

# I. CHRONICLES

[The literal title in the Septuagint text is "Matters (previously) Omitted."]

## \* CHAPTER I \*

ADAM, Seth, Enos [2] and Kainan, Maleleel, Jared, [3] Enoch, Mathusala, Lamech, [4] Noe. The sons of Noe: Sem, Cham, Japheth.

[5] The sons of Japheth: Gamer, Magog, Madaim, Jovan, Elisa, Thobel, Mosoch and Thiras.

[6] And the sons of Gamer: Aschanaz and Riphath and Thor-gama. [7] And the sons of Jovan: Elisa and Tharsis, the Kitians and the Rhodians.

[8] And the sons of Cham: Chus and Mesraim, Phud and Chanaan. [9] And the sons of Chus: Saba and Evila and Sabatha and Regma and Sebethacha; and the sons of Regma: Saba and Dadan. [10] Chus also begot Nebrod [*i.e.* Nimrod], who began to be a giant hunter on the earth.

[11] And Mesraim begot the Lodiims, and the Anamiims, and the Labins, and the Nephthalims, [12] and the Patrosoniims, and the Chaslioniims, whence went forth the Philistiims, and the Chaphoriims.

[13] And Chanaan begot Sidon, his first-born, and the Chet-tite, and the Jebusite, [14] and the Amorrhæean, and the Gerge-site, [15] and the Evite, and the Arucaean, and the Asennaean, [16] and the Aradian, and the Samaraean, and the Amathite.

[17] The sons of Sem: Ailam and Assur and Arphaxad, and Lud and Aram. And the sons of Aram: Os and Ul, and Gather, and Mosoch.

[18] And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber. [19] And to Eber were born two sons, the name of the one, Phalec, for in his days the earth was divided; and the name of his brother was Jectan.

[20] And Jectan begot Elmodad and Saleph and Aramoth, [21] and Keduran, and Aexe, and Declam, [22] and Gemian, and Abimeel, and Saban, [23] and Uphir, and Evi, and Oram; all these were the sons of Jectan.

[24] Arphaxad, Sala, [25] Eber, Phaleg, Ragan, [26] Seruch, Nachor, Tharra, [27] Abraham.

[28] And the sons of Abraham: Isaak and Ismael. [29] And these are their genealogies. Ismael the first-born: Nabaioth and Kedar, Nabdeel, Massam, [30] Masma, Iduma, Masse, Chondan, Thaiman, [31] Jettur, Naphes, Kedma. These were the sons of Ismael.

[32] With regard to the children of Chettura the concubine of Abraham; she bore to him Zembram, Jexan, Madiam, Madam, Sobak, Soe. And the children of Jexan were Daidan and Sabai.

[33] And the children of Madiam were Gopher and Opher and Enoch and Abida and Eldada. All these were children of Chettura.

[34] Moreover Abraham begot Isaak. [35] And the sons of Isaak were Jacob and Esau. And the sons of Esau were, Eliphaz and Raguel and Jeul and Jeglom and Kore. [36] And the sons of Eliphaz were Thaiman and Omar, Sophar and Gotham and Kenez and Thamna and Amelek. [37] And the sons of Raguel, were Naches, Zare, Some and Mose. [38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar and Dison. [39] And the sons of Lotan were Chorri and Aiman and the sister of Lotan, Thamna. [40] The sons of Sobal were Alon, Machanath, Taibel, Sophi and Onan. [41] And the sons of Sebegon were Aith and Sonan; the sons of Sonan, Daison; and the sons of Daison, Emeron and Ase-bon and Jethram and Charran. [42] And the sons of Osar, were Balaam and Zukam and Akan. The sons of Disan were Os and Aran.

[43] Now these were their kings: Balak son of Beor, the name of whose city was Dennaba. [44] And when Balak died Jobab, son of Zara of Bosorra, reigned in his stead. [45] And when Jobab died, Asom of the land of the Thaimanites reigned in his stead. [46] And when Asom died, Adad son of Barad who smote Madiam in the plain of Moab reigned in his stead; and the name of his city was Gethaim. [47] And when Adad died, Sebla of Masekka reigned in his stead, [48] And when Sebla died, Saul of Roboth which is by the river, reigned in his stead. [49] And when Saul died, Balaennor son of Achobar, reigned in his stead. [50] And when Balaennor died, Adad son of Barad reigned in his stead; and the name of his city was Phogor.

