. [And this shall be the plague by which the Lord shall smite all folks that fought against Jerusalem; the flesh of each man standing upon his feet shall fail, *or rot*, and his eyes shall fail (al)together in their holes, and his tongue shall fail (al)together in his mouth.}]

14:13 In that day great noise of the Lord shall be in them (In that day great panic from the Lord shall be in them), and a man shall catch the hand of his neighbour; and his hand shall be locked together on the hand of his neighbour.

14:14 But also Judah shall fight against Jerusalem; and the riches of all folks in compass shall be gathered together, gold, and silver, and many clothes enough.

14:15 And so falling shall be of horse, and (of) mule, and of camel, and of ass, and of all beasts that were in those castles (and of all beasts that were in those tents), as this falling.

14:16 And all that shall be residue of all

14:11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

14:13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

14:16 And it shall come to pass, *that*

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folks, that came against Jerusalem, shall go up from year into year, that they worship the king, (the) Lord of hosts, and hallow the feast of tabernacles. [And all that shall be residue of all folks, that came against Jerusalem, shall go up from year to year, that they worship the king, Lord of hosts, and hallow the feast of tabernacles.]

14:17 And it shall be, rain shall not be on them that shall not go up of the families of (the) earth to Jerusalem, that they worship the king, (the) Lord of hosts./And it shall be, rain shall not be on them which shall not ascend of the families of (the) earth to Jerusalem, for to worship the king, (the) Lord of hosts. [And it shall be, they that shall not go up of the families of earth to Jerusalem, that they worship the king, Lord of hosts, (that) rain shall not be on them.]

14:18 That and if the family of Egypt shall not go up, and shall not come, neither on them shall be *rain*; but falling shall be, by which the Lord shall smite all folks, which went not up, for to hallow the feast of tabernacles./That if also the family of Egypt shall not ascend, and shall not come, neither on them shall be *rain*; but falling shall be, by which the Lord shall smite all folks, that ascended not, to hallow the feast of tabernacles. [That and if the family of Egypt shall not go up, and shall not come, neither on them shall be; but falling shall be, by which the Lord shall smite all folks, which went not up, for to hallow the feast of tabernacles.]

14:19 This shall be the sin of Egypt, and this the sin of all folks, that ascended not, for to hallow the feast of

every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

14:17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

14:18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the

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tabernacles. [This shall be the sin of Egypt, and this the sin of all folks, that went not up, for to hallow the feast of tabernacles.]

14:20 In that day, that that is on the bridle of the horse shall be (inscribed,) 'Holy to the Lord'; and cauldrons shall be in the house of the Lord, as basins* before the altar [as cruets, (*or vials,*) before the altar].

14:21 And every cauldron in Jerusalem and Judah shall be hallowed to the Lord of hosts. And all men shall come offering, and shall take of those, and shall seethe in those; and a merchant shall no more be in the house of the Lord of hosts in that day. [And every cauldron in Judah and Jerusalem shall be hallowed to the Lord of hosts. And all men shall come offering, and shall take of them, and shall seethe in them; and a merchant shall no more be in the house of the Lord of hosts in that day.]

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feast of tabernacles.

14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

THE BOOK *of*
MALACHI,
THE PROPHET

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Chapter 1

1:1 The burden of the word of the Lord to Israel, in the hand of Malachi, the prophet.

1:2 I loved you, saith the Lord, and ye said, In what thing lovedest thou us? Whether Esau was not the brother of Jacob, saith the Lord, and I loved Jacob,

1:3 but I hated Esau? And I have put Seir, the hills of him, into wilderness, and his heritage into dragons of desert (And I have put Seir, the hills of him, and his heritage into desert, for the dragons of the wilderness). [forsooth I had Esau in hate? And I have put Seir, his hills, into wilderness, and his heritage into dragons of desert.]

1:4 That if Idumea saith, We be destroyed, but we shall turn again, and build those things that be destroyed; the Lord of hosts saith these things, These men shall build, and I shall destroy; and they shall be called the terms of wickedness, and a people to whom the Lord is wroth, till into without end. [That if Idumea shall say, We be destroyed, but we turning again shall build, which things be destroyed; these things saith the Lord of hosts, These shall build, and I shall destroy; and they shall be called terms of wickedness,

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Chapter 1

1:1 The burden of the word of the LORD to Israel by Malachi.

1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

1:4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

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and a people to whom the Lord is wroth, till into without end.]

1:5 And your eyes shall see, and ye shall say, The Lord be magnified on the term of Israel (The Lord be magnified beyond the borders of Israel).

1:6 The son honoureth the father, and the servant shall dread his lord; therefore if I am (a) father, where is mine honour? and if I am (a) lord, where is my dread? saith the Lord of hosts. A! ye priests, to you that despise my name; and ye say, Wherein have we despised thy name? [The son honoureth the father, and the servant shall dread his lord; therefore if I am father, where is mine honour? and if I am lord, where is my dread? saith the Lord of hosts. O! priests, to you that despise my name; and ye say, Wherein have we despised thy name?]

1:7 Ye offer on mine altar defouled, *either unclean*, bread, and ye say, Wherein have we defouled thee? In that thing that ye say, The board of the Lord is despised. [Ye offer on mine altar defouled, *or unclean*, bread, and ye say, Wherein have we defouled thee? In that thing that ye say, The board of the Lord is despised.]

1:8 If ye offer a blind *beast* to be sacrificed, whether it is not evil? And if ye offer a crooked and sick *beast*, whether it is not evil? Offer thou it to thy duke, (and see) if it shall please him, either if he shall receive thy face, saith the Lord of hosts. [If ye offer a blind thing for to be offered, whether it is not evil? And if ye offer a crooked and sick (thing), whether it is not evil? Offer it to thy duke, (and see) if it shall please to him, or if he shall receive thy

1:5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

1:6 A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? And if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

1:7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

1:8 And if ye offer the blind for sacrifice, *is it* not evil? And if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

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face, saith the Lord of hosts.}]

1:9 And now beseech ye the cheer of the Lord, that he have mercy on you; for of your hand this thing is done (for this thing is done by your hand), if in any manner he receive your faces, saith the Lord of hosts. [And now beseech the cheer of the Lord, that he have mercy on you; forsooth of your hand this thing is done, if any manner he receive your faces, saith the Lord of hosts.]

1:10 Who is in you that closeth doors, and burneth (on) mine altar of his own will, *either freely?*/Who is among [you] that closeth the doors, and burneth (on) mine altar freely? Will is not to me in you, saith the Lord of hosts (Pleasure in you is not with me, saith the Lord of hosts); and I shall not receive a gift of your hand. [Who is in you that closeth doors, and burneth (on) mine altar of his own will, *or freely?* Will is not to me in you, saith the Lord of hosts; and I shall not receive a gift of your hand.]

1:11 For from the rising of the sun till to the going down, my name is great among heathen men; and in each place a clean offering is sacrificed, and offered to my name; for my name is great among heathen men, saith the Lord of hosts.

1:12 And ye have defouled it in that that ye say, The board of the Lord is defouled, and that that is put above is contemptible (and that that is put on it is contemptible), *or worthy for to be despised*, with [the] fire that devoureth it./And ye have defouled it in that that

1:9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

1:10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

1:11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

1:12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

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ye say, The board of the Lord is defouled, and that that is set above is worthy to be despised (and that that is set on it is worthy to be despised), with the fire that devoureth it. [And ye have defouled it in that that ye say, The board of the Lord is defouled, and that that is put on is contemptible, *or worthy for to be despised*, with the fire that devoureth it.]

1:13 And ye said, Lo! of travail; and ye have blown it away, saith the Lord of hosts. And ye brought in of ravens a crooked thing, and (a) sick (thing), and brought (it) in (as) a gift; whether I shall receive it of your hand? saith the Lord.

1:14 Cursed *is* the guileful, that hath in his flock a male beast, and he making a vow, offereth a feeble (one) to the Lord; for I *am* a great king, saith the Lord of hosts, and my name *is* dreadful among folks./Cursed *is* the guileful man, that hath in his flock a male beast, and maketh a vow, and offereth a feeble beast to the Lord; for I *am* a great king, saith the Lord of hosts, and my name *is* hideous among heathen men. [Cursed the guileful, that hath in his flock a male beast, and he making a vow offereth a feeble to the Lord; for I a great king, saith the Lord of hosts, and my name horrible in folks.]

Chapter 2

2:1 And now, A! ye priests, this commandment *is* to you. [And now, O! priests, to you this commandment,]

2:2 If ye will (not) hear, and if ye will not put (*it*) on the heart, that ye give

1:13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

1:14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

Chapter 2

2:1 And now, O ye priests, this commandment *is* for you.

2:2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my

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glory to my name, saith the Lord of hosts, I shall send neediness into you, and I shall curse to your blessings; and I shall curse them, for ye have not put (*it*) on the heart./If ye will (not) hear, and if ye will not set (*it*) on the heart, that ye give glory to my name, saith the Lord of hosts, I shall send neediness into you, and I shall curse your blessings; and I shall curse those, for ye have not set (*it*) on the heart. [if ye will hear. And if ye will not put on the heart, that ye give glory to my name, saith the Lord of hosts, I shall send into you neediness, and I shall curse to your blessings; and I shall curse them, for ye have not put on the heart.]

2:3 Lo! I shall cast forth to you the arm, and I shall scatter on your face the drit of your solemnities, and it shall take you (away) with it. [Lo! I shall cast to you (the) arm, and I shall scatter upon your cheer the drit of your solemnities, and it shall take you with it.]

2:4 And ye shall know, that I sent to you this commandment, that my covenant were with Levi, saith the Lord of hosts.

2:5 My covenant was with him of life and peace (My covenant of life and peace was with him); and I gave to him a dread/and I gave to him *my* dread, and he dreaded me, and he dreaded of the face of my name.

2:6 The law of truth was in his mouth, and wickedness was not found in his lips; in peace and in equity he walked with me, and he turned away many men from wickedness.

name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

2:3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

2:4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

2:5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

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2:7 For the lips of the priest keep science, *either knowing*, and they shall again-seek the law of the mouth of him, for he is an angel of the Lord of hosts./For the lips of a priest keep knowing, and they shall again-seek the law of his mouth, for he is the angel of the Lord of hosts. [For lips of the priest keep science, *or knowing*, and they shall seek again the law of the mouth of them, for he is an angel of the Lord of hosts.]

2:8 But ye went away from the way, and [have] caused to stumble full many in the law (and have caused full many to stumble in the law); ye made void the covenant of Levi, saith the Lord of hosts.

2:9 For the which thing and I gave you worthy to be contemptible, *either worthy to be despised*, and bowed to all peoples, as ye kept not my ways, and took a face [of (a) person] in the law./For which thing and I gave you worthy to be despicable, and low to all peoples, as ye kept not my ways, and took a face [of (a) person] in the law. [For which thing and I gave you worthy to be despised, and meeked, *or lowed*, to all peoples, as ye kept not my ways, and took face of person in the law.]

2:10 Whether not one father *is* of all (of) you? whether not one God made of nought you? (whether not one God made you out of nothing?) Why therefore each of you despiseth his brother, and defouleth the covenant of your fathers? [Whether not one father of all (of) you? whether one God made you not of nought? Why therefore each of you despiseth his brother, defouling the covenant of your

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2:7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

2:8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

2:9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

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fathers?}]

2:11 Judah trespassed, and abomination is done in Israel, and in Jerusalem; for Judah defouled the hallowing of the Lord, which he loved, and he had the daughter of an alien god.

2:12 The Lord shall destroy the man that did this thing (The Lord shall destroy the man that doeth this thing)/The Lord destroy the man that shall do this thing, the master and (the) disciple, from the tabernacle[s] of Jacob, and him that offereth a gift to the Lord of hosts. [The Lord shall destroy the man that did this thing, the master and disciple, of tabernacles of Jacob, and the (one) offering a gift to the Lord of hosts.]

2:13 And again ye did this thing; ye covered with tears the altar of the Lord, with weeping, and mourning/with weeping, and wailing; so that I behold no more to (the) sacrifice, neither receive any thing (as) pleasant of your hand. (And again ye did this thing; ye covered the altar of the Lord with tears, with weeping, and mourning/with weeping, and wailing; so that I no more behold the sacrifice, neither receive any thing as pleasing from your hand.)

2:14 And ye said, For what cause? For the Lord witnessed betwixt thee and the wife of thy puberty, *that is, (of the) time of marriage*, whom thou despisedest, and this *is* thy fellow, and the wife of thy covenant of peace. [And ye said, For what cause? For the Lord witnessed betwixt thee and the wife of thy puberty, *that is, time of*

2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

2:12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

2:13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

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marriage, whom thou despisedest, and this thy partner, and wife of thy covenant.}]

2:15 Whether one (he) made not, and the residue of spirit is his? and what seeketh (the) one (God), no but the seed of God? (Whether not God made two one, both flesh and spirit? and what seeketh he, but a godly seed?) Therefore keep ye your spirit, and do not thou despise the wife of thy youth;

2:16 (even) when thou hatest her, leave thou *her* (*not*), saith the Lord God of Israel. Forsooth wickedness shall cover the cloth of him, saith the Lord of hosts (For his cloak shall cover *his* wickedness, saith the Lord of hosts); keep ye your spirit, and do not ye despise (*her*).

2:17 Ye made the Lord for to travail in your words, and ye said, Wherein made we him for to travail? (Ye have travailed the Lord with your words, and ye said, Wherein have we travailed him?) In that that ye say, Each that doeth evil, is good in the sight of the Lord, and such men please him; either certainly, Where is the God of doom? [Ye made the Lord for to travail in your words, and ye said, Wherein made we him for to travail? In that that ye say, Each man that doeth evil, is good in the sight of the Lord, and such please to him; or certainly, where is the God of doom?]

Chapter 3

3:1 Lo! I shall send mine angel, and he shall make ready the way before my face; and at once the Lord, whom ye seek, shall come to his holy temple, and the angel of the testament, whom ye

2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

2:16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

Chapter 3

3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye

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will (whom ye delight in). Lo! he cometh, saith the Lord of hosts;

delight in: behold, he shall come, saith the LORD of hosts.

3:2 and who shall be able to think (on) the day of his coming? and who shall stand to see him? For he *shall be* as fire welling together, and as the herb of fullers, *either tuckers*; [and who shall be able to think (of) the day of his coming? and who shall stand for to see him? Forsooth he as fire welling together, and as the herb of fullers;]

3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3:3 and he shall sit welling together and cleansing silver, and he shall purge the sons of Levi; and he shall purge them as gold and as silver, and they shall be offering to the Lord sacrifices in rightwiseness. [and he shall sit welling together and cleansing silver, and shall purge the sons of Levi; and shall purge them as gold and as silver, and they shall be offering to the Lord sacrifices in rightwiseness.]

3:3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

3:4 And the sacrifice of Judah and of Jerusalem shall please the Lord, as (in) the days of the world, and as (in the) old years. [And the sacrifice of Judah and Jerusalem shall please to the Lord, as the days of the world, and as old years.]

3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

3:5 And I shall come to you in doom, and I shall be a swift witness to misdoers, *either enchanters of (the) devil's craft*, and to adulterers, and to forsworn men, and that falsely challenge the hire of an hired man, and widows, and fatherless children, and (that) oppress a pilgrim, and dreaded not me (and dread me not), saith the Lord of hosts.

3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

3:6 Forsooth I *am* the Lord, and I am not changed; and (therefore) ye sons of

3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not

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Jacob be not wasted.

consumed.

3:7 Forsooth from the days of your fathers ye went away from my lawful things, and kept (them) not; turn ye again to me, and I shall again turn to you, saith the Lord of hosts. And ye said, In what thing shall we turn again?

3:7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

3:8 If a man shall torment God, for ye tormented me. And ye said, In what thing tormented we thee? In tithes and in first fruits; (Shall a man rob God, for ye have robbed me. And ye said, In what thing have we robbed thee? In tithes and first fruits;)

3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

3:9 and ye be cursed in neediness, and all ye folk deceived me, and tormented (me). (and ye be cursed with neediness, and all ye folk have deceived me, and have robbed me.)

3:9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

3:10 Bring ye each tithes into my barn, that meat be in mine house, and prove ye me on this thing, saith the Lord, if I shall not open to you the gutters of heaven, and shall shed out to you blessing, till to abundance. [Bring ye each tithes into my barn, that meat be in mine house, and prove ye me on this thing, saith the Lord, if I shall not open to you the gutters of heaven, and shall shed out to you blessing, unto abundance.]

3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room* enough to receive it.

3:11 And I shall blame for you that that devoureth (And I shall blame the devourer for your sakes), and he shall not destroy the fruit of your land; neither barren vine shall be in the field, saith the Lord of hosts, [And I shall blame for you the devouring (one) (And I shall blame

3:11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

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the devouring one for your sakes), and he shall not corrupt, *or destroy*, the fruit of your land; neither barren vineyard shall be in the field, saith the Lord of hosts,]

3:12 and all folks shall say you blessed; for ye shall be a desirable land, saith the Lord of hosts.

3:13 Your words waxed strong on me (Your words waxed strong against me), saith the Lord; and ye said, What have we spoken against thee?

3:14 And ye (have) said, He is vain, that serveth God; and what winning (*is there*) for we kept his behests, and for we went sorrowful before the Lord of hosts?

3:15 Therefore now we say proud men [be] blessed; for they be builded (up) doing wickedness, and they tempted God, and be made safe. [Therefore now we say proud men be blessed; soothly they be builded doing unpiety, and they tempted God, and be made safe.]

3:16 Then men dreading God spake, each with his neighbour; and the Lord perceived, and heard, and a book of mind is written before him, to them that dreaded God, and thought on his name (and a book of remembrance was written before him, for them that dreaded God, and that thought on his name).

3:17 And they shall be to me, saith the Lord of hosts, in the day in which I shall make, into a special treasure; and I shall spare them, as a man spareth his son

3:12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

3:13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

3:14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

3:15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that

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serving to him.

serveth him.

3:18 And ye shall be turned again^{*}, and ye shall see, what is betwixt the just man and the unpious, betwixt the serving to the Lord, and not serving to him./And ye shall be turned again^{*}, and ye shall see, what is betwixt a just man and (an) unfaithful (man), and betwixt him that serveth the Lord, and him that serveth not the Lord. [And ye shall be converted, and ye shall see, what is betwixt the just man and the unpious, betwixt the serving to the Lord, and not serving to him.]

3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Chapter 4

Chapter 4

4:1 For lo! a day shall come, burning as a chimney; and all proud men, and all that do unpiety shall be stubble; and the day coming shall enflame them, saith the Lord of hosts, which shall not leave to them root and burgeoning (and the coming day shall enflame them, saith the Lord of hosts, which shall not leave to them root or burgeoning).

4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

4:2 And to you dreading my name the sun of rightwiseness shall rise, and health in (the) pens of him; and ye shall go out, and shall leap, as a calf of the drove./And to you that dreaded my name the sun of rightfulness shall rise, and health shall be in the pens of him; and ye shall go out, and shall skip, as a calf in the drove. [And to you dreading my name the sun of rightwiseness shall spring, and health in pens of him; and ye shall go out, and ye shall leap, as a calf of the drove.]

4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

4:3 And ye shall tread the unpious^{*} men, when they shall be ashes under the

4:3 And ye shall tread down the wicked; for they shall be ashes under the

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sole(s) of your feet, in the day in which I (shall) do (*this*), saith the Lord of hosts./And ye shall tread unpiou^s* men, when they shall be ashes under the sole(s) of your feet, in the day (in) which I shall do (*this*), saith the Lord of hosts. [And ye shall tread unpiteous men when they shall be ashes under the sole of your feet, in the day I which I do, saith the Lord of hosts.]

soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4:4 Bethink ye on the law of my servant Moses, which I commanded to him in Horeb, to all Israel commandments and dooms. [Bethink ye of the law of my servant Moses, which I commanded to him in Horeb, to all Israel commandments and dooms.]

4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

4:5 Lo! I shall send to you Elijah, the prophet, before that the great day and horrible of the Lord come (before that the great and horrible day of the Lord come).

4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

4:6 And he shall turn again^s* the heart of fathers to sons, and the heart of sons to the fathers of them, lest peradventure I come, and smite the earth with (a) curse. Amen. [And he shall convert the heart of fathers to sons, and the heart of sons to their fathers, lest peradventure I come, and smite the earth with curse.]

4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Alternate Names of People and Places

The Old Testament of the “Wycliffe Bible” (WOT) often has a Greek name where the King James Version has the Hebrew, or a modern name where the KJV has an archaic one. There are also occasions where the WOT has both the modern and the archaic names, or both the Hebrew and the Greek names. These doublets are presented below. Also, several times in Israelite history, both kings of the separate kingdoms of Judah and Israel had the same name at the same time! Luckily, each king was known by two names. In *Wycliffe’s Old Testament*, one name was chosen for each king (something the KJV does not do). Modern translations also do this, but they vary in which name they choose! The name found in the WOT comes first below, but to get the most out of this list, read each entry from both directions.

Abiah: Abia, Abijah, Abijam	Chiun: Kaiwan
Adonis: Tammuz	Conaniah: Cononiah
Adoram: Adoniram	Dedan: Rhodes
Africa: Phut/Put, Pul	Diblath: Diblah, Riblah
Ahiah: Ahijah	Ecbatana: Achmetha (modern Hamadan)
Ai: Hai	Eder: Edar, Ader
Alexandria: incorrectly replaces No	Edom(ites): Idumea(ns); Seir
Arabia: Sheba	Elath: Eloth
Ashhur: Ashur	Enos: Enosh
Ashtaroth: Astaroth	Ephratah: Ephrath, Ephrathah
Assur: Asshur, Assyria, the Assyrian	Ephron: Ephraim/Ephrain, Ophrah
Astarte: Ashtoreth	Ethiopia(ns): Cush(ans)
Azal: Azel	Gaza: Azzah
Azariah: Uzziah	Geba: Gaba
Azem: Ezem	Gebalite(s): Giblite(s)
Baale (of Judah): Baalah, Kiriatharim, Kiriathbaal, and Kiriathjearim	Gershon: Gershom
Babylon: Babel, Sheshach, first known as Ur	Girgashite(s): Girgasite(s)
Bashemath: Basemath, Basmath, Adah	Gishpa: Gispa
Bathsheba: Bathshua	Grecia/Greece/Greek land: Javan
Beeshterah: Beth-ashterah, Ashtaroth	Hadadezer: Hadarezer
Bezaleel: Bezalel	Hakkoz: Koz
(men of) Bichri: the Berites (2 ND Samuel 20:14)	Ham: Egypt
Bigthan: Bighthana	Hananeel: Hananel
Bubastis: Pibeseth	Haran: Charran, Harran
Byblos: Gebal	Harapha: Raphah
Cappadocia: Caphtor; incorrectly replaces Meshech	Hazazontamar: Hazezontamar
Carthage: incorrectly replaces Tarshish	Hegai: Hege
Chaldees: Chaldeans, Babylonians	Heliopolis: Aven, Bethshemesh, On
Charashim: Ge-harashim	Hemath: Hamath
Charchemish: Carchemish	Hezekiah: Hizkiah/Hizkijah
Cherethite(s): Kerethite(s)	Hiram: Hiram
Chezib: Achzib, Kezib	Hodevah: Hodvah, Hodaviah
Chimham: Kimham	Horeb: (Mt.) Sinai
Chinnereth: Chinneroth, Kinnereth, Galilee, and Gennesaret	Horhaggidgad: Horhagidgad
Chisleu: Chislev, Kislev	India: incorrectly replaces Ashurites
Chislothtabor: Kisloth-tabor	Ishmaelite(s): Ishmeelite(s)
Chittim: Kittim, Cyprus, Greece (and ‘Romans’ in Daniel 11:30)	Ishod: Ishhod
	Italy: incorrectly replaces Chittim and Tubal
	Iyeabarim: Ijeabarim (also known as Iyim)
	Iyim: Iim

Alternate Names of People and Places

Izhar(ites): Izehar(ites)	Ophir: India (Josephus)/Egypt/N Africa (Gehman)
Izri: Zeri	Ornan: Araunah
Jashar: Jasher	Osee/Oshea: Hosea/Hoshea (see Joshua)
Jashen: Hashem	Paddan-aram: Padan(-aram), Syria
Jebusites: Jebusi	Palestina: Philistia, Philistines
Jeconiah: Coniah, Jehoiachin	Palestine(s): Philistine(s)
Jehoahaz: Joahaz	Palmyra: Tadmor
Jehoash: Joash	Pelusium: Sin
Jehoram: Joram	Penuel: Peniel
Jeiel: Jehiel	Petra: Sela/Selah
Jeremy: Jeremiah	Pharez: Perez
Jeshurun: Jesurun	Phenice: Phoenicia
Jewry: Judea, Judah	Phicol: Phichol
Jimna(h): Imna	Pison: Pishon
Jimnite(s): Imnite(s)	Ramoth: Ramah, Ramath (1 st Samuel 30:27)
Joppa: Japho	Rebecca: Rebekah
Josedech: Jehozadak, Jozadak	Salathiel: Shealtiel
Joshua: Jeshua(h), Jehoshua(h) (see Osee)	Salmon: Zalmon
Jotbathah: Jotbath	Saul: Shaul
Kerioth: Kirioth	Seba: Sheba (i.e., the Sabean people)
Kirhareseth: Kirharaseth/Kirharesh	Sepharad: Sardis
Kiriatharba: Kirjatharba	Seth: Sheth
Kiriatharim: Kirjath(je)arim, Kiriathjearim	Shalim: Shaalim
Kiriathbaal: Kirjathbaal	Shamed: Shemed
Kiriathhuzoth: Kirjathhuzoth	Shaphir: Saphir
Kiriathjearim: Kirjathjearim	Shebah: Shibah
Kiriathsannah: Kirjathsannah	Shebuel: Shubael
Kiriathsepher: Kirjathsepher	Sheshach: Babylon
Kison: Kishon	Shibmah: Sibmah
Korahite: Korhite	Shilonite: Shelonite, Shiloni
Laish: Leshem (later called Dan)	Sichem: Shechem
Libnath: Libnah	Sidon(ians): Zidon(ians)
Libya(ns): Phut/Put, Lubim(s)	Sihor: Shihor (the Nile River)
Lydia(ns): Lud(im)	Siloah: Shelah
Mahalab: Mehalbeh	Susa: Shushan
Malcham/Moloch: Milcom/Molech	Syria: Aram, Kir, Mesopotamia, Padan
Maralah: Mareal	Taanach: Tanach
Maria/Marie/Mary: Miriam	Tahpanhes: Tahapanes/Tehaphnehes
Mazzaloth: Mazzaroth	Tanis: Zoan
Meggidon: Meggido	Tarshish: Tharshish
Memphis: Noph	Tekoa: Tekoah, Takua
Mesopotamia: Paddan-aram, Syria	Tigris: Hiddekel
Nachor: Nahor	Tiphseh: Tappuah
Nebuchadnezzar: Nebuchadrezzar	Tophet: Topheth
Nebushazban: Nebushasban	Troglodytes: Sukkiims (the Libyans or Ethiopians)
Necho: Neco, Neco, Nechoh	Tubal: Eastern Asia Minor
Nile River: Shihor/Sihor	Tyre: Tyrus
No: Thebes	Zachariah: Zechariah
Noe: Noah	Zared: Zered
Nun: Non	Zeboim: Zeboim/Zeboyim
Oholah: Aholah	Zebulonite(s): Zebulunite(s)
Oholibah: Aholibah	Zela: Zelah
Oholibamah: Aholibamah, Judith	Zobah: Zoba

Glossary to Wycliffe's Old Testament

For many Middle English words given below, their most obvious, modern meaning is assumed; only a supplemental, perhaps unexpected, definition is given (e.g., “and: *also*”). Commas separate variations of the same definition; semi-colons distinguish different definitions of the same word. Underlined words are my replacements for “dead” or obsolete words. All other words are found in a somewhat recognizable form in the original text of the Old Testament of the “Wycliffe Bible” (WOT). Most nouns have both singular and plural forms; most verbs have the familiar tenses, as well as participle and archaic “est” and “eth” forms.

A

A!: *Ah!; O!*

aback: *back, backward.*

abide: (v) *to remain or live at; to wait for; to endure (also ‘abode’).*

abortive: (n) *a stillborn child.*

above: *upon or on top of; over.*

abridge: *to shorten.*

acatus: *a kind of locust with wings, such as a grasshopper (from Old Latin, perhaps meaning ‘a sail’ or ‘a spine’).*

accord: *to agree, be in concord with.*

according: (n) *an agreement.*

acknowledge: (v) *to confess; to profess; to praise; to give thanks.*

(one’s) acknowledged: (n) *‘one’s known’, that is, acquaintances or friends.*

acknowledging: (n) *the act of confession or profession; an acknowledgement; thanksgiving.*

account: *to count; to reckon (survives in ‘accounting’).*

acresing: *increasing.*

acursed: *cursed; accursed.*

Adam: *man; a man; men.*

adamant: (n) *an unbreakable stone; (adj.) unbreakable, ‘like a stone’.*

adder: *a viper.*

address: (v) *to direct (derived from ‘dress’).*

Adeodatus: *from Latin, meaning ‘God is gracious’.*

adjure: *to entreat, to earnestly appeal to.*

admonish: *to reprove; to warn; to exhort.*

Adonai: *transliterated Hebrew, meaning ‘my Lord’ or ‘Lord’. Out of respect and reverence, the Israelites substituted ‘Adonai’ for ‘Y-H-W-H’ (‘Yahweh’ or ‘Jehovah’), one of the many names of God.*

adorn: *to add lustre or beauty to; to provide with ornaments or adornments, to embellish.*

adown: *down.*

advisement: *a deliberation.*

adze: *a tool for cutting wood, like an axe, but with an curved blade.*

afeared: *afraid.*

affinity: *in a relationship with, especially by marriage; one’s kin.*

afixed: *fixed or fastened to or on.*

after: *according to.*

again-bought: (v) *redeemed or bought back.*

again-build: (v) *to rebuild.*

again-buy: (v) *to redeem or to buy back; to ransom out.*

again-buyer: *a redeemer.*

again-buying: *redemption.*

again-call: *to recall or bring back.*

again-draw: (v) *to withdraw or to draw back.*

again-going: *going again.*

again-rise: (v) *to rise or get up.*

again-rising: *rising or getting up.*

again-seek: *to inquire of or to seek out.*

again-seeker: *one who seeks what is lost.*

against: *before or in front of; facing; directly opposite; to meet; towards.*

against-came: *met.*

against-come: *to meet.*

against-coming: (a) *meeting.*

against-going: (a) *meeting(!).*

against-rode: *rode against, and so, attacked, besieged.*

against-say: (v) *to gainsay or to say against, and so, to oppose, resist, or contradict (also ‘against-said’ and ‘against-saith’).*

against-saying: (n) *gainsaying or saying against, so, answering back, opposing, resisting, contradicting.*

against-stand: (v) *to stand against, and so, to physically resist, withstand, or oppose (also ‘against-stood’).*

against-went: *went against, and so, withstood, resisted, opposed.*

against-winced: *‘to wince’ or to kick against, and so, figuratively, ‘to rebel’ (Deuteronomy 32:15).*

again-ward: *on the contrary; to the other side.*

aggrieved: *hardened; made heavy, physically or emotionally.*

aigre: *eager or sharp; to torment or to vex; sour (survives in ‘vinaigrette’).*

alarge: *enlarge.*

alb: *a priestly vestment that reaches to the feet.*

alder-best: *the very best.*

alder-highest: *elder-, oldest-, or senior-highest, and so, ‘the chief highest’ or ‘the most highest’ (survives in ‘alderman’).*

alder men: *elder men.*

alders: *elders.*

alder-worst: *the very worst.*

alien: (n) *a stranger or a foreigner; (adj.) foreign; strange; other.*

aliened: (v) *estranged, alienated.*

aliet: *an osprey.*

alight: (v) *to make light or lighter; to release.*

alighten: *to bring to light, and so, to enlighten.*

all be it: *albeit.*

all-break: *to break all in pieces (p.p. ‘all-broken’).*

allev: *to relieve or to alleviate.*

alley: *a passageway (also replaces ‘alure’).*

all-foul: *to crush or to destroy.*

allway/alway: *always (all three words are in the WOT and the KJV).*

ally: *a father in law or other close relative.*

almonder: *an almond tree.*

alms-deeds: *an act of almsgiving, a charitable deed.*

also: *and.*

altogether: *completely, entirely, totally.*

alure: *a passageway or a walkway; an open space serving as a window (sometimes spelled ‘aler’; from Old French; related to ‘aller: to go’).*

ambush: (n, v) *treason, lying in wait (replaces ‘aspies’; ‘ambushment’ is in the WOT).*

amend: (v) *to mend, put right, or correct.*

amending: *the action of putting right or correcting.*

amice: *a priestly linen vestment worn on the neck and shoulders.*

amorrow: *tomorrow, the next day.*

amphora: *a container with two handles (from ancient Greek and Roman times); a pot.*

and: *also.*

announce: *to proclaim without allowing dissent, to command (replaces ‘denounce’).*

annoy: *to harm; to vex.*

anon: *immediately, at once (‘at once’ is in the WOT and the KJV); as soon (as).*

Apadno: *transliterated Hebrew, meaning ‘a palace’ (Daniel 11:45).*

apertly: *open (survives in ‘aperture’).*

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apocalypse: a revealing or a revelation; a vision.
apostate: one who rebels and leaves the faith and then actively opposes it.
apothecary: a person who prepares and sells medicinal substances.
apparelled: attired, dressed, furnished.
appease: to satisfy or to mollify (derived from 'apaie').
apples of Punic: pomegranates.
applied (to): joined (to).
araised: raised or lifted up.
araneid: a spider (both words are in the WOT).
Arcturus: Orion.
areach: (v) to give to.
arear: (v) to rear or raise up.
areckon: (v) to reckon or to take an accounting of (replaces 'arette'; 'reckon' is in the WOT).
ariel: an altar.
Ariel: the city of Jerusalem.
ark: a ship; a coffer or a box.
arm: figurative term for 'power'.
armour/s: arms or weapons; protective covering for battle.
arow: in a row.
arse: one's posterior or 'ass'.
arse-ropes: lower bowel, entrails.
ascending: (n) stairs, the way up.
aseal: (v) to seal.
asides-half: in private; apart.
asiege: (v) to besiege.
assay: (v) to try, test, or to prove.
assoiled: absolved; solved.
assuage: to alleviate.
as thou wouldest: as thou desirest.
astonied: astonished (both words are in the WOT and the KJV).
astrologer: one who divines destiny by means of the movement of heavenly bodies. The word in the "Later Version" is actually 'astronomer'. But, in the 17th century, 'astrologer'/'astronomer' and 'astrology'/'astronomy' switched meanings and became defined as we know them today; so 'astrologer' is used in Wycliffe's Old Testament.
astronomer: see 'astrologer' (also 'astronomy').
asunder: (to break or cut) into pieces or parts; separated or divided.
at: to.
at once: replaces 'anon' (both words are in the WOT and the KJV).
attention: replaces 'tente' ('attent' is found in the KJV).
atwain: in two; apart.
atwo: in two.
aught: any, anything; something.

author: originator or creator.
avaunteth: to raise up or to boast, to advance or to 'vaunt' (oneself).
avoirdupois: merchandise sold by weight.
avow: (n) a vow or an avowal, that is, a solemn promise, pledge, or declaration; (v) to make a vow.
await: (v) to lay wait.
awl: a small pointed tool used to pierce holes.