[51] The emirs of Edom were, emir Thamna, emir Golada, emir Jether, [52] emir Elibamas, emir Elas, emir Phinon, [53] emir Kenez, emir Thaiman, emir Babsar, emir Magediel, [54] emir Zaphoin. These were the emirs of Edom.

## \* CHAPTER II \*

THESE are the names of the sons Israel: [2] Reuben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthaleim, Gad, Aser.

[3] The sons of Juda: Er, Aunan, Selom. These three he had by a daughter of Sava, the Chananite. Now Er the first-born of Juda was wicked in the sight of the Lord, and he slew him. [4] Then Tamar his daughter-in-law bore to him Phares and Zara. All the sons of Juda were five. [5] The sons of Phares were Esrom and Jemuel. [6] And the sons of Zara were Zambri and Aitham and Amuan and Chalchal and Darad, five in all. [7] And the sons of Charmi, Achar the troubler of Israel, who transgressed so as to be anathematised. [8] And the sons of Aitham, Azarias. [9] And the sons of Esrom who were born to him were Jerameel and Aram and Chaleb.

[10] And Aram begot Aminadab, and Aminadab begot Naasson, the chief of the house of Juda; [11] and Naasson begot Salmon and Salmon begot Boaz; [12] and Boaz begot Obed; and Obed begot Jessai, [13] and Jessai begot Eliab his first-born. Aminadab was his second son; Samaa his third; [14] Nathaniel his fourth; Zebdai his fifth; [15] Asam his sixth; David his seventh. [16] And their sisters were Saruia and Abigaia. And the sons of Saruia were Abisa and Joab and Asael, three. [17] And Abigaia was the mother of Amessai; and the father of Amessai was Jothor, the Ismaelite.

[18] And Chaleb son of Esrom took to wife Gazuba, in addition to Jerioth, and these were her children, Jasar and Subab and Ardon. [19] And when Gazuba died Chaleb took to him Ephrath, who bore to him Or; [20] and Or begot Ouri; and Ouri begot Beseleel. [21] And after that Esron went in to the daughter of Machir the father of Galaad and took her when he was sixty-five years of age; and she bore to him Seruch. [22] And Seruch begot Jair. He had twenty-three cities in the land of Galaad, [23] and he took Gedsour and Aram, the villages of Jair which belonged to them, Kanath and the villages thereof, sixty cities. All these belonged to the children of Machir, the father of Galaad. [24] And after Esron died Chaleb went to Ephratha, and Esron's wife Abia bore to him Escho, the father of Thekoe.

[25] Now these were the sons of Jarameel, the first-born of Esron: Ram his first-born, and Baana and Aram, and Asan his

brother. [26] And Jerameel had another wife whose name was Atara. She was the mother of Ozom. [27] And the sons of Ram, the first-born of Jerameel were Maas and Jamin and Akor. [28] And the sons of Ozom were Samai and Jadae. And the sons of Samai, Nadab and Abisur; [29] and the name of Abisur's wife was Abichaia and she bore to him Achabar and Moel. [30] And the sons of Nadab were Salad and Apphain; and Salad died without issue. [31] And the sons of Apphain were Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai; [32] and the sons of Dadai, Achisamas, Jether, Jonathan; and Jether died without issue. [33] And the sons of Jonathan were Phaleth and Osam. These were the Jerameelites.

[34] Now Sosan had no sons, but daughters only. And Sosan had an Egyptian servant whose name was Jochal. [35] To this Egyptian servant, Sosan gave his daughter for a wife and she bore to him Ethi. [36] And Ethi begot Nathan; and Nathan begot Zabed; [37] and Zabed begot Aphamel; and Aphamel begot Obed; [38] and Obed begot Jehu; and Jehu begot Azarias; [39] and Azarias begot Chelles; and Chelles begot Eleasa; [40] and Eleasa begot Sosomai; and Sosomai begot Salum; [41] and Salum begot Jechemias; and Jechemias begot Elisama; and Elisama begot Ismael.