B

bade: invited; ordered.
bailiff: an elder or provost; an overseer, a steward (from 'bailee').
baken: baked (both words are in the WOT and the KJV).
ballard: 'like a ball', and so, bald ('bald' is found in the WOT).
ballocks: the testicles (survives in the vulgarism 'balls').
band: a ring or hoop of cloth, metal, leather, etc. (replaces 'bie').
barnacle: the bit of a horse's bridle (both words are in the WOT).
barrenity: barrenness (both words are in the WOT).
basinet: helmet (both words are in the WOT).
basket: found in the WOT, and also replaces 'leap'.
battle array: replaces 'sheltrum' ('battle' and 'array' are in the WOT).
be: are (plural form of 'to be'; 'are' is found in the WOT).
beadle: 'one who announces', like a town crier.
be busy: to care about or be concerned about.
beck: (v) to beckon, gesture, or to signal (to approach), to summon (survives in 'beck and call').
bedding: a bed.
bedstraw: straw used for bedding.
be expert: to experience.
befall: to happen or to occur.
before-casting: forecasting.
before-goer: one who goes or went before; a forerunner or ancestor; one's superior.
before-going: going before.
before-knew: known before or to have known for a long time.
before-knowing: fore-knowing or knowing beforehand.
before-ordained: foreordained.
before-said: said before, aforesaid, or aforementioned (also 'before-say').
before-think: to think before or to have forethought.
before to: sovereign over.

before-told: foretold.
before-walling: a bulwark or fortification.
before-witting: foreknowing, to know beforehand.
before-written: written (long) before, foreordained.
begat: engendered.
beget: to engender or cause to be.
begotten: engendered.
beguiled: deceived.
beguiler: a deceiver.
behest: (n) a command (from 'heste'; 'behest' in its obsolete meaning of 'a promise' is often found in the WOT).
behests: commandments; statutes.
beholden: beheld.
beholder: an espier, a watchman.
behoove: ought, must, incumbent upon.
Belial: wickedness, ungodliness.
belief: (n) faith.
B'el T'em: transliterated Hebrew, meaning 'chancellor' (Ezra, chap. 4).
bemock/ed: replaces 'bimowe'/'bimowide'.
bemourned: mourned over.
bend: to direct, turn, level, aim, or bring to bear (also 'bent').
beneficence: favours, good services, gifts (replaces 'benefice', which survives as 'a church office endowed with funds or property').
benefit: a kind deed, gift, or favour.
benign: kind; good; gentle; mild.
benignity: kindness; goodness.
benison: a blessing.
benumb: to make numb (replaces 'aclumside').
berain: to rain on.
beseech: to earnestly implore.
beseechings: (n) earnest requests, supplications, entreaties.
beseem: befitting, appropriate to.
beseemeth to me: seems to me.
beset: to harass, encircle, or attack on all sides.
beshed: to besprinkle, moisten, or to water.
beshrewed: (n) depraved.
besides: sometimes replaces 'out-takun: to take out'.
besom: a broom or a bundle of twigs used for sweeping.
besought: beseeched.
betake: to deliver or give over to; to commit to (also 'betaken' and 'betook').
bethink: to think on or about; to remember (also 'bethought').
betwixt: between.
bewail: to wail over.
beweep: to weep over.
bezant: a precious Byzantine coin of substantial value, made of gold or silver,

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analogous to the British pound of the 14th century.

bible: library (both words are in the WOT).

biddest: commandest.

bilibre: a weight of 2 pounds.

bill: a written statement; a bird's beak; a pipe.

bird: a young person, bird, or animal (survives in British usage as a term for a 'young woman').

birle: to pour out drink.

bis: fine crisp linen (see also 'bisso').

bishopric: the office or diocese of a bishop.

bisso: a kind of fine linen made of stiff round yarns which give a crisp texture (now used for altar cloths).

bittern: a heron.

blain: an inflamed swelling or sore.

blame: (n) a reproof; (v) to accuse, reproach, or to reprove.

blamer: one who admonishes or gives reproof.

blaming: (n) a reproof.

blast: the breath; the wind.

bleared: blurred.

bleary-eyed: blurry-eyed.

blessful: full of blessing, blessed.

blown: puffed up, inflated.

board: (n) a table; dinner; food.

board-fellow: literally, 'a dinner companion', and so, a friend or an acquaintance.

body-like: bodily.

boistous: rough, rude (survives in 'boisterous').

bondman: a servant or a slave (survives as 'bondsmen').

bond of peace: the covenant between God and Israel.

bonds: bondage, captivity; bands.

bordel (house): a brothel (survives in 'bordello').

bordellery: a brothel (see 'bordel').

boreth: soap.

borough: a town or large village; a fortification.

borrow: (n) a pledge, promise, or surety.

bosom: bottom (the surface of).

botch: a boil, swelling, or a lump.

bottler: one who maintains and serves the bottles (became 'butler').

bouget: a water pouch made of leather (became 'budget: a leather pouch or wallet; a bottle made of leather or other skins').

bound: (n) prisoner(s).

bow: to make crooked or bent.

bow down: to lie down, 'to turn aside', that is, to rest for the night.

bowels: entrails.

bow low: to show obeisance (also replaces

'loute').

box (tree): a small evergreen tree (sometimes replaces 'birch'); a fir tree.

boy: sometimes replaces 'child' ('boy' is not found in the WOT, but it is found in texts from the early 1300s).

brad: (n) a prod or a goad.

braggeth: brayeth.

braineth: to dash out the brains of.

branchy: with branches.

brand: (n) a torch; an ember (also known as 'firebrand').

brass: bronze.

brazen: made of brass or bronze.

breastbund: a breast-girdle or band (survives in 'cummerbund').

breeches: a garment covering the loins and thighs.

brethren: brothers; kinsmen; friends (see also 'brother').

briar hook: a pruning hook.

bridal: (n) a wedding.

bridle: the bit and harness of a horse (all three words are in the WOT).

brink: the edge or the shoreline of a body of water.

broiderer: an embroiderer.

broidery: embroidery.

broom: a yellow-flowered leguminous shrub.

brother: one's kinsman, not necessarily born of one's mother and/or one's father.

bruchus: a weevil-like beetle

that destroys crops (pl. 'bruchuses').

bruise: (v) to break; to crush or to pound into powder.

buckler: a small round shield.

buffet: (n) a hit or a strike; (v) to hit or to strike.

bugle: a buffalo, that is an ox (survives in 'bugle-horn'; 'buffalo' is mistakenly applied in popular use to American bison).

bulge: a swelling (replaces 'bouge').

bundle: a handful, sheaf, or 'fardel'.

busily: diligently; continually.

busyness: diligence; cares, concerns.

butler: modern spelling of 'bottler'.

by: according to, after; for; in; with.

by cause: 'because', by reason of.

by compass: all around or round about.

by row: in order.

C

cab: see 'kab'.

calends: first day of the new month; the Jewish festival for the new moon (from Latin; survives in 'calendar').

calidris: a shore bird, like a sandpiper or a curlew.

call: replaces 'clepen' ('called', as we spell it,

is found in Genesis 4:17, 5:2, 5:3, & 12:7 of the "Early Version" of the WOT).

came against: met.

camelopard: a giraffe.

Canaan: 'the merchant'.

Canaanites: a term applied to any group of merchants or traders.

canel: cinnamon (survives in 'canella: the cinnamon-like bark of a West Indian tree').

canst: to know (how).

capers: the edible seed pods of a kind of trailing shrub.

capon: a castrated rooster used for eating; a gelding.

capret: a roe or a gazelle (from Old Italian 'capretto'; survives in 'capra: a goat'; 'capriola: a roe or a deer'; 'capricorn: an ibex'; as well as 'to caper: a dance step of a leap, like animals in the wild').

captive: (n) a prisoner.

captivity: the time the Israelites were in exile; 'captives' collectively.

car: a cart; a chariot.

care: (v) to have concern for, or an interest in, someone or something.

care-full: full of care or worry.

cares: (n) concerns or worries.

Carmel: a range of fertile hills; figuratively, 'plenty', 'plentiful', 'fruitful'.

carriage: (v) to carry something.

carriens: dead, putrefying flesh.

cart: a chariot; a wagon.

cast: (v) to throw.

castane tree: a chestnut tree (survives in 'castaneous').

casting (out): (n) that which is discarded, thrown off or out.

casting (up): (n) vomit; vomiting.

castle: a tent; a camp; a town or a village; a fortress.

catch: to take hold.

catchpole: an officer of the king sent to execute his bidding (from 'cachepollis: a sheriff's officer or a constable; an enforcer of the law'; perhaps distantly related to 'police').

catling: a young cat, a kitten.

cattle: all kinds of livestock.

caught: took hold of.

caul: the omentum, an enveloping net-like membrane that connects the stomach with the spleen, liver, etc.

cause: a reason for something; a case (of or for something); an accusation.

cause of stumbling/cause to stumble: replaces 'sclaundre' ('stumble' is found in the WOT).

cautalous: crafty, deceitful, wily; cautious, wary.

caution: a pledge or an obligation (to

Glossary

reimburse), a bill to pay.

chafe: to burn; to make hot (survives in 'chafing dish').

chaff: husks of corn separated by winnowing; cut hay and straw used to feed cattle.

chaffer: (v) to trade or bargain, to buy and sell (also 'chaffering').

Chaldea: Babylonia.

chalice: a large cup or goblet.

chamber: a room (sometimes replaces 'treasury').

changing clothes: 'change of clothes'.

chanter: a singer (survives in 'cantor').

chaplet: a cap (from Isaiah 3:20; related to French 'chapeau'; survives as 'a wreath or garland of flowers for the head').

chapping: chaffering (survives in 'chapman: a merchant').

charge: (n) a burden or load; cares, concerns; a command; a duty; ship's cargo; (v) to burden or concern; to command; to load (on).

chargeous: burdensome (see also 'in charge to').

charity: love.

charming (spirit): a 'charmed' or enchanted spirit.

chasuble: a sleeveless vestment worn by a priest.

chattel: personal property or possessions, 'substance'; livestock, such as herds and flocks, or cattle.

cheeklap: the cheekbone or jaw.

cheek teeth: molars (see also 'wang teeth').

cheer: (n) the face (from Old French; both words are in the WOT).

chesten tree: a chestnut tree.

chicks: chickpeas.

chide: (v) to scold, rebuke, reproach.

chidings: (n) scoldings, rebukes, reproaches.

chief: (n) the first or the head of something (sometimes replaces 'corner').

child: (n) a servant (pl. 'children: servants'); a youth; a young man (pl. 'children: young men'); (v) to give birth to.

child-woman: a young woman, a damsel, or a maiden (also 'children-women: young women or maidens').

chimney: a furnace or a stove.

chittering: twittering, chattering, chirping.

chivalry: soldiers equipped for battle; an army or 'host' (akin to 'cavalry').

choir: a group of singers; a company of dancers (sometimes replaces 'quire').

christ: from Greek for 'the anointed (one)'; the word 'christ' is found in the Septuagint (also 'christs').

Christ: the Anointed One, the Messiah, Jesus.

church: an assembly, a synagogue, or a congregation (all four words are in the WOT).

churlish work: labour of low rank.

ciconia: a stork.

cinnabar: scarlet or vermilion.

circle: a band or a ring.

cirogrille: a coney or a hare.

cistern: an artificial reservoir or a tank for water.

citole: a medieval instrument akin to a lute, a precursor of the gittern.

clarion: a trumpet.

clave: p.t. of 'cleave'.

claw: a hoof.

cleansings: (n) refuse, that which is cleansed or removed, purgings.

clear: pure; clean; transparent; pleasant.

cleave: to split into parts; to adhere to.

cleaveth: to join to or to adhere to.

cloak: a loose-fitting outer garment (replaces 'cloth', which is found as the singular of 'clothes' in the WOT; survives in 'man of the cloth').

close: to enclose or shut in ('enclose' is found in the WOT); to imprison.

closet: a small private room, often used for sleeping, and so, 'a bedroom'.

clot: a clod or a lump.

clote: a clot-bur or prickly burdock.

cloth: see 'cloak'.

'clothes: idiomatic abbreviation for 'swaddling clothes'.

coast: a border, term, or end; a side.

coccineous: scarlet or vermilion.

coffer: a box, chest, or ark, in which valuables are kept.

coffin: a basket, case, or box.

cognition: kindred, relations, affinities.

coif: a close-fitting cap.

collect: (n) the gathering of money from those attending Temple services (survives in 'collection: the weekly giving of money for church expenses').

come against: (v) to meet.

comeling: a newcomer, visitor, or guest; a stranger or an alien.

comfort: to make strong or to strengthen; to exhort; to give help, hope, or support, to encourage.

commander: a leader; a master.

commons: ordinary people.

commonly: the common people (survives in 'commonality' and 'community').

common ward: a prison.

company: a crowd or a multitude of people; a division (of Levites, etc.).

comparison: (v) to compare (also 'comparisoned' and 'comparing').

compass: (v) to go round; to surround.

compeer: a companion or an associate; a person of equal rank.

compunct: (v) to feel regret, guilt, and/or pity, for doing wrong.

compunction: a feeling of remorse, guilt, and/or pity, for doing wrong.

concion: a division or a faction.

coney: a rabbit or a hare; a hedgehog or a porcupine.

confirm: to affirm or to establish; to make firm or strong, to strengthen.

confound: to confuse; to amaze or astonish; to put to shame or to be ashamed (also 'confounded').

confuse: to shame.

confusion: shame, disgrace, embarrassment.

conjuration: a conspiracy or 'a swearing together'.

conjure: to adjure or to solemnly appeal to; to conspire.

consistory: a council chamber.

conspiration: a conspiracy.

constrain: to coerce; to restrain.

contrition: remorse; guilt; shame.

conventicle: a meeting or assembly.

conversion: turning (about); returning to; changing.

convert: (v) literally, 'to turn around', and so, to physically turn around or turn back; to return (to); to change one's thinking or beliefs.

convocation: an assembly.

coot: a swimming or diving bird that is a member of the rail family.

cor: an Old Hebrew unit of dry measure (8 bushels = 1 cor).

cord: a rope.

corn: a seed or kernel of a cereal grain (wheat, barley, oats, etc.).

corner: the chief or leader of a people or tribe (partly survives in 'cornerstone: something of primary importance').

costrel: a wine bottle or keg with at least one ear.

costuous: costly and sumptuous.

couch: a bed or enclosed sleeping space, a bedchamber; a den or a cave.

coulter: a knife (survives in 'cutlery').

council: a company, gathering, or group of people; 'a calling together' or assembly, to discuss and decide matters (survives in 'church council').

counsel: (n) a consultation; advice, direction; plans, plots; prudence, wisdom, consideration; (v) to advise.

counsellor: a companion, associate, or colleague; an adviser.

countenance: the face.

country: countryside, field, region.

couple: (n) a coupling.

Glossary

courier: one who delivers a message verbally or in writing.
cousin: one's kinsman, ally, fellow, son's son, etc.
cousinages: relatives, kindred.
cousin-german: a first cousin.
covenability: opportunity (both words are in the WOT).
covenable: suitable, opportune, fitting, seasonable, in agreement with (partly survives in 'covenant: (n) an agreement; (v) to agree to').
covenableness: suitability, timeliness.
covenant time: an agreed-on time (of meeting, completion, etc.).
covent: an assembly or gathering (survives in 'Covent Gardens'; later became 'convent').
cover: (v) to hide; to guard or protect.
covering: (adj.) hiding; guarding or protecting.
cover: a covering, a place of shade, a canopy or tent (replaces 'hilet').
covetings: (n) lusts, desires; greed.
covetousness: (n) lust, desire; greed (replaces 'covetise: the over-hard keeping of goods', as defined in an "Early Version" gloss).
crabone: a hornet.
cracklings: the leavings of frying (replaces 'criton', which is related to 'crouton: fried or baked bread').
craftily: craftsmanlike, cleverly, with expertise.
craftsman: an artisan.
cramcakes: pancakes, fried cakes.
cratch: a crib or a rack for fodder; a trough or an open box used to hold feed for livestock; a stall.
craw: the stomach of a man or an animal; the throat of a bird.
crazings: cracks or clefts.
creaketh: replaces 'charketh'.
creancer: one to whom money is owed, and so, a creditor.
creature: man; God's creation(s); man's creation(s).
creditor: replaces 'creancer'.
crime: wrong-doing; a violation of God's Law.
crious: (adj.) crying.
crocker: a potter.
crockery: pottery.
crooked: bent, bowed, or twisted.
crop: the throat.
crudded: made into curds, and so, curded or curdled.
cruet: a small glass bottle.
crumpet: a thin griddle cake.
crystal: ice.
culver: a dove; a pigeon.
culver birds: young doves or pigeons (see

also 'bird' and 'culver').
cure: to make well; to take care of, or to have concern for; to repair.
curious: able, proficient (also 'curiously').
curse: (n) damnation; an oath or a pledge; an epithet or swearing.
cutting: rending.

D
dam: mother (also 'dame').
dark: hidden.
darked: darkened.
darkful: 'full of darkness'.
daunt: to tame; to cow; to dandle.
daut: to fondle, dandle, or daunt.
deacon: a Levite.
deadly: mortal.
deal: (v) to give or apportion out.
dearworthy: beloved ('dearworth' is also found in the WOT).
debonair: (adj.) meek (both words are in the WOT).
debonairness: meekness (both words are in the WOT).
deceivable: 'able to deceive', and so, deceitful.
deem: to judge; to condemn; to damn.
deemer: one who deems or discerns, and so, a judge (both words are in the WOT).
deepness: (n) a bottomless pit; hell.
deface: to disfigure one's face.
defame: to slander or libel; to accuse.
defensible: defensive.
definition: a final determination.
defoul: (v) to defile; to trample or tread on.
defouling: lechery.
degrees: steps or stairs.
delayed: deferred.
delicate: weak.
delights: great pleasures or luxuries (also replaces 'delices').
deliver: to take, surrender, or to give over to; to release, to let go.
delve: (n) a dig or a quarry; (v) to dig.
den: a cave; a dwelling for animals.
denounce: to openly attack or condemn; to accuse.
depart: to leave.
depraved: (v) corrupted or perverted (also replaces 'shrewide').
depravity: replaces 'shrewideness'.
describe: to make a detailed word-picture; to take a census; to register or draw boundaries for land.
describing: (n) a census.
desert: (n) waste, desolation; (v) deserted; (adj.) deserving (see also 'without desert').
desertness: desolation, wilderness (all three words are in the WOT).
desired: beloved.

desolate: deserted, forlorn, destitute of life, joy, or comfort.
despairable: despaired.
despisable: despised, despicable.
despise: to loathe, regard with contempt; to disdain or to scorn.
despisings: (n) insults, mocking.
despite: (n) contempt; dishonour; insult, reproach; malice.
despoiled: stripped; robbed.
despoiling: putting off (of the body, clothes, etc.).
determined: resolutely or firmly decided on.
diadem: a crown.
dight: to dress or to prepare (meat or dough, etc.).
diligent: careful; industrious (also 'diligently').
dim: (v) to obscure, to grow dark (replaces 'daze').
dime: a tithe.
din: a loud disturbing noise.
dipper: a type of songbird which dives and then walks under water seeking food (also known as a didapper, a divedapper, and a grebe).
directed: replaces 'dressed' (also 'directing' and 'directions').
discharge: (v) to unburden.
discipline: (n) teaching, learning, the state of being informed; (v) to chastise.
discomfort: (v) to weaken; to discourage, to distress.
discording: contention, strife, conflict, the opposite of being in accordance or in concord with.
discover: to uncover.
discretion: discernment, judgement.
disdain: (n) that which is unworthy of one's attention; (v) to scorn or feel superior to.
dis-ease: 'not ease', and so, distress, difficulty, trouble, tribulation.
dishonested: dishonoured, shamed.
dispensation: distribution; exemption from an obligation.
dispenser: an administrator or a steward.
dispenses: expenses; distributions.
dispose: (v) to put into proper arrangement, position, or order; to transfer to another, as by a gift; to assign or to ordain.
disposition: the action of ordering, arranging, or directing.
disputation: argument, debate, controversy.
dissemble: to feign; to conceal; to pretend not to notice.
dis-served: badly or poorly served (Numbers 22:29).
dissolute: unruly, unbridled; disunited; profligate.
dissolved: to have departed this life.

Glossary

disturb: (v) to trouble (both words are in the WOT).

ditty: a song.

divedapper: a small diving bird, also known as a dipper, a didapper, and a grebe.

diverse: dappled, freckled, speckled; different or distinct from.

doctor: a teacher.

dod: 'to bob' or to cut the hair.

doe: a female deer, a roe.

dole: (v) to sorrow, mourn, lament.

domination: that which is ruled over, and so, 'a dominion'.

doom: (n) Divine or human judgement(s), sentence(s), or punishment; decrees or laws; condemnation; righteousness; justice.

doomsman: a judge (see 'deemer').

doughty: fearless, resolute.

dower: a dowry.

drachma: ancient Greek silver coin.

draw: to pull; to disembowel or kill.

drawn to pieces: pulled to pieces; disembowelled, killed, destroyed.

dread: (n) fear; (v) to fear.

dread-full: 'full of dread' or fearful, terrible; amazing, awesome; 'fear of the Lord' or devout.

dready: dreading, full of dread.

dreary: sad.

dress: (v) to make straight, put into proper alignment; to prepare for use; to direct (survives in 'street address').

dressed: thrashed; directed.

drit: dung, waste; dirt.

drivel: (n) spittle, dribbles.

dross: 'slag', that is, refuse or impurity from melted metal.

drove: (n) a herd or a flock, often moving as one.

drowned: replaces 'drenched'.

duke: a nobleman or a prince; a title of the coming Messiah.

dumb: silent; mute.

dun: dull greyish-brown colour.

durst: archaic p.t. of dare.

dwindle (away): to shrink, to waste or pine away.

E

eager: sharp; fierce; intense desire.

ear: (v) to plow (also 'eared' and 'earing'; these three forms of 'ear' are also in the KJV).

earer: (n) one who plows.

earth: the ground; the land; a field; dust; dirt.

earthen: made of earth or clay.

earth-tiller: a worker of the soil, and so, a farmer.

earth-tilling: working the soil to produce crops, and so, farming.

easiness: a state of ease, without any

difficulty.

Eben: transliterated Hebrew, meaning 'stone' or 'rock' (Joshua 18:17).

ecstasy: 'the losing of mind and reason, and hindering of the tongue' (from an "Early Version" gloss).

edify: to build (up), to construct.

egging: 'edging' or 'setting on edge'.

egg on: to urge, incite, provoke.

eggs: replaces 'eiren'.

(the) eighth: a musical term, meaning 'an octave lower' or 'on the lower octave'; an 8-day period of observances starting with a festival.

eisel: vinegar (both words are in the WOT).

Eitan: transliterated Hebrew, meaning 'mighty' (Psalms 74:15).

either: or.

eke: (v) to add to, to increase.

ekings: (n) increasings.

eld: old (both words are in the WOT).

electrum: amber; an alloy of gold and silver.

embrace: replaces 'biclippe'.

enclosed: contained (within); sometimes replaces 'closed' (both words are in the WOT).

encloser: a goldsmith or worker of other kinds of metal.

encompass: to surround.

end: to become perfect; a border.

endeavour: (v) to attempt, to make an effort (replaces 'enforce').

ended: made perfect.

ending: perfection.

endured: made hard, hardened ('enduring' is also found in the WOT).

enfatted: made fat.

engender: (v) to bring about, to create or to produce.

engine: a large offensive weapon.

enhance: to heighten or increase, as with beauty or quality, to exalt.

enhaunt: to frequently practise or exercise.

enlighten: to give light to, to make brighter; to impart new knowledge to ('enlighten' is found only in the "Early Version" of the WOT; it is also found in the KJV).

enmity: a deep-seated hostility.

ensample: example ('example' is found only in the "Early Version" of the WOT; both words are also in the KJV).

ensampler: exemplar ('ensampler' and 'sampler' are both in the WOT).

ensearch: to search into; to inquire (of) or consult; to seek out.

entering: (n) an entry or entrance.

entering in: (n) a visit; (v) to visit; to make entry (into).

entrails: an idiom for one's children or offspring; that which one feels close to or

deeply about (the KJV uses 'bowels' in a similar fashion).

entries: gates or entrances.

entry: (n) a visit; a way to enter in, an entrance; (v) to visit.

environ: (v) to encircle or surround.

enwrapped: wrapped (in).

ephah: an Old Hebrew unit of dry measure equal to 'a bath' (a unit of wet measure) or about 9 gallons.

ephod: a sleeveless garment worn by priests, somewhat like an apron.

epinicion: (n) a song of victory or triumph (survives in 'epinician').

epistle: a letter.

equity: fairness, impartiality, justice; righteousness, uprightness.

ere: before.

err: (v) to stray, to wander, or to roam; to go astray, make a mistake.

errand: a message to be repeated to a third party.

erst: earliest, first in order of time; initially; before, previously, formerly.

eruca: a caterpillar or a larva.

eschew: to avoid or shun.

Eshcol: transliterated Hebrew, meaning 'a cluster (of grapes, etc.)'; found in various books of the WOT.

espouse: to marry, take as a spouse.

espy: to watch for, to catch sight of; to discover; to spy out.

espyer: a watchman or 'a waiter' (all three words are in the WOT).

esteem: (v) to estimate, guess, or reckon (replaces 'eyme'; 'estimation' is found in the WOT).

evangelist: one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings).

evangelize: to bring 'good news'.

even: equal or one's equal; evening.

even against: opposite, facing; far off; near, beside, close to; before (see also 'over against').

even-elds: 'equally old', and so, the same age.

evenness: equality.

evetide/eventide: evening.

ever-each: each and every one.

evil-at-ease: sick; distressed.

evil fame: bad news; gossip; shame.

exaction: the act of exacting or extorting a confession, money, information, service, etc.

exactor: an officer who extorted confessions and imposed sentences, and so, an extortioner or an oppressor (also called 'false challenger', 'unjust asker', 'wrong challenger', 'wrongful asker').

excellent: exceedingly.

Glossary

except: *with the exclusion of, aside from, without (sometimes replaces 'out-takun: to take out').*

excite: *to encourage.*

excusation: (n) *an excuse.*

execrable: *detestable, very bad.*

exemplar: *a model, pattern or example (replaces 'exsaumpler', 'ensaumpler', and '(en)saumpler').*

exequies: *funeral rites; a funeral ode.*

experiment: (n) *an assay or test; an attempt;* (v) *to make a test or trial.*

expound: *to state or to declare in detail; to explain or to interpret.*

F

facility: *ease, easiness.*

faculties: *gifts or possessions.*

fair: (n) *a feast or festival;* (adj.) *beautiful;* (adv.) *seemly.*

fairness: (n) *beauty;* (adj.) *beautiful.*

faithful: *'full of faith', believing in.*

falling: (n) *a stumblingblock or cause of stumbling; a time of stumbling.*

false challenge: *slander; oppression.*

false challenger: *an extortioner or an oppressor (see 'exactor').*

fame: *tidings, news.*

famed: (v) *proclaimed, celebrated.*

family: *replaces 'meyne'.*

fane: *a temple.*

fardel: *a bundle.*

farthing: *a British bronze coin; 4 farthings = 1 penny.*

fasten: *to make steadfast.*

fathers: *forefathers, ancestors.*

fearful/fearedful: *to be feared; terrible; amazing, awesome.*

fear you: *to make you fear, or to be afraid.*

feeble: *crippled, maimed; weak (sometimes replaces 'sick', as per British usage).*

feebleness: *infirmity.*

feel: *to perceive; to think or judge (also 'feeled' and 'feeling').*

feet: *foundation(s) or base(s).*

feign: *to make a false show or a sham (of).*

fell: (adj.) *wicked, deceitful; prudent, clever.*

feller: *craftier, wilier.*

fell-like: *craftily.*

fells: (n) *skins or pilches.*

felly: *slyly.*

fen: *a marsh or a bog.*

fetters: *shackles.*

field place: *a plain.*

fiend: *a devil.*

figure: (n) *a form, pattern, or example; a design; one's body.*

fill: *to supply with as much as can be contained, to fill up.*

filled: *completed, fulfilled; full.*

fillet: *a ribbon or a band.*

filthhood: *nakedness; shamefulness.*

findings: *deeds, doings; thoughts (see also 'studies').*

firm: *solid, secure (replaces 'sad'; also 'firmness' replaces 'sadnesse').*

fitches: *vetches, food for fodder.*

flaggy place: *a place full of 'flags', that is, reeds, bulrushes, etc.*

flags: *plants such as reeds and bulrushes that grow in water.*

fleshly: *carnal.*

flew: *fled (p.t. of 'flee').*

flint: *a hard stone.*

flock: (n) *a group of people or the same type of animal, and so, a herd.*

flood: *a great body of flowing water; a stream or a river; waves.*

florin: *a British silver coin, equal to two shillings.*

flourish: (v) *to blossom, flower, or to thrive; to revive.*

flower: (v) *see 'flourish'.*

flutterings: *fluctuations.*

flux: (n) *a flow or discharge.*

foal: *a colt.*

folk: *the nations, that is, the Gentiles or the heathen (also 'folk(s) of kind').*

follily: *foolishly.*

followingly: *consequently.*

folly: *foolishness; acting foolish.*

fond: *foolish (also 'fondness').*

fool: (adj.) *foolish.*

foot: *a base or a foundation.*

footstake: *the base of a pillar.*

for-bought: *'again-bought', that is, bought back or redeemed.*

for-buyer: *'again-buyer', that is, a redeemer.*

forcelet: *a stronghold.*

ford: (n) *a shallow place for crossing a stream or river (also called 'a forth').*

for-drew: *drew along.*

foreknowing: *prescience.*

forel: *a scabbard or sheath for a sword or a dagger.*

foretop: *the top of; a lock of hair growing over or above the forehead.*

forewall: *a bulwark.*

foreyard: *an enclosed front yard or outer court ('court' is found in the WOT).*

for-fighter: *a fighter for someone or something.*

forgot: *forgot.*

forged: *made; beaten out.*

former: *first; before.*

fornicary: *a whore.*

fornication: *idolatry; sexual relations outside of marriage.*

forsake: *to renounce, abandon, or relinquish; to leave (also 'forsook').*

forsooth: *'for truth', certainly (the sense in the "Early Version"); but (the sense in the "Later Version").*

forswear: *to swear falsely; to commit perjury; to break an oath (also 'forsoorn').*

forth: *see 'ford'.*

for-thy: *because.*

forto: *until.*

for why: *because; for this reason.*

found: *to lay the foundation of; to provide with food and lodging.*

fundament: *a foundation or a base (survives in 'fundament' and 'fundamental').*

fowler: *a hunter of birds.*

frail: (n) *a basket;* (adj.) *physically or morally weak.*

frauded: *defrauded (both words are in the WOT).*

front: (n) *a post (both words are in the WOT).*

frothing: *foaming.*

froward: *disobedient, intractable.*

fructuous: *bearing much fruit; fertile.*

fulfill: *to accomplish; to satisfy.*

fuller: *one that 'fulls' or makes cloth thicker and more compact through moistening and beating.*

full-fill: *to completely fill.*

full-filled: *'filled up full'.*

full hieingly: *speedily.*

full sorry: *extremely regretful.*

full waxen/fully waxen: *fully grown, mature, become an adult.*

furbish: *to burnish or polish.*

furze: *rough, prickly, heath-like shrubs (also known as 'gorse').*

G

gall: *a bitter (or poisonous) drink; bile, figuratively or literally.*

gallon: *a vessel or a container (from which the unit of measure is derived).*

garden: *from Old French ('3erd' meaning 'a yard or garden' is also found in the WOT).*

Garden of Delights/Garden of Liking/Garden of Lust/Garden of Volupty: *the Garden of Eden or Paradise.*

gat: *to begat; got or acquired.*

Ge Hinnom: *'the valley of Hinnom' (corrupted into 'Gehenna').*

gelding: *a eunuch.*

gemels: *twins.*

gemmary: *a person skilled in working with gems; a jeweller.*

gender: (v) *to engender or cause to be, to beget (all three words are in both the WOT and the KJV).*

generation: *offspring; the creation of offspring; a group of individuals born at or about the same time.*

Glossary

gentian: a blue-flowered plant growing on mountains.
german: closely related by blood or attitude; a partner or a comrade.
get: to beget; to obtain or acquire.
gibbet: a gallows, that is, a post and beam for hanging someone.
gift: a bribe.
gin: a snare or a trap (all three words are in the WOT).
gird: to clothe oneself; to make ready (also 'girded' and 'girt').
girdle: a sash.
gith: a fennel-like plant.
gittern: a precursor of the guitar.
Gizbar: transliterated Hebrew, meaning 'the treasurer' or 'the minister of finance' (Ezra 1:8).
gladdened: rejoiced, 'full out joyed'.
glob: a mass or lump; a group.
glory: (v) to take pride in; to boast or to brag about.
gloss/glossing: (n) flattery (survives in 'gloss: a superficial or deceptive appearance'; 'flattered' is found in the WOT).
go against: go to meet(!).
gobbet: a piece or a fragment.
gods: priests or judges (the Hebrew 'elohim' is translated into these three words; all three words are in the WOT and the KJV).
goggle-eyed: bulging eyes, caused by injury or a birth defect.
going/s: steps; a way or path.
going up: (n) a stairway, a way of ascending.
good-like: goodly.
goods: good; good things; goodness.
gorse: see 'furze'.
gospeller: one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings).
governance: authority or control over someone or something.
governor: a ruler or a leader; a steersman; a shipmaster.
grace: a gift or a favour from God; any gift.
graces: thanks(giving) to God.
grave: (v) to engrave (both words are in the WOT); to carve.
graving: engraving (both words are in the WOT); carving.
great hunger: famine.
greaves: leg harnesses.
grees: 'degrees', that is, steps or a stairway (both words are in the WOT).
grieved: made to feel grief or sorrow.
grievous: burdensome.
grievouslier: more grievously.
griffon: a vulture.
grind: to gnash (the teeth).
gripe: a vulture.

grisled: horrified, terrified.
grounds: foundations.
grumble: (v) to complain in a low, muttering voice (replaces 'grutchen').
grutch: to grumble (survives in 'grudge' and 'grouch').
guess: (v) to suppose or to consider; to think.
guileful: deceitful, treacherous.
guiler: a deceiver or beguiler (all three words are in the WOT).
guilingly: beguilingly (both words are in the WOT).
guilter: a trespasser, one who sins.
guilts: trespasses, transgressions.
gyves: stocks, fetters.