[42] And the sons of Chaleb the brother of Jerameel were Marisa his first-born who was the father of Ziph. And the children of father Marisa were Chebron. [43] And the sons of Chebron were Kore and Thapphus and Rekom and Samaa. [44] And Samaa begot Raem the father of Jeklan; and Jeklan begot Samai; [45] And Maon was his son; and Maon was the father of Baithsur. [46] Moreover Gaipha the concubine of Chaleb bore Aram and Mosa and Gesue, [47] from whom descended the sons of Addai, Ragem and Jotham and Sogar and Phalek and Gaipha and Sagae. [48] And Mocha, another concubine of Chaleb, bore Saber and Tharam. [49] She bore also Sagae the father of Madmena, and Saou the father of Machabena and the father of Gaibel. And Chaleb's daughter was Ascha. [50] These were children of Chaleb: the children of Or his first-born by Ephratha, Sobal the father of Kariathiarim, [51] Solomon the father of Baitha, Lammon the father of Baithalaem, and Arim the father of Bethgedor.

[52] And Sobal the father of Kariathiarim had other sons namely Araa and Aisi and Ammanith [53] and Oumasphae, Poleisjair, Aithalim, Miphithim and Hesamathim and Hemasa-

raim, from whom branched out the Sarathaites and the Esthamites. [54] And the children of Solomon were Bethalaim the Netophatite, Ataroth of the house of Joab and the half of the Malathites, the Esarites [55] the families of the scribes who dwelt at Jabis; the Thargathites and Samathites and Sochathites. These comprehended under the name of Kinites were descended from Aimath the father of the house of Rechab.

\* CHAPTER III \*

NOW these are the sons of David who were born to him at Chebron: Amnon his first-born by Achinaam, the Jezraelitess; Damniel his second son by Abigaia the Karmelitess; [2] Abessalom his third by Macha, a daughter of Tholmai, king of Gedsur; Adonia, his fourth by Aggith; [3] his fifth, Saphatia, the son of Abital; [4] his sixth, Jethraam by his wife Agla. These six sons were born to him in Chebron; for he reigned there seven years and six months. And in Jerusalem he reigned thirty-three years. [5] Now these were the sons born to him in Jerusalem: Samaa, Sobab, Nathan and Solomon (these four were by Bersabee, the daughter of Amiel), [6] and Ebaar and Elisa and Eliphaleth [7] and Nagai and Naphek and Japhie [8] and Elisama and Eliada and Eliphala, nine. [9] All sons of David besides the sons of the concubines and Themar, their sister. [10] The sons of Solomon: Roboam; Abia, his son; Asa his son; Josaphat his son; [11] Joram his son; Ochosias his son; Joas his son; [12] Amasias his son; Azarias his son; Joatham his son; [13] Achaz his son; Ezekias his son; Manasses his son; [14] Amon his son; Josias his son.

[15] And the sons of Josias were Joanan, his first-born; his second, Joakim; his third, Sedekias; his fourth, Salum; [16] and the sons of Joakim were Jechonias his son, Sedekias his son; [17] and the sons of Jechonias were Asir, Salathiel his son, [18] Melchiram and Phadaias and Sanesar and Jekemia and Osamath and Nabadias; [19] and the sons of Phadaias were Zorobabel and Semei. And the sons of Zorobabel were Mesollam and Anania and Salomethi their sister; [20] and Asube and Ool and Barachia and Asadia and Asobed, five. [21] And the sons of Anania were Phalettia and Jesias his son; Raphal his son; Orna his son; Abdia his son; Sechenias his son; [22] and the son of Sechenias was Samaia; and the sons of Samaia: Chattus and Joel and Berri and Noadia and Saphath, six. [23] And the sons of Noadia were

Elithenan and Ezekias and Ezrikam, three. [24] And the sons of Elithenan were Odolia and Eliasebon and Phadaia and Akub and Joanan and Dalaaia and Anan, seven.