H

habergeon: a breastplate (survives in 'hauber' and 'haberdasher').
habit: clothes, attire; deportment; personal custom.
had mind (of): remembered.
had to despite: was despised.
haft: the handle of a cutting tool.
half: hand; side.
hallow: (v) to make holy, to sanctify.
hallowed: (adj.) dedicated, consecrated; (made) holy.
hallowing: (n) a sanctuary, place of worship; consecration or ordination.
hallows: (n) saints.
halt: (n) the crippled or the lame.
hand: power, control (over).
handmaid: a female servant (also 'handmaiden').
handwoman: a female servant.
hanging: (n) a curtain; a tent (all three words are in the WOT).
hap: happenstance.
harbour: (n) shelter, lodging, a place for rest and refuge (also 'harbourage').
harbourgerie: an inn or a guest chamber (from Old French; part of the sense survives in 'menagerie: an enclosure for...').
harded: hardened (both words are in the WOT); made stubborn.
hardeneth: to make stubborn.
hardily: boldly.
hardiness: healthy pride.
hardness: harshness, severity.
hardy: able to endure, tough; bold.
harlot: a knave or 'a vain fellow' (2nd Samuel 6:20).
harm: to hurt or wrong (also replaces 'noyen', which survives in 'annoy').
harmer: one who harms someone.
harmless: without harm.
Harmon: transliterated Hebrew, perhaps meaning 'a palace' or 'a dunghill'(!) (Amos 4:3).

hasted: hastened.
hatesome: hateful.
haunt: to practise habitually; to exercise.
have mind (on/of): to remember.
having mind: remembering.
Hazar: transliterated Hebrew, meaning 'the town or the village of'; found in various books of the WOT.
he: it; they.
head: the top; the pommel or the hook of a pillar; a debt.
heals: healings.
health/s: salvation, deliverance; victory; help; healing; well-being.
hearses: dirges.
heat: 'the east wind'.
heathen: (n) the Gentiles (also 'heathen men').
heaven: the abode of God.
heavens: the air or the sky; (the vast canopy of) the stars and planets.
heaviness: sorrow, grief.
(to make) heavy: to burden, to grieve, or to trouble (also 'heavied').
hedgehog: a porcupine (replaces 'urchin', which survives in 'sea urchin: a spiny sponge').
heights: altars or 'high places'.
hell/s: the grave; Hades, Sheol, 'the land of the dead'; the place of punishment (also called 'the pit').
helve: the handle or the shaft of a weapon or a tool.
her: herself.
hereof: of this, in regard to this.
heretofore: before now, previously.
heritage: an inheritance.
hideoused: was made hideous.
hidly: privately, secretly.
hid place: a secret or private place or conference (the WOT also renders this as 'huddles', see below).
hie: (v) to hasten, hurry (also 'hied').
hieingly: speedily, hastily.
high places: altars.
high things: altars or 'high places'.
hilet: a tent, tabernacle, or covering.
hillock: a small hill.
him: himself; it, itself; them.
hind: a farm labourer, 'hired hand'.
hinder: (v) to impede, to hamper or delay (replaces 'lette'(!); also 'hindered' replaces 'lettete', and 'hindering' replaces 'letting'; the verb form 'hinder: to hold back or to thwart' is not found in the WOT).
hinder: (adj.) situated at the back or rear of.
hire: (n) payment for work, wages; reward for service (see also 'meed').
his: its; theirs.
hiss: to scorn or to mock.
hock: to hamstring or disable by cutting the

Glossary

tendons of the ham or the hock.

holding knighthood: engaged in military service; making war.

holden: held.

hold in mind: to keep in mind, to remember.

holed: (something) with holes.

holiday: 'a holy day' (the meaning has been turned upside-down).

holpen: helped (both words are in the WOT and the KJV).

holy day: survives in 'holiday' (but with the opposite meaning).

home-man: a household servant (also 'home-men').

honest: (adj.) honourable; good; seemly, becoming, decent.

honest and chaste servant: a gelding or a eunuch.

honour: (v) to do homage to; to give glory to ('honour' and 'worship' are interchangeable in the WOT, as per British usage).

honourable: worthy of honour ('honourable' and 'worshipful' are interchangeable in the WOT, as per British usage).

honouring: doing homage to; worshipping.

honours: (n) gifts, tokens of respect.

hook: the pommel or the head of a pillar (also known as a chapter or a capital); a basket.

horning: sounding with trumpets.

horn: corner; power; head.

horologe: an instrument for hourly time-telling, such as a sundial.

host: army; animal, grain, and/or liquid offering or sacrifice to God.

host of (the) heaven(s): the sun, moon, stars and planets.

house: household; palace; fortress.

huddles: (n) a secret or private place or conference (the WOT gives 'hid place' as an alternate rendering; survives in 'to huddle').

hugely: greatly.

hulk: a hut or a hovel.

humour: (n) liquid; (adj.) moist.

hurled: thrown down or against, with force or violence.

hurting/s: cause(s) of stumbling or sin, obstacle(s) to righteous living; spurning(s) (see also 'offence').

hurtled: violently rushed into or on, collided with; struck.

husbandman: a farmer or an earth-tiller; a master of a household.

I

idle: vain; lazy.

idly believed: believed in vain.

idol: an image representing a god and worshipped as divine; any object of ungodly worship (the WOT uses 'idol', 'maumet', and 'simulacrum' interchangeably).

ileum: a part of the small intestine.

ilk: the same; a kind.

image: a statue, or sculpture, representing a god, and worshipped as divine, and so, an idol.

impaired: (v) damaged, harmed, made worse, weakened.

impugned: physically attacked or assailed.

in: against; among; at; by; from; into; on; with.

in-blow: to blow in, to puff up, or to swell (with pride, anger, etc.).

in-call: to invoke or call on.

incense: an offering burnt up for the Lord, creating a pleasing aroma.

in charge to: as a charge to or as a burden on, and so, burdensome (see also 'chargeous').

include: to contain within.

in compass: all around or round about, to encompass ('encompass' is found in the WOT).

indentings: notches or indents.

indicter: a writer; 'one who proclaims' or an announcer (survives in 'indict: to publicly accuse').

indignations: provocation, that which raises ire.

indissoluble: that which may not be dissolved or undone.

indulgence: tolerance (of), permission (to).

in-dwell: to dwell in.

infirmity: physical, mental, or moral weakness or illness.

inform: (v) to form within or 'to in-form'; to give character to, imbue, or inspire; to teach or instruct, to give knowledge to; to restore or 'to re-form'.

informing: (n) making known by example or pattern; inspiring or forming within (see also 'inform').

inhabiters: inhabitants.

inkhorn: a small vessel for holding ink.

in-lead: to lead in.

in mind: (n) a remembrance; (v) to remember.

inobeisant: disobedient (see also 'unobeisant').

in-putted: placed or put in or on; loaded up.

in-riser: (n) an enemy or assailant.

in-rising: to rise against, to attack.

in-running: an incursion.

in-send: to send in.

inset: set-in or joined to.

in-shed: sprinkled (on).

in-standing: being at hand.

into: as; for; on; onto; unto; upon.

into the middle: into the centre (of attention, etc.).

inwardnesses: that which one feels most close to or deeply about (idiomatic expression

synonymous with 'entrails' and 'bowels').

inwit: 'the wit within', and so, the soul, the conscience, 'the heart of man'.

irreprehensible: without reproof, undeserving of blame or censure.

it: he; them, they.

itching: pleasing; tickling; stirring.

its: theirs.

ivorine: made of ivory.

J

jacinth: a fabric dyed blue; a blue or purplish gemstone (survives in 'hyacinth').

jacinthine: blue in colour.

jangle: to grumble or chatter; excessive and noisy talk.

Jewly: in the Jewish language (i.e., Hebrew).

Jewry: Jewish people; the Jewish religion (Judaism); Judah.

joinings: joints.

jointures: junctures, joints.

jowl: the jaw, particularly, the lower jaw.

joying: rejoicing.

judgement: God's justice.

jument: a work- or yoke-beast, and so, a horse (survives in 'jumentous').

junction: a joint or a junction.

junket: a reed basket (perhaps related to the Chinese boat).

just: righteous.

juster: one who is more 'just' than someone else.

justifying: righteousness.

justifying: ordinances, laws, statutes; judgements.

justly: rightly, or with justice.

K

kab: an Old Hebrew dry measure of about 2 quarts (spelled 'cab' in both the WOT and the KJV).

Kedumim: transliterated Hebrew, meaning 'ancient (river)' (Judges 5:21).

keep: (v) to care for, to take care of; to guard (against).

keeped: kept.

keeper: a guard, a jailer; a watchman; a porter or a gate-keeper (partly survives in 'groundskeeper').

keeping: (n) a charge or (place of) duty; a prison, hold, or cage; one who guards or keeps watch; (v) having custody of, guarding, watching.

kept: (n) prisoners; (v) guarded, watched; preserved.

kid: a young goat.

kin: kindred, family.

kind: nature; type, sort; kindred; offspring or generation.

Glossary

kindled: *caused to burn, ignited.*
kindred: *relatives; tribes.*
kine: *domestic female bovines (cows, oxen, etc.).*
kite: *a medium-sized bird of prey.*
knave: *a boy or any young male.*
knight: *a soldier (as the original text dates from the 14th century).*
knighthood: *an army or 'host'; warfare, combat, battle (see also 'holding knighthood').*
knighthood of heaven: *the army or host of heaven, that is, God's angels; 'heavenly bodies', that is, the sun, the moon, the planets, and stars.*
knitch: *a number of things tied or knit together, and so, a bunch or a bundle (partly survives in 'knitting'); a burden.*
knop: *a knob or tassel.*
knowing: (n) *knowledge (also replaces 'kunnynge').*
known: (n) *(one's) acquaintance(s).*

L

lacert: *a lizard.*
laid ambush: *laid wait for.*
lake: *a pit, a den (of lions); a grave.*
lamia: *a mythical sea monster that is a blood-sucking female demon.*
lamprey: *an eel-like fish which has no scales or fins.*
language/s: *words of speech used by a group of people to communicate. The WOT uses 'language(s)' and 'tongue(s)' interchangeably.*
languished: *obsessed with or dwelling unhealthily upon (something or someone).*
languishings: *sicknesses, torments.*
languor: *weakness; sickness; weariness of mind or body.*
lanyard: *a cord, lace, strap or thong.*
lapwing: *a medium-sized shore bird.*
lari: *a sea gull.*
latten: *a kind of brass hammered into thin sheets, now mostly used for making church accoutrements.*
lauds: *a good fame or report; high praise (survives in 'laudatory').*
laughings: *scorning.*
lavatory: *a washing vessel for priests (survives as a synonym for a washroom).*
lay (men): *uninstructed or untaught (replaces 'lewide'; the concept survives in 'laity').*
leader: *high official; commanding officer.*
learned: *taught or instructed.*
learner: (n) *one who helps others to learn, and so, a teacher(!).*
leasing: (n) *a lie or lies; (adj.) lying (all four words are in the WOT and the KJV).*
leave: (n) *permission, license; (v) to let go, send away, or dismiss.*

leaveful: *with 'leave' or permission, and so, permissible or lawful ('lawful' is found in the WOT).*
leavest not: *without pause, unceasing.*
lecher: *a lewd, prurient person.*
lechery: *unbridled sexual activity.*
led to: *brought (to).*
leech: (n) *a blood-letting or one who treats with leeches, and so, a physician(!); (v) to heal (also 'leecheth' and 'leeching').*
left: (v) *let go, sent away, dismissed.*
left off: *ceased.*
legacy: *a commission which one is entrusted with and authorized or commanded to fulfill; that which has been received, a bequest.*
legate: *a messenger or a delegate (survives in the Catholic church as 'a papal ambassador').*
leman: *a lover or a sweetheart.*
leopard: *replaces 'pard'.*
leprous: *filled with leprosy.*
less: *younger.*
lessed: *lessened (both words are in the WOT).*
let: (v) *to hinder(!) (also 'letted: hindered', and 'letting: hindering').*
letters: *any writing, but in particular the Holy Scriptures; study, higher learning.*
libation: *a liquid or drink offering.*
libel: *'a little book' of forsaking or divorce (from Latin via Old French; survives in 'libel: a written statement that damages a person's reputation').*
lie: (n) *see 'lying'.*
lieth: *is present with or before, is at hand.*
livelode: *livelihood, sustenance, food, or nourishment (also spelled 'livelode').*
light: *literally, 'not heavy', and so, unburdened, relieved, or freed from discomfort; easy.*
lighten: *to give light or to make bright; to bring to light or to illumine; to enlighten (also 'lightened' and 'lightening').*
lighter: *easier.*
lighthead: *lightness.*
'-like': *-ly, -ily; 'as a ...' or 'like a ...' (e.g., 'god-like' or 'godly'; 'thief-like', 'heathen-like', etc.).*
likeness: *a similitude, parable, or proverb.*
liking: (n) *a desire; (adj.) likeable.*
likings: *pleasures, enjoyments.*
lineage: *line of descent, ancestry, family, tribe, kindred.*
'-ling': *denoting a person having the attributes implied (e.g., 'comeling' or 'new-comer', 'darling' or 'dear-ling', 'gosling', 'suckling', 'youngling', etc.).*
liquor: *liquid (offering), including wine and honey.*
little: *few or small (in number).*
little book: *see 'libel'.*

livelode: *livelihood, sustenance, food, or nourishment (also spelled 'lifelode').*
livers: *the living.*
living/s: (n) *conduct, way of life.*
lo!: *behold!*
loaves of proposition: *the bread of the presence (of Yahweh); also known as 'loaves of setting forth', 'loaves of putting forth', 'shewbread', and 'showbread' (initially described in Exodus 35:13).*
long: *length.*
looker: *one who surveils, a lookout.*
looking place: *a lookout or a place for surveillance.*
loose: *to loosen or to undo.*
Lord God of virtues/Lord of virtues: *the Lord God of hosts; the Lord of hosts.*
lordship: (v) *to rule or have authority over.*
lordshipper: *one who has the power, dominion, or authority of a ruler or a lord; the Most High God.*
lordshipping: *ruling, governing, power or authority over people.*
lore: *doctrine.*
lose: *to destroy (active sense; both words are in the WOT).*
lost: *destroyed (active sense, such as 'the ship was lost at sea', etc.; both words are in the WOT).*
lot: (n) *an inheritance; fate, destiny (sometimes replaces 'sort'); (v) the process of deciding something by a game of chance (survives in 'lottery').*
(the) loved: *one's beloved.*
low: (v) *to bellow.*
lowed: *made low or lowered, humbled, abased; bellowed.*
low-like: *lowly.*
low praying: *supplication.*
lying: (n) *a lie or lies (also replaces 'leasing'; all four words are in the WOT and the KJV); reclining.*
lying-by: *to procreate.*

M

made perfectly: *performed, fulfilled, finished.*
made void: *nullified; put away or done away.*
Magal: *transliterated Hebrew, meaning 'the place of the circle, or the trench, or the boundary of the camp' (1st Samuel 17:20).*
magistrates: *rulers of the Temple.*
magnify: *to make great.*
maid-child: *a damsel or maiden.*
make merchandise: *commerce, to buy and sell.*
make mind: *to remember.*
make ready: *to prepare.*
make safe: *to save.*
make void: *to nullify, to do away with.*
making: *forging.*

Glossary

Malcham: transliterated Hebrew, meaning 'king' (Amos 1:15); the chief deity of the Ammonites (also called Milcom, Molech, and Moloch).

mal-ease: 'bad ease', and so, great discomfort, disease, or sickness.

male-kind: male human beings.

malison: a curse or a malediction.

malus (tree): a straight, strong fir tree used to make masts for ships (from Latin, meaning 'mast').

man-queller: 'a man-killer', and so, a murderer or an executioner.

mansion: any dwelling place, not necessarily large or opulent.

manslayer: a murderer (also 'menslayers').

mantle: a loose, sleeveless garment worn over other garments.

manyfold: manifold (both spellings are found in the WOT).

Maoozim: transliterated Hebrew, meaning 'a stronghold' or 'a fortress' (Daniel 11:38, 39).

margarite: pearl (survives as 'Margaret').

marish: a marsh (both words are in the WOT and the KJV).

Masah: transliterated Hebrew, meaning 'guards' (2^o Kings 11:6).

massive: solid (also 'massy').

master: a teacher.

masterful asker: an officer of the Temple court; an inquisitor.

mater: 'a piece of matter', and so, in context (2^o Kings 6:2ff.), a piece of wood (survives in 'material').

maumet: (n) an idol or a false god.

maw: the stomach, belly, or the womb; the throat or the mouth.

may: to be able to, can.

mean: a mediator; the middle or average.

meat: eating; dinner; a feast.

meatship: a feast.

meddle: (v) to mix or mingle (survives in 'medley').

meed: a reward; a wage or payment for work.

meek/ed: (v) to humble or abase oneself; to be humbled or brought low by others.

melted out: (v) cast (also replaces '3etide').

melter: one who casts bronze, gold, or other metals.

melting: flowing.

member: a person in a group; a limb or other appendage; the penis; a part (of something).

memorial(s): a remembrance or a memory; token(s).

menace: (v) to threaten.

menaces: (n) threats (also 'menacings').

menstruate: (n) a woman experiencing menses.

merciable: merciful.

merciable place: the propitiatory or the

mercy seat.

mercy seat: the lid of the ark of the covenant, fashioned as a throne for the Majesty of God, 'the Holy of Holies'.

merlion: a martlet.

Meromei: transliterated Hebrew, meaning 'high places' (Judges 5:18).

mesel: (n) a leper (partly survives in 'measles: an illness producing red spots on the skin').

meseled: (adj.) leprous (survives in 'measled').

meselry: (n) leprosy.

mete: (v) to measure.

metrete: an ancient Greek unit of liquid measure (1 metrete = 9 gallons).

midday: to the south.

middle: (in the) midst (of); half.

midwifing: the activities of a midwife, or midwifery; also spelled, 'midwiving'.

migale: a shrewmouse.

mild: meek, gentle.

(the) Millo: a bastion or rampart in the City of David.

mind: (n) one's memory; a memorial or a remembrance.

mindful: to remember or recall.

mind-token: a token of remembrance.

mine: (v) to dig out.

mined: undermined.

minished: diminished (both words are in the WOT and the KJV).

minister: a servant.

mirth: gaiety, social merriment.

mis-born child: an abnormal birth; a stillborn; an abortion.

mischie: misfortune, trouble, distress; wickedness.

misdoer: one who does wrong.

mis-ease: 'bad ease' or 'ill being', and so, need, want, poverty; distress.

mis-say: to speak amiss; to slander.

mis-turn: to pervert or turn wrong.

mitre: a priestly head-dress.

mix: (v) replaces 'meddle'.

mixture: replaces 'meddling'.

mock/ed: replaces 'mowe'/'mowide'.

mocking: replaces 'mowynge'.

moist: (v) to water or moisten; to wash or to wet (also 'moisteth', 'moisting'); (adj.) liquid or drink offerings, such as honey or wine.

molar: replaces 'wang tooth'.

molten: (adj.) cast or 'melted out'.

mooted: argued.

moot hall: a judgement hall; a trial court.

more: (adj.) great, greater.

more/s: (n) elder(s).

morntide/morrowing/morrowtide: morning.

morsel: a small fragment of food.

most: great; much; mostly, most of all, especially.

mouldwarp: a mole (the animal).

moved: trembled, shook.

muchfold: many fold.

mulcting: a tax or a fine.

murrain: plague, pestilence, disease.

muser: one who murmurs or mutters.

must: (n) grape wine.

myrtine (tree): a myrtle tree.

my strong: 'my strength'.

N

Nahal-eshcol: transliterated Hebrew, meaning 'the river of the cluster (of grapes)' (Numbers 13:24).

nakeded: made naked.

naken: to make naked.

nakening: making naked.

nappeth: to nap or to sleep.

nard: spikenard.

near: nearer.

neat: cattle.

need/s: (n) want(s), that which is necessary for life; (adj.) needed or needful, necessary or of necessity.

needfulties: (times of) difficulties.

neediness: deprivation, poverty; distress.

neesings: sneezes or sneezing; snorts or snorting.

nesh: soft; weak.

neverthelater: nevertheless.

new: (v) to renew; (adv.) newly.

nigh: (v) to approach, to come near or close to; (adv.) near (also 'nigheth').

nigh coasted: bordering.

noise: a disturbance or an uproar.

noiseful: 'full of noise' or loud.

noisome: harmful.

noll: the neck; the head.

none: 'not one'; the word 'no' before any word starting with a vowel.

not: no, none.

not subject (to): not under the power of; unruly, insubordinate, disobedient.

nought: nothing, non-existent.

nourish: (v) to nurse or to suckle an infant; to bring up or to raise.

no wise: no way.

number: (v) to count up or total; to appoint.

nurse: (v) to suckle; to bring up or to raise, and so, to nourish.

nursing: suckling; nourishing.

O

obeisance: obedience; submission.

obeish: to obey.

obit: one's death, departure from this life.

obligation: a bond, contract, or pledge.

occasion: pretense; pretext.

odourments: sources of pleasing scents and odours.

Glossary

of: at; before; by; for; from; in; out of; to; toward.

of belief: 'of faith'.

offence: (n) an act of stumbling or sin; a cause or occasion of sin; a stumblingstone or stumblingblock; a cause of insult or anger; synonymous with 'hurting' and 'spurning' (each usage is found in the WOT and the KJV).

offend: to cause to stumble or fall, physically or morally (that is, to sin or to trespass); to insult or to cause anger or resentment; to hurt (each usage is found in the WOT and the KJV; also replaces 'sclaundre').

offendings: stumblings; offences, abominations, sins.

office: service or ministry.

oft: often.

old men: elders; forefathers.

olive: a place where olives grow.

on: about; into; against; by; for; concerning; in(to); onto; over; to.

oneing: unity.

onement: union.

on live: alive.

on-putting: putting on.

on the contrary: replaces 'again-ward' ('contrary' is found in the WOT).

ophimachus: a kind of locust 'that is a fowl enemy to serpents' (as defined in a gloss in the WOT).

ordain: to predestine; to appoint; to order or decree; to set in order.

ordinance: an order or a decree; conduct; founding or ordering.

ordures: filth, dirt; faeces, dung.

orison: a prayer.

oryx: a north African antelope.

ouch: a clasp, buckle, or brooch.

ought: to be obliged or to have a moral duty to do something (sometimes replaces 'owe'; both words are in the WOT).

out-casting/s: refuse, trash; outcasts, exiles.

outer-more: uttermore.

out-gladsome: (adj.) cheerful.

outlawed: cut off.

out-most: utmost.

out-voice: a loud voice or a shout.

over: above; high; more, more than, continuing (to); upper.

over against: opposite, facing; far off; near, beside, close to; before (see also 'even against').

over-came: came or went over.

overcome: to conquer or to triumph over, to gain the mastery of; to be plenteous, to abound.

over-go: to go beyond; to overreach.

over-hand: the mastery of, 'the upper hand'.

over-laying: burdening; pressing on or

pressure; 'dis-ease', trouble, or tribulation.

over-led: deceived, seduced, led away.

over-pass: to pass over.

over-standing: outstanding.

over-thwart: head-strong, perverse, obstinate, 'athwart'.

over-travail: to torment or afflict.

over-waxeth: to greatly grow or increase.

owe/d: ought (both words are in the WOT); obligated or bound to; indebted to.

P

paddock: a frog (both words are in the WOT).

paid: satisfied, requited.

painture: (n) a painting (both words are in the WOT).

pale: a pointed stick, a stake, or a pole; a fence, a barrier, or a palisade.

palfrey: a horse.

paliurus: a type of teasel or thistle.

poll: a fine or rich cloth (survives as the name for an altar cloth).

palm (of the hand): a unit of measure.

pannier: a basket.

Paradise: the Garden of Eden, also called 'the Garden of Delights', 'the Garden of Liking', 'the Garden of Lust', and 'the Garden of Voluptu'.

Parbar: a temple precinct (found in KJV only, at 1st Chronicles 26:18); singular of 'Parvarim' (see below).

pard: a leopard.

pardelun: a young leopard.

parget: to cover or daub with plaster.

part: (n) a portion or share; (v) to divide or break into parts; to share, give, impart to; to depart or leave.

parter: one who divides; one who is parted, mixed, or divided, and so, a half-breed.

parting: dividing; sharing with; making a difference or distinction.

partings: (n) divisions, offices, or duties; that which is 'parted to' or shared with, so gifts or 'distributions'.

Parvarim: suburbs, precincts (2nd Kings 23:11); plural of 'Parbar' (see above).

pasch/pask: the Passover (survives in 'paschal').

pass: (v) to depart or to leave.

passer: one who passes (by).

passing over: (n) the exile, captivity, or 'transmigration' of the Israelites; the Jewish captives as a whole.

passion: (n) suffering; (v) to suffer.

paste: flour moistened into dough (survives in 'pasta', 'pastry', etc.).

pasture: the word 'pasture' is found only in the "Early Version" of the WOT (also replaces 'lesewe').

patience: hope; trust.

peaceable men: friends.

peaceables: sacrifices for peace, offered to the Lord.

peaced: made peace.

peck: (n) a pot; a measure of 2 gallons.

pedage: a toll for walking across land (shares its root with 'pedestrian').

peis: (n) a weigh, that is, a balance or scales (all four words are in the WOT; survives in 'poise: balance').

peise: (n) a weight; (v) to weigh or balance (something) (all four words are in the WOT; survives in 'poise: balance').

peiser: one who weighs things.

pence: pennies (pl. of 'penny').

penner: a case for one or more pens, often together with an inkhorn.

pens: wings or feathers (survives in 'pinion: the wing or flight feathers of a bird' and in 'pen: a writing utensil originally made from a feather').

peoples: folks, nations, heathen.

pepon: a pumpkin or a gourd.

peradventure: perhaps, perchance.

perdition: eternal damnation, hell.

perfect: (v) to end, finish, complete.

perfection: to come to the end or completion of something.

perform: acting to end or complete something.

performance: actions that end or complete something.

perish: to die; to destroy or 'to lose' (from Latin, meaning 'to go away'; all four words are in the WOT and the KJV).

Petra: Greek for 'rock' ('Sela' or 'Selah' in Hebrew).

phial: a vial.

physician: a medical doctor (replaces 'leech: a blood-letter or one who treats with leeches').

piety: godliness (replaces 'pitee').

pigmentary: an ointment maker or an apothecary.

Pila: a lower part of Jerusalem called 'the Mortar' (from Latin, meaning 'a mortar'; 'Maktesh' in Hebrew; found at Zephaniah 1:11).

pilch: animal skin(s); a garment made of leather or fur.

pilgrim: a visitor; a stranger; a foreigner or an alien; one on a journey, especially to some sacred place; a wanderer or wayfarer.

pilgrimage: a sojourn or a place for a visit; a temporary stay or residence; a long, hard journey.

pious: devout, godly, reverential (replaces 'piteous').

pippin: the seed of a fruit.

pitched: fixed; pierced.

plage: a coast or a region (all three words are

Glossary

in the WOT).

plague: a wound.

plain: (v) to complain.

plainings: (n) complaints.

plaint: a complaint.

plane tree/platan tree: the sycamore tree.

play-frères: companions, friends.

pleasable: pleasing.

pleasance: pleasantness, pleasure.

pleasant: pleasing.

pledge: (n) replaces 'a wed'.

plenteouslier: more plenteously.

plow: (n) a chariot with a cutting blade or prow able to slice through people (the verb form is not found in the WOT; both 'plow' and 'plough' are in texts from the 1400s).

plummet: (n) a plumb bob.

pods: replaces 'cods'.

pointel: a stylus or writing tool.

poll: (v) to shave, clip, shear, trim, or cut the hair.

pommel: an apple-like ball or knob on the handle of a sword (related to French 'pomme: apple'); the capital, chapter, head, or hook of a pillar.

poor-all: 'the all-poor', the common people or 'commons' (replaces 'porail').

poorlet: one who is poor.

porch: the Temple court(yard); any court(yard).

porphyrio: a small, purple, aquatic bird, also called a coot.

posnet: a saucepan; a small metal pot with a handle and three legs.

postern: the backdoor or back way.

pottage: a thin stew; vegetables.

pottle: a pot or vessel that holds two quarts.

pour: replaces 'helde'.

pour out drink: replaces 'birle'.

powder: dust; the earth.

praising: (n) praise.

prayer: 'a pray-er' or 'one who prays'.

precept: a statute, law, order, or commandment.

prefect: a chief officer or person in authority.

prelate: a ruler or a sovereign (survives as 'a high-ranking member of the church').

prepare: replaces 'graithe'.

prepuce: the foreskin; 'the uncircumcised', and so, the Gentiles or the heathen.

prescience: foreknowledge.

presser: a winepress.

pressing: 'dis-ease' or pressure.

prevarication: the breaking of the law (survives as 'telling lies').

prey: that which is taken in war, spoils, bounty.

price: money; cost, expenses; reward; payment, fee.

pricked: pierced.

pricker: a stinger.

pricks: (n) stings.

primacies: first fruits (survives in 'primacy: the state of being first, as in rank or excellence').

primate: a person of first rank, a chief, a superior; a monkey.

princehood: principality; one's authority to rule over people.

private/s: secret(s); truth(s) that can only be known through divine revelation; mystery/ies.

privier: more private.

privily: privately, secretly.

privy: private, secret, hidden.

profession: the act of professing, declaring, or avowing; a declaration.

proffer: to offer.

profiteth: to benefit.

progenitor: a parent or forefather.

promise: replaces 'behest'.

proper: one's own, personal, or particular (this use of 'proper' is also found in the KJV; survives in 'property').

properly: only ('ownly').

propitiation: conciliation; atoning or atonement; sacrifice.

propitiatory: the mercy seat, that is, the throne or place of conciliation serving the Majesty of God.

proposition: the act of putting forth something for acceptance (see also 'loaves of proposition').

prove: to try or to test; to approve.

proveth: approveth.

provisions: a supply of food, necessities for living.

provost: an official having authority over others; a magistrate.

prowed: having a prow.

prudence: sound judgement; sagacity.

psalterer: one who plays a psaltery.

psaltery: an ancient stringed instrument similar to a dulcimer.

publish: to proclaim, to make known publicly.

punged: pricked, pierced, or cut (survives in 'expunged').

purposing: to purpose.

pursue: to persecute or to harass.

purvey: to provide provisions or necessities for life.

purveyance: the act of purveying; that which is supplied, provisions.

put: to lay down; laid down.

put to: to put or to set; to continue.

pygarg: an ibex, a kind of antelope.

Q

quarrier: one who quarries stone.

quavering: quaking, shaking.

quemeful: agreeable, pleasing, satisfying;

appeasing; merciful.

quern: a hand-mill.

quern-stone: a millstone.

quick: living, alive.

quicken: to make alive, to give or restore life to someone or something.

quinguagenary: a commander of 50 men.

quire: a group of singers, and so, 'a choir'; a dance; a company or group (of dancers, soldiers, etc.).

quitter: an ulcer which exudes pus.

R

rabbeting: indenting.

rabbets: indents, grooves.

railings: branches, outgrowths.

raise: to raise up.

ramping: ravishing, spoiling.

rascal: the rabble, commoners.

rather: first; former, previous, earlier.

rational: (n) a priest's breast brooch.

raven: (n) robbery or the spoils thereof; the act of pillaging and plundering; (adj.) rapacious.

raveners: those who pillage, plunder, ravage, or take by force.

ravening: ravaging; robbing.

ravish: to rob, spoil, take; to rescue, save, help to escape (also 'ravishing: robbing, spoiling, taking').

ray-cloth: silk-like material (survives in 'rayon').

reach: to give or extend to.

ready: available, at hand.

realm: a kingdom.

reap/reaping: (n) a sheaf or harvest.

reared: raised.

rearmouse: a bat (that is, the flying mammal; also 'rearmice').

rebel: (adj.) rebellious.

rebelness: rebellion (both words are in the WOT).

rebelty: rebellion (both words are in the WOT).

reck: to have a care or concern for, to heed (survives in 'reckless').

recluse: to shut in or to enclose.

recorded: remembered.

recording: making mind of, remembering.

redeem: to regain possession of by paying a price, ransoming out and receiving back, 'to buy back'.

redound: to accrue to, to overflow; to surge back (related to 'rebound', which is found in the WOT).

reed: a measuring rod, equal to the length of six cubits, or 9-10 feet.

reform: to form again or anew, and so, 'to re-form'; to give up sinning, to improve morally; to make better.

Glossary

regeneration: *rebirth; spiritual and/or moral renewal.*

rehearse: *to recount, recite, or repeat; to declare.*

reins: *loins.*

religion: *ordinances, practices, rite(s); law; service, work.*

remission: *pardon, forgiveness, delivered from debt.*

reparation: *restoration or repair.*

Rephaim: *giants.*

replete: *full, sated.*

reproof: *rebuke, blame, reproach.*

reprovable: *reproachable.*

reproved: *rebuked.*

reproves: (n) *rebukes, censures.*

repugn: *to oppose, fight (against), or resist (survives in 'repugnant').*

requite: *to compensate, to repay; to make return to (replaces 'quit'; also 'requiting' replaces 'quitting').*

reset: *a receptacle.*

restore: *to rebuild or to renew (also replaces 'enstore').*

rhamn: *a thieve-thorn or a bramble bush.*

riched: *enriched.*

rick: *a heap or pile of corn, hay, etc.*

riddle: (n) *a sieve; (v) to sift.*

ridge: *the back of a man or an animal; the roof of a house.*

riding: (n) *army or chariot horses and/or the riders on them.*

rightful: *righteous; just; upright; faithful.*

right-fuller: *one who is more rightful than another.*

rightfulness: *righteousness; uprightness; victory, triumph.*

rightwise: *righteous.*

rightwiseness: *righteousness.*

ripe corn: (n) *harvest.*

ripened: *ripened.*

rising-again: *rising or getting up.*

rivel: *wrinkle (also 'rivelling'; 'wrinkle' is found in the WOT).*

(the) River: *(the) Nile.*

rochet: *a vestment, like a surplice.*

rod: *a staff; a penis; a marked stick used for measurements, 9-10 feet long; a king's sceptre (sometimes replaces 'zerde').*

roundels: *small balls.*

rubbing: *replaces 'frotynge' ('rubbed' is found in the WOT).*

ruddy: *tinged with red, rosy.*

rude: *rough (texture).*

rue: (v) *to feel sorrow, regret, remorse.*

ruinous: *ruined (both words are in the WOT and the KJV).*

runned: *ran.*

rush: *to go speedily (replaces 'bire'; 'rush', as in 'bulrush', is found in the WOT).*

ruth: (n) *compassion or pity; (v) to feel compassion or pity for someone or something ('ruth' as a verb replaces 'rewe', 'ruthed' replaces 'rewide', and 'ruthing' replaces 'rewende').*

ruther: (n) *one who shows 'ruth' or compassion or pity (replaces 'rewere').*

S

Sabeans: *people of Seba or Sheba.*

sackcloth: *replaces 'sack' and 'sak'.*

sacrament: *a secret or 'hid truth'.*

(made) sacred: *consecrated ('consecration' is found in the WOT).*

(make) sacred: *to consecrate.*

(making) sacred: *consecrating.*

safe: *delivered or saved from sin, and so, salvation; made whole.*

saintuary: *a sanctuary.*

sallows: *willow trees.*

sambuca: *a triangular-shaped, stringed instrument.*

sample: *a copy, model, or pattern.*

sampler: *exemplar (see also 'ensampler').*

satchel: *a small handbag.*

satisfy: *replaces 'paie' (also 'satisfied' replaces 'paide'; 'satisfaction' is found in the WOT).*

saton: *an ancient Greek unit of measure equal to 1/3rd of an ephah (known in Hebrew as 'a seah').*

satrap: *a ruler, prince, or governor.*

savour: (n) *odour; taste; (v) to think on, understand, or to perceive (survives in 'savoir-faire').*

savoured: *seasoned, made flavourful.*

saw: (n) *a saying or a story (related to 'say' and to 'saga'); a command; an agreement.*

say: *a curtain or 'a serge'; a sash.*

scandal: *sometimes replaces 'sclaundre' (also 'scandalized: to be made a public scandal' sometimes replaces 'sclaundride').*

scar(p): *a steep rock-face or the slope of a cliff; a towering rock (survives in 'escarpment').*

scarry: *rocky.*

science: *knowledge.*

scion: *an heir or a descendent.*

scot: *a tax, fee, or payment (survives in 'scot-free').*

scribe: *a Temple copyist; an interpreter of the Scriptures.*

scrip: *a small bag, wallet, or purse.*

scripture: *any writing (not necessarily of a religious nature).*

scruple: *a weight equal to 1/24th of an ounce, that is, 20 grains.*

sculpture: *an image or an idol, worshipped as divine.*

Sea: *a large washing basin in the Temple, for the priests to cleanse their hands and feet, before doing their service.*

seah: *an Old Hebrew unit of dry measure; 3 seah = 1 ephah (see also 'saton').*

seat: *the seat of government, and so, a throne.*

secureness: *security.*

securer: *more secure.*

sedg/s: *bulrush(es).*

see: *a throne (survives in 'the Holy See').*

seek: *to search.*

seemly: *attractive (also 'seemliness').*

seer: *'a see-er' or 'one who sees', and so, a watchman; a prophet.*

seethe: *boil (in water).*

semblance: *likeness, outward appearance; the countenance or face.*

send: *to command or order.*

sendal: *a piece of fine linen or silk.*

seniors: *elders.*

sent: *commanded, ordered.*

serge: *a durable, thick curtain (see also 'say').*

sermon: *any speech or talking (not necessarily religious in nature).*

servage: *servitude, bondage.*

service: *a ministry or an office.*

set: *put; ordained, appointed.*

set-in: *inset.*

sextary: *a pint.*

shaft: *a rod.*

shame: (v) *to make ashamed.*

shamed: *ashamed.*

shamefastness: *shamefaced, showing shame or bashfulness.*

shames: (n) *reproofs, rebukes.*

shameworthy: *worthy of shame.*

share: *a plowshare ('ploughshare').*

share-bone: *the womb; the fork of the body, that is, the groin.*

shed: *to pour (out).*

sherd: *a piece of broken pottery; a sliver or fragment, often brittle and/or sharp (now spelled 'shard').*

shet (out): *the precursor of the vulgarity; not regarded as rude in the 14th century, as it appears in this reverent, respectful translation (found at Deuteronomy 28:27 in the "Early Version" of the WOT).*

shewbread: *'showbread', that is, unleavened bread displayed in the Temple and dedicated to God (see also 'loaves of proposition').*

shined: *shone (p.t. of shine; both words are in the WOT and the KJV).*

shining: *shinier.*

shittim: *acacia or shittah wood.*

shoeing: *shoe or shoes.*

shorted: *shortened.*

shortly: *in a few words, briefly.*

showbread: *see 'shewbread' above.*

shower: *'a show-er' or a mirror ('mirror' is found in the WOT).*

sick: *weak, frail (as per British usage); unwell.*

Glossary

sickness: weakness, frailty (as per British usage); illness.