\* CHAPTER IV \*

NOW the sons of Juda were Phares and Esrom, Charmi and Or, Soubal [2] and Rada his son. And Soubal begot Jeth; and Jeth begot Achimas and Laad. These are the families of the Arathites. [3] And these are the sons of Aitam—Jezrael and Jesman and Jebdas, and the name of their sister was Eselebbon; [4] and Phaniel the father of Geddor; and Jaser the father of Osan. These were the sons of Or who was the first-born of Ephratha and the father of Baithalaem. [5] Asur also the father of Thekoe had two wives Aoda and Thoada; [6] and Aoda bore to him Ochaia and Ephal and Thaiman and Aasther. All these were the children of Aoda. [7] And the children of Thoada were Sereth and Saar and Esthanam. [8] And Koe begot Enob and Sabatha. And these are the families of brother Rechab son of Jarin.

[9] Igabes indeed was the most honourable of his brethren. Now his mother had called his name Igabes, saying, I have brought him forth *Os-gabes* [with sorrow]. [10] And Igabes called on the God of Israel, and said, If Thou wilt bless me with blessings and enlarge my borders, let Thy hand be with me, and give me knowledge that I may not debase myself. Accordingly God gave him all that he asked.

[11] And Chaleb the father of Ascha begot Machir. He was the father of Assathon [12] and begot Bethraian and Bessea and Thaiman the father of Poleosnaas the brother of Eselom the Kenezite. These were men of Rechab. [13] And the sons of Kenez were Gothoniel and Saraia. And the sons of Gothoniel, Athath. [14] And Manathi begot Gophera. And Saraia begot Jobab, the father of the Ageaddairites, for they were carpenters. [15] And the sons of Chaleb, son of Jephonne, were Er, Ada and Noom. And the sons of Ada, Kenez, [16] and the sons of Aleel, Zib and Zepha and Thiria and Eserel. [17] And the sons of Esri, Jether, Morad and Apher and Jamon. And Jether begot Maron and Semei and Jesba the father of Esthaimon. [18] And his wife Adia bore Jared the father of Gedor and Aber the father of Sochon and Chetiel the father of Zamon.

And these were the sons of Betthia, a daughter of Pharaoh whom Morad took, [19] and the sons of his [other] wife Iduia the sister of Nachaim, the father of Keila: Garmi and Esthaimon the Nochathite. [20] And the sons of Semon were Amnon and Ana, son Phana and Inon. And the sons of Sei were Zoan and the Zoabites.

[21] The sons of Selom son of Juda were Er, the father of Lechab, and Laada father of Marisa. And the genealogies of the subordinate families of Ephrathabak, belonged to the house of Esoba, [22] namely Joakim and the men of Chozeba, and Joas and Saraph who dwelt in Moab. Now Abederim Athukiim led them away. [23] These were potters who dwelt at Ataim and Gadira with the king, and having risen to eminence in his reign they settled there.

[24] The sons of Symeon were Namuel and Jamin, Jarib, Zares, Saul; [25] Salem his son; Mabasam his son; Masma his son; [26] Amuel his son; Zakehur his son; Semei his son. [27] Semei had sixteen sons and six daughters; but their brethren had not many children; nor did all their families abound like the children of Juda. [28] Now they dwelt in Bersabee and Molada, and in Esersaul [29] and in Balaa, and in Aisem and in Tholad, [30] and in Bathuel and in Erma, and in Sikelag, [31] and in Baithmarimoth and Hemisuseosin, and the house of Baruseorim. These were their cities till the reign of king David. [32] And the folds for their flocks were Aitan and En, Remnon and Thokka, and Aisar, five cities [33] with all the villages and pastures around these cities even to Baal.

This was their possession and this their distribution into communities: including [34] Mosabab and Jemoloch, and Josia son of Amasia, [35] and Joel and Jehu the son of Asabia, the son of Sarau, the son of Asiel; [36] and Elionai and Jokaba, and Jasuia and Asaia, and Jediel and Ismael, and Banaias [37] and Zuza the son of Saphai, son of Alon, son of Jedia, son of Semri, son of Samaias. [38] These were they who having branched out under the names of chiefs in their families and in their patriarchal houses, were increased to a multitude [39] and spread themselves in search of pastures for their cattle, till they came to Gerara to the east of Gai, where they found pastures, [40] extensive and good, for the land before them was spacious and there was peace and tranquillity.