side: hand.

sieged: besieged.

sign: a token or a miracle; an image or an idol.

signal: a sign.

signet: a mark or a seal.

silveren: made of silver.

simple: honest.

simpleness: integrity, honesty.

simulacra: idols.

simulacrum: an idol.

simulations: feignings, hypocrisies, pretence.

singster: a singer.

singularly: single, solitary; alone.

sire: 'sir', form of address to one's superior.

sire-name: surname.

sister-german: one's sister who has the same mother and father.

sith: since.

slack: (v) to slacken or make loose.

slade: a slope of a hill; a valley.

slates: slate plates or tiles used for roofing.

sliderness: slipperiness.

slidery: slippery.

smaragdus: Greek for emerald.

smite: (v) to strike.

smiter: a fighter.

snipe: a wading or shore bird.

snub: to reproach or to reprove.

snubbings: reproaches, blamings, reproofs.

snuffer: replaces 'snyter' ('to snuff (out)' is found in the WOT).

so: as.

sodden: boiled (in water).

solace: (n) comfort in grief; (v) to soothe or to comfort.

solar: a loft or an upper chamber (as per British usage; partly survives in 'solarium').

solemnity: a religious feast or rite.

so many: as many.

some-deal: somewhat.

somewhat: something.

son mine: 'son of mine' or 'my son'.

songster: a singer.

sooth: (n) truth; (adv.) true.

soothfast: truthful.

soothfastness: truthfulness.

soothfully: truthfully, uprightly.

soothly: truly; and.

Sopher: transliterated Hebrew, meaning 'he who counts', and so, the army officer who kept track of the conscripted soldiers (2nd Kings 25:19); a secretary.

sop up: to swallow; to take up by absorption.

sore: greatly, in high degree; intensely.

sorry: (n) sorrow; (v) aggrieved;

(adj.) sorrowful, sad; regretful.

sort: a class, set, group, kind, or type of something; a lot or an inheritance.

soul: the mind, understanding, or reason; a living person or an animal; a life.

sourdough: yeast.

sovereign: a leader, one who exercises authority over others.

sowl: stew or pottage.

spale: a splinter.

span: a unit of measure equal to the distance between the tips of the thumb and the little finger.

spar: a rafter or a beam.

sparlire: the calf of the leg.

speaking: saying.

species: kinds of or sorts of.

speedeth: (v) to profit or to benefit; is expedient (survives in 'expedient', 'expedite', and in 'Godspeed: best wishes or good fortune').

speedful: (adj.) expedient; timely.

spelunk: a cave (survives in 'spelunker').

spew: to vomit (out).

spice: a kind or a species.

spindle: a rod or a shaft.

spire: a reed.

spirit: the wind; the breath or 'blast'; the essence of life; one's mind.

Spirit: the Holy Spirit, the Spirit of God.

spoil: (v) to impair or to destroy the value of; to rob or to take by force; to be stripped of (also 'spoiling').

spot: a stain or blemish, and so, a sin.

spotty: spotted.

spousals: weddings.

spouse: (n) a bridegroom; a partner in marriage, male or female; (v) to espouse.

spouess: a wife or a bride.

springing time: springtime.

spurning: literally, 'kicking with the foot'; sinning (synonymous with 'hurting', 'offence', and 'stumbling').

spyer: a spy (both words are in the WOT).

stable: sure, firmly established, fixed, steadfast, enduring.

stablish: (v) to establish or 'to found'; to fix or to confirm.

stably: firmly in place, fixed, not easily moved.

staff: sometimes replaces 'zerde' ('staff' is found in the WOT).

stalworthy: stalwart (also 'stalworthiness'/'stalworthyness').

standard: a flag of a king or of a nation; a company of troops.

standing-up: upright.

stark: hard, unyielding, rigid, stiff.

started to: jumped up (survives in 'to start: to move suddenly after a surprise').

stater: a gold or silver coin of ancient

Greece.

station: a headquarters; a place or position assigned to troops.

staves: staffs.

stead: place.

steadfast: constant, firmly fixed in faith or in place.

steelen: made of steel.

steerer: the rudder or helm; the helmsman.

stellion: a lizard.

sticked: pierced.

stillily: privily, secretly; quietly.

still-like: quietly.

stithy: an anvil.

stole: a long, narrow band of decorated cloth worn around the neck and over the shoulders; a vestment; a long, loose robe.

stones standing over: cliffs.

stony: made of stone.

strained: constrained (both words are in the WOT).

strait: (n) difficulty; (adj.) narrow.

straited: straitened, made difficult.

strand: a river or a stream.

straying: erring.

strength: a host or army; a stronghold.

strengthened: fortified.

strife: (n) a fight or a struggle; an argument or a quarrel.

strive: (v) to fight or to struggle with (also 'strove'); to argue or to quarrel with.

strives: (n) contention, fighting, struggles (also 'strivings'); quarrels or arguments.

strivous: quarrelsome.

strong vengeance: rage, wrath.

(one's) stronger: (n) (one's) strong men.

strumpet: a whore.

struthio: an ostrich.

studies: doings, activities; works, deeds; thoughts (see also 'findings').

stumbling: an occasion or cause of spiritual falling or sin, 'an offence' (archaic meaning).

stupration: rape.

stylus: a writing instrument used on clay or wax (replaces 'pointel').

subject (to): under the control or power of; in control or orderly.

subjection: the state of being brought under the power of another.

substance/s: goods of this world.

succour: (n) a place of safety or refuge, and so, a stronghold.

sucking: (n) a suckling (both words are in the WOT).

suffer: to permit or give leave to, to allow; to endure; to wait on.

suffice: to be enough.

sufficiency: sufficiency, contentment, having enough.

Glossary

sundry: *separate, distinct; various.*

suppets/suppings/supping things: *things to eat (survives in 'supper').*

supplement: *provision for what is lacking, a supply.*

sustain: *to endure; to bear with.*

swallow: (n) *a cave, pit, or hole.*

swear: (v) *to make an oath or a pledge; to curse.*

swearer: *one who makes an oath or a pledge; one who curses.*

swearing: (n) *an oath or a pledge; cursing.*

swells: *billows.*

swelter: *replaces 'swalide'.*

sweven: *a dream; a vision.*

Syrianly: *in the Syrian language, that is, Aramaic.*

T

tabernacle: *the residence of the Holy of Holies; any tent.*

table: *'table' and 'board' are used interchangeably in the WOT, so 'table' can mean food or eating, where we would say, 'room and board'; 'table' is also unexpectedly used in terms of construction, i.e., 'walls made of tables'(!), where we would say, 'boards' or 'planks', and so, to avoid confusion, 'board' was substituted, especially in Ezekiel; a tablet (this use of 'table' is also found in the KJV).*

take: (v) *to receive; to bring to, to deliver or give up to; to commit or entrust to; to lay hold of or to seize (also 'taken' and 'took').*

take comfort: *take courage, be strong (physically or emotionally).*

take keep: *take care.*

take recording: *am reminded of.*

talent: *a weight or unit of measure used for everyday items as well as for precious metals.*

tallow: *animal fat, the suet.*

tapet: *a tapestry, carpet, or blanket.*

tapicer: *a weaver of tapestry, rugs, blankets, etc.*

target: *a shield.*

targeter: *a shield-maker.*

tarry: *to linger or to remain longer than expected.*

task master: *slave-driver; foreman.*

taughtly: *knowingly.*

teasel: *a thistle or a tassel.*

teat: *the breast; the nipple.*

Teman: *in, of, or to the south.*

tempest: *'in that time or season' (survives in 'tempestive: timely, seasonable').*

temporal: *temporary; earthly.*

tend: (v) *to make and maintain a fire.*

tender: *weak; young.*

teraphim: *images or idols of household gods*

revered by pre-exilic Israelites as good luck charms.

terebinth (tree): *the turpentine tree (rendered in some translations as an oak or an elm tree).*

term: *a border.*

testament: *a covenant.*

testimony: *the divine charge or the Law, specifically, 'the ten words' or 'the ten commandments'; synonymous with 'covenant'.*

Tetragrammaton: *the four Hebrew letters 'Y-H-W-H' or 'Yahweh', meaning 'the God of revelation and grace', one of the many names of God.*

thank: (v) *archaic past tense of 'think' ('thought' is also found in the WOT).*

thankings: *thanks, thanksgiving (also called 'graces').*

that: *which; but; even.*

that if: *though.*

'that spake in me': *'that spake with me'.*

them: *themselves.*

there: *they.*

therefore: *for this reason.*

therethrough: *through that or it; by reason of that, thereby; for, because.*

thereto: *to this thing or end.*

therf: *without 'souring' or yeast.*

therf loaves: *unleavened bread.*

the which: *what; which; who.*

thieflly: *thief-like.*

thieve-thorn: *a bramble bush.*

this word: *this thing.*

thither: *in that direction; to that place.*

thral: (n) *a man in bondage; a slave (also the feminine 'thralless').*

through-covered: *covered throughout.*

thumb: *the big toe.*

thyine tree: *the thuya tree.*

thymiama: *a kind of incense.*

tidings: *a report, information, news.*

Tifsar: *transliterated Hebrew, meaning 'the commander of a military force' (Jeremiah 51:27).*

tiller: *one who works the soil to produce crops, a farmer.*

tilth: *tillage.*

timbrel: *a percussion instrument held in the hand, like a tambourine.*

tithe: *1/10th of annual income given to God.*

title: *a memorial or a pillar.*

to: *against; by; for; in; of.*

to be before: *to lead the way.*

together: *completely, 'altogether'.*

token/tokening: *a visible sign; an image or an idol.*

to learn (him): *to teach (him).*

tollage: *a fee or a toll.*

to me: *for me.*

tongue: *words of speech used by a group of people to communicate (e.g., 'one's native tongue', or language).*

tooter: *a lookout person, an espyer, a watchman (survives in 'tout', and related to 'tutor').*

toot-hill: *a lookout place.*

tooting: *watching or 'looking out for' (survives in 'touting').*

to pieces: *implied in such verbs as 'to-drawe', 'to-bruise', 'to-rente', and 'to-pownde'.*

tother: *the next; other ('other' is found in the WOT).*

to use priesthood: *to perform the work of a priest.*

to wed: *to take for a pledge.*

tragelaph: *a mythical creature, part goat and part stag; an antelope.*

translate: *to transform or change; to carry across, away, or over; to pass from one side to the other; to transfer or remove.*

translation: *a change or transformation.*

transmigration: *the time of the Israelites' captivity and exile; to migrate or move from one country to another.*

travail: (n) *toil or labour; (v) to toil or to labour; to trouble.*

travailest: *troubled.*

treasury: *a storehouse or repository; a chamber ('chamber' is found in the WOT).*

treat: (v) *to handle something physically; to 'handle' a topic with one's mind, and so, to discuss, dispute, study, and/or deal with (survives in 'treatise').*

treen: *wooden.*

tregetour: *an enchanter or a conjurer; a deceiver.*

tribune: *a magistrate; a ruler of 1000 men.*

tried (flour): *sifted or refined (flour).*

trouble: (v) *to disturb (both words are in the WOT).*

trou: *to believe or suppose; to trust.*

trump: (n) *a trumpet.*

trumped: (v) *trumpeted.*

trundle: (v) *to roll.*

trust: (n) *confidence, boldness.*

trustily: *confidently, boldly.*

tucker: *a person who 'fulls' and dresses cloth, and so, 'a fuller'.*

turds: *dung.*

turn: *to convert or change one's position (physically or morally).*

turn again: *to return (also 'turned again').*

turn away: *to backslide.*

turn-giddy: *giddiness.*

turtle: *a turtledove.*

twain: *two.*

twisel: *to be parted in two.*

twisel-tongued: *double-tongued.*

Glossary

twist: a hinge (both words are in the WOT).
tympan: a drum (survives in 'tympani').
tympanster: a drummer.
tyrant: a strong or powerful man (without negative connotations).

U

umbra: (n) a shadow (survives in 'umbrella').
unbuxom: not pliant, and so, stubborn, obstinate, unobedient.
unchastity: lechery.
uncleanness: (n) an idol.
undefouled: undefiled.
under-dark: somewhat dark.
under-delved: dug under.
under-grow: to increase(!).
underlay: to submit or make subject to (also 'underlie').
under-put: to put under, to lay down, or to risk (one's life, etc.).
under-serving: serving under or together with.
understand: (v) to have mind of or on; to think, reflect, or meditate on, to consider.
underset: bolster, sustain, support.
undertake: to help or defend.
under-yoked: made tame.
undo: (v) to destroy.
undoing: (n) the solving of, or the solution to, a problem or a riddle.
unequity: iniquity, wickedness, injustice.
unfaithful: literally, 'not full of faith', and so, unbelieving or 'out of the faith'.
unfastened: made unsteadfast.
unglorious: inglorious.
unguentary: a maker of ointments or perfumes.
unhaired: made bald.
unhonest: dishonest; unseemly; dishonourable (also 'unhonestly').
unicorn: a wild ox.
unjust asker: an extortioner or an oppressor (see 'exactor').
unknew: knew not.
unknow: 'to not know' or to be ignorant of.
unknowing: (n) 'not knowing' or ignorance; (adj.) ignorant.
unknowingness: 'the state of not knowing' or ignorance.
unlearned: uninstructed.
unleaveful: 'without leave', that is, without license or permission, and so, unlawful or impermissible.
unlettered: 'without letters', that is, without a degree, study, or formal education.
unnoble: ignoble.
unobedience: disobedience.
unobeisant: disobedient (see also 'inobeisant').
unpeaceable: agitated, unruly, disorderly

(also 'unpeaceably').
unpiety: impiety, ungodliness.
unpious: impious; wicked.
unpliable: unbowing.
unprudent: imprudent, foolish.
unquieted: disquieted.
unreasonable: literally, 'not able to reason', and so, unreasoning.
unreprovable: unrepachable.
unrightwiseness: unrighteousness.
unseeming: unseemly.
unshamefast: without shame.
unspotted: without stain or blame, and so, sinless.
unstable: 'without a home', and so, moving from place to place.
unsteadfast: (adj.) weak.
unsteadfastness: weak in belief.
untrowable: unbelievable; not worthy of trust.
unwarded: without walls.
unwashed: unwashed.
unwayed: without a way, road, or path (see also 'wayless').
unwemmed: unspotted, without blemish or fault, and so, sinless.
unwisdom: ignorance; foolishness.
unwitting: (n) 'without knowing', in ignorance (also 'unwittingly').
unwitty: literally, 'without wit', that is, without understanding or reason, and so, unwise or foolish.
unworshipped: not honoured.
up-bearing: bearing up, supporting.
upbraid: to severely reproach.
urchin: a hedgehog or a porcupine (from Latin; survives in 'sea urchin: a spiny sponge'); a coney or a hare.
Urim and Thummim: transliterated Hebrew, meaning 'lights and perfections'. These were likely two (or more) objects placed in the high priest's ephod, in the breastplate of judgement that covered the priest's heart, which he wore when he entered before the Lord. Probably cast like dice, they were used to determine God's will in matters of national concern.
us-self: ourselves.
usury: interest paid on money (usually excessive).
utmore: out-more.
utmost: out-most.
uttermore: outer-more.
uttermost: outer-most.

V

vagrant: one who wanders from place to place; homeless.
vain: (n) vanity; (adj.) empty, futile, worthless.

vein: a spring, fountain, or other watercourse.
venge: (v) to avenge; to revenge (all three words are in the WOT).
vengeance/s: plagues; retribution.
venger: an avenger; one who takes revenge (all three words are in the WOT).
venomings: poisons.
veriest: most true.
verily: truly; indeed.
vermilion: scarlet or cinnabar.
verre: a glass cup (from Old French).
verse: (in) a particular order.
ver time: spring time (survives in 'verdant').
very: true.
vestiary: the porch of the Temple (partly survives in 'vestry' and 'vestibule').
vestments: one of the ritual garments of the priesthood.
vetches: leguminous plants, fitches.
vial: also called 'a phial'.
vice: a spiral staircase.
vile-like: vilely.
vinery: a vineyard; a vine or vines (all four words are in the WOT).
vintage: wine.
virago: the first woman, Eve.
virtue: power, strength, might; authority; an army or 'host'; wealth; moral rectitude.
virtues: mighty powers; armies or 'hosts'; moral excellence.
visit (upon): to punish; to tend.
visitation: punishment.
voice: a sound or a noise.
void: (adj.) empty; null.
voided: made void; emptied (also replaces 'defied').
volatiles: birds (survives in 'volatile: flighty').
voluble: revolving, that is, able to go about or to go around.
volume: a book.
volupty/ies: pleasure(s) or delight(s) of a sensual nature; the lusts of life (survives in 'voluptuous').