Because they who dwelt there before them were of the children of Cham, [41] therefore those mentioned above came in the days

of Ezekias king of Juda, and smote their families, even the Minaians whom they found there, and utterly destroyed them even to this day, and dwelt in their stead, because there were pastures there for their cattle. [42] And from among these five hundred of the Symeonites with Phalaettia and Noadia, and Raphaia and Oziel sons of Jessi, their chiefs, went to Mount Seir [43] and smote the remains of Amelek who had been left even to this time.

\* CHAPTER V \*

AND the sons of Reuben the first-born of Israel—for he was the first-born, but when he went up to his father's bed, his father gave his birthright to his son Joseph as the son of Israel: yet in the genealogy he did not attain the right of primogeniture; [2] for Juda being mighty in power prevailed over his brethren to have the ruler appointed out of him, though the blessing was Joseph's. [3] Now the sons of Reuben, the first-born of Israel, were Enoch and Phallus, Asrom and Charmi. [4] The sons of Joel, Semei and Bania, his son. And the sons of Goug son of Semei, [5] Micha his son; Recha his son; Joel his son; [6] Beel his son, whom Thalgathphallasar, king of Assyria, carried away captive. He was the chief of the Reubenites. [7] And his brethren in his patriarchal family in their classes according to their genealogies, were the chief Joel and Zacharias, [8] and Balek Son Azouz, Son Sama, Son Joel. Now the Reubenites dwelt at Aroer, and at Nabau and Beelmasson, [9] and eastward to the edge of the wilderness which bordereth on the river Euphrates; for they had many cattle in the land of Galaad. [10] And in the days of Saul they made war on their neighbours; and all those who dwelt in tents on the east of Galaad fell by their hands.

[11] The children of Gad dwelt alongside of them in the land of Basan, even to Sela— [12] Joel was the first-born and Sapham the second, and Janin the muster master in Basan. [13] And their brethren according to the houses of their patriarchal families were, Michael, Mosollam and Sebe, and Joree and Joachan, and Zue and Obed, seven. [14] These were the sons of Abichaia son of Ouri, son of Idai, son of Galaad, son of Michael, son of Jesai, son of Jeddai, son of Buz, [15] brother's son of Abdiel, son of Gouni. He was the chief of the patriarchal house. [16] They dwelt in Galaad, in Basan and in their towns, and occupied all

the borders of Saron to the outlet. [17] Of all these an account was taken in the days of Joatham king of Juda, and in the days of Jeroboam king of Israel.

[18] The Reubenites and the Gadites, and the half of the tribe of Manasses who were fit for war, men wielding shields and swords and bending the bow and disciplined for battle, were forty-four thousand seven hundred and sixty who marched out in array. [19] When they were at war with the Agarenians and the Itureans, and the Naphaisaians and the Nadabeans, [20] they prevailed over them. And the Agarenians with all their tents, were delivered into their hands. For in the battle they cried to God and He hearkened to them, because they trusted in him. [21] So they took all their substance, five thousand camels, two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand prisoners, [22] and many were slain; for the battle was from God. And they dwelt in their stead till the captivity.

[23] Now the half of the tribe of Manasses inhabited, from Basan to Baal, Ermon and Sanir and Mount Aermon. And on Libanus they were very numerous. [24] And these were the leaders of the house of their families, Opher and Sei, and Eliel and Jeremia, and Oduia and Jediel, men mighty in power, men of renown, chiefs of the houses of their families. [25] But when they revolted from the God of their fathers and went a-whoring after the gods of the people of the land, whom God had removed from before them, [26] the God of Israel stirred up the spirit of Phaloch king of Assur, and the spirit of Thaglyphalassar king of Assur, and he removed Reuben and Gad, and the half of the tribe of Manasses, and carried them to Chaach and Chabor, and to the river of Gozan, where they are to this day.

## CHAPTER VI \*

THE sons of Levi were Gerson, Kaath and Merari. [2] And the sons of Kaath, Ambram and Issaar, Chebron and Oziel. [3] And the children of Ambram were Aaron and Moses and Mariam. And the sons of Aaron, Nadab and Abiud, Eleazar and Ithamar. [4] Eleazar begot Phineas; and Phineas begot Abisu; [5] Abisu begot Bokki, and Bokki begot Ozi; [6] Ozi begot Zaraia; and Zaraia begot Mariel; [7] Mariel begot Amaria; and Amaria begot Achitob; [8] Achitob begot Sadok; and Sadok begot Achimaas;

[9] Achimaas begot Azarias; and Azarias begot Joanan; [10] Joanan begot Azarias who officiated as priest in the house which Solomon built in Jerusalem. [11] And Azarias begot Amaria, and Amaria begot Achitob; [12] and Achitob begot Sadok; and Sadok begot Achimaas; and Achimaas begot Azarias; and Azarias begot Amarias; and Amarias begot Sadok; and Sadok begot Salom; [13] and Salom begot Chelkias; and Chelkias begot Azarias; [14] and Azarias begot Saraias; and Saraias begot Josadak; [15] and Josadak went into captivity with Juda and Jerusalem by the hand of Nabuchodonosar.

[16] The sons of Levi were Gerson, Kaath and Merari. [17] Now these are the names of the sons of Gerson, Lobeni and Semei. [18] The sons of Kaath were Ambram and Issaar, Chebron and Oziel. [19] The sons of Merari were Mooli and Musi. And these were the families of the Levites according to their families. To Gerson by Lobeni belonged Jeth his son, Zammath his son, Joab his son, Addi his son, Zara his son, Jethri his son. [22] The sons of Kaath were Aminadab his son, Kore his son, Aser his son, [23] Elkana his son, Abisaph his son, Aser his son, [24] Thaath his son, Ouriel his son, Ozia his son, Saul his son. [25] And the sons of Elkana, Amessi and Achimoth, [26] Elkana his son, Suphi his son, Kainaath his son, [27] Eliab his son, Jeroboam his son, Elkana his son. [28] The sons of Samuel: the first-born Sani, and Abia. [29] The sons of Merari were Mooli, Lobeni his son, Semei his son, Oza his son, [30] Samaa his son, Aggia his son, Asaias his son.

[31] Now these are they whom David set over the bands of singers in the house of the Lord, when the ark was at rest. [32] And they ministered before the tabernacle of the testimony with musical instruments, until Solomon built the house of the Lord in Jerusalem, and they attended their service according to their order, [33] and these are they who attended with their sons: Of the sons of Kaath, Aiman, who sang to the psaltery, the son of Joel, son of Samuel, [34] son of Elkana, son of Jeroboam, son of Eliel, son of Thou, [35] son of Suph, son of Elkana, son of Maath, son of Amathi, [36] son of Elkana, son of Joel, son of Azarias, son of Saphanias, [37] son of Thaath, son of Aser, son of Abiasaph, son of Kore, [38] son of Issaar, son of Kaath, son of Levi, son of Israel; [39] and his [Aiman's] brother Asaph who stood on his right—Asaph was the son of Barachias son of Samaa, [40] son of Michael, son of Baasia, son of Melchia, [41] son of Athani, son of Zaaras, [42] son of Adai, son of Aitham, son of Zam-

mam, son of Semei, [43] son of Jeth, son of Gersom, son of Levi. [44] And the sons of Merari (their brethren who were on their left) were Aitham son of Kisa, son of Abai, son of Maloch, [45] son of Asebi, [46] son of Amessia, son of Bani, son of Semer, [47] son of Mooli, son of Musi, son of Merari, son of Levi.

[48] Now their brethren the Levites, according to the houses of their families, were appointed to all the work of the service of the tabernacle of the house of God. [49] And Aaron and his sons, who were to burn incense on the altar of whole burnt offerings and on the altar of incense offerings, were for all the service of the Holy of Holies, and to make atonement for Israel, according to all that Moses the servant of God commanded. [50] And these were the sons of Aaron, Eleazar his son, Phineas his son, Abisu his son, [51] Bokki his son, Ozi his son, Saraia his son, [52] Mariel his son, Amaria his son, Achitob his son, [53] Sadok his son, Achimaas his son.