W

wag: to move quickly from side to side.
wagger: to move to and fro, to stagger, to wander.
wain: a wagon.
waiter: a watchman (both words are in the WOT).
wake: (v) to awaken; to be alert or to watch for; to stand watch.
waker: a watchman (both words are in the WOT).
waking: (n) a watch or duty period, often 4 hours in length; (adj.) watchful; (adv.) awakening.
walked: went.
wallowed: rolled.

Glossary

- wander:** to walk; to travel.
wang: the cheek or the jowl.
wang teeth: molars (see also 'cheek teeth').
wanness: pale from sickness or injury.
ward: (n) a prison; a cell or hold for prisoners; a temple precinct; a means of defence or protection; (v) to guard; to have charge of; to make strong.
warding: (n) 'a (place of) keeping' or a prison; a fortification or a stronghold.
wardrobe: a private chamber or a bedroom; a storage room.
warily: cautiously, carefully.
warn: to exhort, admonish, or notify of possible harm; to proclaim or state without allowing dissent; to order under threat of penalty, and so, to command.
washen: washed (both words are in the WOT).
was holden: was held.
waste: (n) a void place; (v) to destroy; to cause to come to nought or ruin; to consume; (adj.) useless, barren, void, or in vain (also 'wasteness').
watch: (n) a place and/or time of duty; (v) to stand guard; to keep charge; to lay wait.
watcher: a watchman (both words are in the WOT).
water-heap: 'a heap of water', and so, a billow.
watery: watered.
wax: (v) to grow or to increase; to become.
way: a street, road, or path (survives in 'highway', etc.).
wayless: without a way, road, or path (see also 'unwayed').
waylode: essentials for the way.
way-lot: a crossroad.
wayward: willful, untoward, following one's own wanton or depraved inclinations.
weather: rain(!); climate.
webs: weavers.
webster: a weaver.
wed: (n) a pledge, promise, or surety.
ween: (v) to suppose or to guess; to think.
weigh: (n) a balance or scales (all three words are in the WOT).
weigher: one who weighs things.
well: (n) an underground water source (sometimes replaces 'pit'); a fountain or spring; (v) to melt or cause to flow (partly survives in 'weld'); (adv.) good.
weller: (n) one who refines metals, and so, a founder or caster (partly survives in 'welder').
wellfully: 'fully well', and so, successfully, prosperously, healthfully.
welling: flowing together (partly survives in 'welding').
wellsome: successful, prosperous, healthful (also 'wellsomely').
weltered: rolled.
wem: a spot, stain, blemish, or fault, and so, a sin (partly survives in 'wen: a benign cyst or skin tumour').
wend: (v) to go forth, to proceed.
went to: to attack.
wether: a ram.
wharve: the whorl of a spindle.
what: why; that.
whelk: a pustule.
whelps: young dogs.
whereof: of what or from what; of which or of whom.
whereto: why; to what place or what end.
which: who, whom, whose; what.
whichever: whomever.
while-meal: by turn(s).
whither: to which or what place; where.
who/whom: which.
whole: wholesome.
whore: a strumpet.
whoreling: one who seeks out whores.
wield: to control or rule; to manage.
will: (n) pleasure; wish, desire; mind; that which one delights in; (v) to delight in.
willful: wilful; willing.
willfully: wilfully; willingly.
willing: willingly; desiring.
wills: works, ways, desires, pleasures.
wily: sly, cunning.
win: gain (also 'won: gained').
winned: kicked.
winning: wealth, material or financial gain.
wise: way of doing something.
wist: knew (both words are in the WOT and the KJV).
wit: (n) mind; understanding, intelligence, insight.
witen: (v) (they) know (both words are in the WOT and the KJV).
with(e) (trees): willows, sallows.
withhold: to retain or to hold back.
withholden: withheld.
withinth: within or inside.
without: (adv.) outside (sometimes replaces 'out-takun: to take out').
without desert: without deserving (of penalty, etc.).
without discipline: without learning, and so, uninformed.
withoutforth: (from) without or outside.
with-saith: to say against (this use of 'with' survives in 'withstand').
withstand: to resist or oppose, to stand against (also 'withstander').
witless: mindless; foolish.
witness: (v) to testify.
witnessing/s: (n) the Law; testimony, testimonies; instruction(s).
wits: one's mind or understanding.
witting: knowing (also 'wittingly').
witty: wise, prudent, able, witting.
woman-child: a young woman or a damsel (also 'women-children: young women or damsels', which is also found in the KJV).
womb: the belly.
wonder: (n) a terror or a horror (also 'wondering').
wont: a habit or personal custom.
wood-bill: a briar hook.
woodwose: a wild man of the woods, a savage.
world of world: eternity, forever and ever ('world of worlds' and 'worlds of worlds' are also found in the WOT).
worlds: for ever.
worship: (v) to pay homage to, to venerate ('worship' and 'honour' are interchangeable in the WOT, as per British usage).
worshipful: worthy of respect, honourable ('worshipful' and 'honourable' are interchangeable in the WOT, as per British usage).
worst: (adj.) full wicked, very bad, evil.
(the) worst: (n) the devil.
worthy: of worth or value.
worts: herbs.
wortworm: a worm that eats herbs, such as a caterpillar.
wot: (v) (I/we) know (both words are in the WOT and the KJV).
would: desired.
wound: (n) an affliction or plague.
wrath: (n) rage, anger, indignation.
wrathed: angered, provoked.
wrathers: (n) stirrers to wrath or provokers of rage, anger, or indignation.
wrathfulness: (n) rage, anger, indignation.
wreak: (v) to avenge.
wreaker: (n) an avenger.
wretchednesses: miseries.
wright: a craftsman or a builder.
wrong challenger: an extortioner or an oppressor (see 'extractor').
wrongful asker: an extortioner or an oppressor (see 'extractor').
wroth: furious, filled with anger.
wrought: worked.
- ## Y
- yard:** an enclosed piece of ground; a garden (replaces '3erd: a yard or garden', from Old German; 'garden' is in the WOT).
yield/ing: (n) a reward; a punishment; (v) to give or render to; to reward; to punish.
yore: long ago, in times past.
you: yourselves.
youngling: a young person.
yowl: (v) to yell or to howl (also 'yowling').

Endnotes and Conclusion

Endnote I: Comparing The Old and The New

When comparing the Old Testament of the “Wycliffe Bible” (WOT) with the New Testament of the “Wycliffe Bible” (WNT), the Old having been translated and revised **after** the New, three general observations can be made:

1. The WOT has fewer obsolete and archaic words than the WNT. “Stream”, “river”, “mountain”, “called”, “pasture”, and other “modern” words are found only in the WOT. Also, more conjunctions and prepositions are found in the WOT, providing more “passage flow” (though inconsistently, appearing in one verse, but not in another). In short, the WOT, particularly its “Later Version”, often reads and sounds more modern than the WNT.

2. The WOT has a much richer vocabulary than the WNT. It was a true delight to regularly encounter new words, familiar and recognizable, many of them destined to become an early or even the initial example of an entry in the *Oxford English Dictionary*. Such words as: abate, acre, all be it (“albeit”), ancestry, annealed, anvil, apes, apothecary, armory, ascribed, assigned, at once, bald, bark, basket, beadle, bequest, blithe, blue, bordellery, bridal, bridle, buckle, button, buttresses, called (only “clepide” is found in the WNT), carols, carriages, cement, chamberlain, chandelier, chieftain, chronicles, church, circumstance, clap, cluster, comb, compel, complain, composition, conditions, congregation, conquest, consecration, consistory, conspiracy, constitution, contradiction, conversant, convocation, copy, correction, cradle, craftsman, crocodile, cruet, cushions, default, depose, devoutly, displease, dissolute, doctrine, doe, dower (“dowry”), dragon, dromedaries, elephants, eloquent, enjoin, ere, err, errand, eschew, estimation, examine, exiting, faucet, fawn, felony, flatter, fords, forths, fostered, fret, furbish, genitals, glob, gnats, goblin, gripe, grovel, hailstones, hatchet, hoarse, hooves, housewife, hovering, hue, hymn, hyperbole, illusions, inkhorn, irrevocable, jolly, judicial, kettles, lattice, leviathan, libation, librarians, literature, litters, manacles, margin, matrimony, mattocks, mediator, medicine, memory, menial, merit, mesh, mirth, mischief, mooted, mountain (only “hill” and “mount” are found in the WNT), muck, muttering, mystic, navy, neckerchief, nesh, nieces, noisome, oak, obstinate, odours, ordures, ostrich, ouch, palace, palate, papyrus, pasture (only “lesewe” is found in the WNT), peacocks, pebble, peer, pelican, perpetual, perverted, pillars, pillows, pinnacles, pint, pippin, piss, plow, presume, presumptuously, punched, quemeful, quick, rampant, ransom, ravenous, raze, reckless/ly, remorse, reparations, reptiles, restore, ribbon, riddles, rider, rifled, river (only “flood”, “flume”, and “strand” are found in the WNT), rochet, sanguine, satrap, scored, scot, scoured, scruples, seasonable, secretary, sect, “shet” (now a vulgarism, but then deemed suitable for the Bible), shrubs, skulls, sleight, smart, smock, snare, soap, soil, spacious, spider, spigot, spurn, square, squire, stallion, stein, stream, studiously, sundry, supplant, suspicion, tankard, timber, top, trap, trifler, trowel, turds, turrets, twinkle, uncle, unculpable, unicorn, unknit, unwittingly, urine, ushers, vanquished, venison, wardrobe, wattle, wedding, wedlock, whale,

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whorehouse, wicket, and wright.

3. Because Hebrew via Latin to English (and Hebrew directly into English as well), lends itself to much greater variation than that of Greek via Latin to English (or Greek directly into English), there are many more significant differences between the “Early” and “Later” versions of the WOT than between the two versions of the WNT. Many of these alternate renderings are textually relevant; others were simply too fascinating to ignore. See the files on the *Wycliffe’s Bible* CD or the online efiles for literally thousands of WOT “Early Version” verses which, due to space limitations, could not be in the printed version of *Wycliffe’s Old Testament*. They provide countless additional examples of Wycliffe’s and Purvey’s insightful scholarship.

* * *

Endnote II: Regarding the “Early Version”

The “Early Version” of the “Wycliffe Bible” has long been criticized by Bible historians as being too literal, often unintelligible, at best a deeply-flawed 1st attempt. But in fact, significant portions of the “Early Version” of the WOT were transferred unchanged to the “Later Version” and are identical to the text found in *Wycliffe’s Old Testament*. However, it is true, that overall, the “Early Version” is a less satisfying read than the “Later Version”. It is not so finely-tuned and contains many more poorly-ordered phrases which interrupt the flow. That is why hand-written variations of the “Later Version” of the WOT became part of the foundation on which the Old Testament of the King James Version (KJV) was built.

And yet, comparing all three versions side-by-side, it becomes clear that the KJV translators often rejected revisions made in the “Later Version” of the WOT, and instead reverted to words and phrases found in the “Early Version”. Why did they do this? Sometimes the “Early Version” had a more accurate rendering of the original Hebrew; other times the “turn of phrase” in the “Early Version” was more compelling. As well, the KJV translators often followed the “Early Version” regarding prepositions (e.g., “the” in the “EV”, replaced by “a” in the “LV”), verb forms (e.g., “saying” and “sitting” in the “EV”, replaced by “said” and “sat” in the “LV”), and phrase order within a verse (e.g., “a/b/c” in the “EV”, rearranged into “b/a/c” in the “LV”).

But of greatest consequence are the scores of significant individual words that appear in the “Early Version” of the WOT, were not used in the equivalent “Later Version” verses, but later were copied by the KJV translators. Translation is an inexact science. A single word can often be rendered several ways (as the “Wycliffe” versions themselves demonstrate). Therefore these linguistic agreements (not in every instance, but often enough) are meaningful and important to note. Examples of WOT “Early Version” and KJV word agreement include: bare (“childed” in “LV”); between (“betwixt” in “LV”); captives (“prisoners” in “LV”); covenant (“bond” in “LV”); divide/d (“part/ed” in “LV”); dwelt (“dwelled” in “LV”); elders (“elder men” in “LV”); even (“eventide” in “LV”); Gentiles (“heathen men” in “LV”); go in (“enter” in “LV”); heaven (“the air” in “LV”); kingdom (“realm” in “LV”); let go (“deliver/ed” in “LV”); letters (“epistles” in “LV”); Levites

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("deacons" in "LV"); lifted ("raised" in "LV"); measured ("meted" in "LV"); mountains ("hills" in "LV"); nor ("neither" in "LV"); O! ("A!" in "LV"); of it ("thereof" in "LV"); or ("either" in "LV"); region ("country" in "LV"); rightwiseness ("EV")/righteousness (KJV) ("rightfulness" in "LV"); river ("flood" in "LV"); slaughter ("slaying" in "LV"); slay/slew ("kill"/"killed" in "LV"); stream ("strand" in "LV"); substance ("chattel" in "LV"); that ("which" in "LV"); then ("therefore" in "LV"); the Lord our God ("our Lord God" in "LV"); the Lord their God ("their Lord God" in "LV"); the Lord thy God ("thy Lord God" in "LV"); the rightwise ("EV")/the righteous (KJV) ("a just man" in "LV"); them or they ("those" in "LV"); These things saith the Lord ("EV")/Thus saith the Lord (KJV) ("The Lord saith these things" in "LV"); two ("twain" in "LV"); unto ("till to" in "LV"); upon ("on" in "LV"); and wrath ("ire" in "LV"). All of these words were in the lexicon of the "Early Version" of the WOT. Two hundred years later they reappeared in the KJV.

There are fewer instances where the WOT "Later Version" and the KJV agree, and the "Early Version" differs, or where all three are distinct. Some examples include: after ("EV"), by ("LV"), according to (KJV); entry ("EV"), entering ("LV" and KJV); gone in ("EV"); entered ("LV"); went in (KJV); in it ("EV"), therein ("LV" and KJV); morrow ("EV"), morrowtide ("LV"), morning (KJV); wild fields ("EV"), field places ("LV"), fields/plains (KJV).

* * *

Endnote III: The Old Testament: Who Needs It?

*If the New Testament is the story of a Man,
then the Old Testament is the story of a people.
If the New Testament is personal and intimate,
then the Old Testament is communal and expansive.
If the New Testament is a sonata,
then the Old Testament is a symphony.*

"Old" and "New". Progenitor and Progeny. The family resemblance is striking. Both are majestic and eternal, yet also commonplace and temporal. They share so much. The Holy Spirit. God the Father. God the Redeemer. God the Saviour. The Holiness of God. The Might of God. The Word of God. The Call to Righteousness. The Book of Life. Human Sin. Divine Justice and Mercy. Heaven and Hell. Revelations. Apocalypse. The Well of Living Water. The Way of Truth.

These realities, and so many others, are found in both books.

Two books with a shared heritage. But one book with two distinct purposes.

For the Jewish people, whom God addressed and called apart, who safeguarded these Holy Scriptures for a millennium, and then shared them with the world, their "Ta'na'kh"¹

¹ The Hebrew Bible is called the "Ta'na'kh" (Tanach), which is a 3-letter acronym for Torah (the Pentateuch), Nevi'im (the Prophets), and Ketuvim (the Writings). It has 39 books, ordered as follows:
Torah: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

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(Tanach) is the early record of their nation, the remembrance of things past, the prophecies of things to come, but most importantly, the recounting of their unique relationship with Almighty God.

For Christians, the Old Testament sets the cosmic and temporal contexts for the New Testament. It is “Part One” of a unique two-part epic. Jesus, then Peter and Paul, Matthew and John, and numerous others in the New Testament, frequently quote from the Old Testament. Without the Old, the New would be adrift, cut off from its life-giving roots. And as we all know, any living organism cut off from its roots will soon wither and die. Even “the Living Word”.

But the reach and relevance of the Old Testament, its importance and significance, far exceed these already substantial achievements.

On the temporal plane, *that is life, here and now*, the Old Testament is essential for anyone seeking to understand the human condition and humankind, for anyone seeking the answers to the most fundamental questions of life and death. In other words, the Old Testament is as relevant as today’s newspaper.

On the eternal plane, *that is the infinite and forever*, the Old Testament is nothing less than a formal introduction to God Himself. And so it is for anyone seeking a relationship with Him. Its supreme significance, its inestimable value, its ultimate purpose, is that it enables all of us, each and every one of us, if we so desire, the opportunity to begin to comprehend The Incomprehensible. For anyone seeking to come to know the Lord their God, the Lord God of Hosts, the Creator of the Universe, the Old Testament is, in a word, indispensable.

Who needs the Old Testament? Everyone.

* * *

In Conclusion

The Old Testament of the “Wycliffe Bible”, written more than 600 years ago by John Wycliffe and John Purvey, is a work of genius, deserving our respect, indeed our awe. The “Later Version”, in particular, is a fine, fluent, reverent rendering. Rich in vocabulary, replete with memorable phrases, produced under life-threatening conditions, the Wycliffe Old Testament is a worthy first English vernacular translation of the “Ta’na’kh” (Tanach).

John Wycliffe and John Purvey have earned their standing in the pantheon of English Literature, alongside such luminaries as Chaucer, Shakespeare, Milton, Tyndale, and the translators of the King James Version of the Bible.

The Prophets: Joshua, Judges, 1st & 2nd Samuel, 1st & 2nd Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
The Writings: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1st & 2nd Chronicles.

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¹ Inadvertently omitted from 'Bibliography' in the printed version of *Wycliffe's New Testament (2001)*.

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Terry Noble attended the University of British Columbia (BA'75) and the Vancouver School of Theology. His articles have appeared in numerous magazines and newspapers. His previous books are *The Sculpture of Elek Imredy* (1993) and *Wycliffe's New Testament* (2001). His interest in photography and travel has taken him to the 7 continents. Terry and Quynh live in Vancouver, Canada.