[54] Now these were their dwelling places with their towns and their borders. To the sons of Aaron to their family as Kaathites, because the lot fell to them, [55] therefore they gave them Chebron in the land of Juda with its suburbs round about. [56] But the fields belonging to the city and the villages thereof had been given to Chaleb son of Jephonne. [57] To the sons of Aaron they gave these cities: of the refuge cities, Chebron and Lobna with its suburbs, and Salna with its suburbs, and Esthamo with its suburbs, [58] and Jethar, with its suburbs, and Dabir with its suburbs, [59] and Asan with its suburbs, and Baithsamus with its suburbs; [60] and from the tribe of Benjamin, Gabai with its suburbs, and Galemath with its suburbs, and Anathoth with its suburbs. All their cities were thirteen according to their families.

[61] And to the rest of the Kaathites they gave by lot out of the tribe consisting of two communities, namely, out of Ephraim and the half of the tribe of Manasses, ten cities. [62] And to the Gersonites according to their families, they gave out of the tribe of Issachar, out of the tribe of Aser, out of the tribe of Nephthaleim, and out of the tribe of Manasses in Basan, thirteen cities. [63] And to the Merarites according to their families, out of the tribe of Reuben, out of the tribe of Gad, out of the tribe of Zabulon, twelve cities by lot. [64] Now when the Israelites gave the Levites the cities and their suburbs, [65] and had given by lot out of the tribe of Juda and out of the tribe of Symeon and out of the tribe of Benjamin, the cities which are mentioned by name, [66] then the families of the sons of Kaath got these cities also of their borders.

[67] Out of the tribe of Ephraim they gave them of the cities of refuge, Sychem and its suburbs on mount Ephraim, and Gazer with its suburbs, [68] and Jekman with its suburbs, and Baithoron with its suburbs, [69] and Ailon with its suburbs, and Gethremmon with its suburbs; [70] and out of the half tribe of Manasses, Anar with its suburbs, and Jemblaan with its suburbs for the rest of the Kaathites according to their families. [71] And to the Gersonites they gave from the families of the half tribe of Manasses Golan of Basan with its suburbs, and Aseroth with its suburbs; [72] and out of the tribe of Issachar, Kedes with its suburbs, and Deberi with its suburbs, and Dabor with its suburbs, [73] and Ramoth with its suburbs, and Ainan with its suburbs; [74] and out of the tribe of Aser, Maasal with its suburbs, and Abdou with its suburbs, [75] and Akak with its suburbs, and Rohob with its suburbs. [76] And out of the tribe of Nephthaleim, Kedes in Galilee with its suburbs, and Chamoth with its suburbs, and Kariathaim with its suburbs.

[77] And to the Merarites, the remaining Levites, they gave out of the tribe of Zabulon, Remmon with its suburbs, and Thabor with its suburbs, [78] and on the western bank of the Jordan, Jericho; and out of the tribe of Reuben, Bosor in the wilderness with its suburbs, and Jasa with its suburbs, [79] and Kadmoth with its suburbs, and Maephla with its suburbs; [80] and out of the tribe of Gad, Rammoth Galaad with its suburbs, and Manaim with its suburbs, and Esebon with its suburbs, and Jazer with its suburbs.

+ CHAPTER VII +

THE sons of Issachar were Thola and Phua and Jasub and Semeron, four. [2] And the sons of Thola were Ozi, Raphaia, and Jeriel and Jamai and Jemason and Samuel, chiefs of the houses of the families of Thola, mighty in power in their respective communities. Their number in the days of David was twenty-two thousand six hundred. [3] And the sons of Ozi, Jezraia; and the sons of Jezraia, Michael, Abdiu and Joel and Jesia, five, all chiefs. [4] And under them in their respective communities according to the houses of their families, the able-bodied men fit for array in battle, were thirty-six thousand; for they had many wives and children. [5] And their brethren comprehending all the families of Issachar, the able-bodied men fit

for battle were eighty-seven thousand. This was the number of them all.

[6] The sons of Benjamin were Bale and Bachir and Jediel, three. [7] And the sons of Bale were Esebon and Ozi and Oziel and Jerimuth and Ouri, five, chiefs of houses of families mighty in power, and their number was twenty-two thousand and thirty-four. [8] And the sons of Bachir were Zemira and Joas and Eliezar and Elithenan and Amaria and Jerimuth and Abiud and Anathoth and Eleemeth, all these were sons of Bachir, [9] and their number according to their several communities, they being chiefs of the houses of their patriarchal families mighty in power, were twenty thousand two hundred. [10] And the sons of Jediel were Balaan, and the sons of Balaan, Jaus and Benjamin and Aoth and Chanana and Zaithan and Tharsi and Achisaar. [11] All these sons of Jediel being chiefs of their families mighty in power, were seventeen thousand two hundred who went out in the army to war, [12] including Sapphin and Apphin and the sons of Or, Asom, and his son Aor.

[13] And the sons of Nephthaleim were Jasiel, Goni and Aser and Sellum his son and Balam his son.

[14] And the sons of Manasses were Esriel whom his concubine Syra bore to him, and also Machir, the father of Galaad. [15] And Machir took to wife a sister of Apphin and a sister of Sapphin. The sister of the one was named Moocha, and the sister of the other, Sapphaad. And to him by Sapphaad daughters only were born; [16] but Moocha, the wife of Machir, bore a son and called his name Phares, and his brother's name was Sourus. His sons were Oulam and Rokon. [17] And the sons of Oulam, Badam. These were of the house of Galaad, son of Machir, son of Manasses. [18] And his sister, Malecheth, bore Isud and Abiezer and Maela. [19] And the sons of Semira were Aim and Sychem and Lakim and Anian.

[20] And the sons of Ephraim were Sothalath and Barad his son and Thaath his son, Elada his son, Saath his son, [21] and Zabad his son, Sothole his son; and Aser and Elead whom the men of Geth who were born in this land slew, because they went down to take their cattle. [22] Whereupon Ephraim their father mourned many days. But when his brethren came to comfort him, [23] he went in unto his wife, and she conceived and bore him a son, and he called his name Beria, Because, said he, he was born during the calamities in my house. [24] And his daughter was Saraa, who formed a family among them who were left,

and it built the upper and lower Baithoron. And the descendants of Ozan were Seera [25] and Raphe his son; Saraph and Thaleas, his sons; Thaen, his son; [26] and of his son Laadon, Amiud, his son Elisamai, [27] his son Nun, his son Jesue were his sons. [28] Now their possession and their dwelling was Baithel and its villages, eastward Nearan, and westward Gazer and its villages, and Sychem with its villages even to Gaza, and the villages thereof, [29] and in the borders of the children of Manasses, Bethsan and its villages, Thanach and its villages, Mageddo and its villages, Dor and its villages. In this dwelt the children of Joseph son of Israel.

[30] The sons of Aser were Jemna and Suia and Isai and Beria with Sore their sister. [31] And the sons of Beria were Chaber and Melchiel who was the father of Berthaith. [32] And Chaber begot Japhlet and Samer and Chothan and Sola their sister. [33] And the sons of Japhlet were Phasek and Bamael and Asith. These were sons of Japhlet. [34] And the sons of Semmer were Achir and Rooga and Jaba and Aram and Baneelam. [35] His brother's sons were Sopha and Imana and Selles and Amal. [36] The sons of Sopha were Sue and Arnaphar and Suda and Barin and Imram [37] and Basan and Oa and Sama and Salisa and Jethra and Beera. [38] And the sons of Jether were Jephina and Phaspha and Ara. [39] And the sons of Ola, Orech, Aniel and Rasia. [40] All these were sons of Aser, all chiefs of families, chosen men mighty in power, chief leaders. The number of them fit for the array of battle was twenty-six thousand men.

\* CHAPTER VIII \*

NOW Benjamin begot Bale his first-born and Asbel his second son and Ara his third, Noa his fourth [2] and Rapha his fifth. [3] And the sons of Bale were Adir and Gera and Abiud [4] and Abessue and Noama and Achia [5] and Gera and Sephupham and Ouram. [6] These are sons of Aod—these are the heads of the families who dwelt in Gabae, and who removed to Machanathi, [7] namely Nooma and Achia and Gera who is called Jeglaam and begot Aza and Jachicho. [8] And Saarin begot in the plain of Maob (after he had put away Osin and Baada his wife, [9] he had by his wife Ada) Jolab and Sabia and Misa and Melchas [10] and Jebus and Zabia and Marma. These were chiefs of families. [11] Now by Osin he had Abitol and Alphaal. [12] And the sons

of Alphaal were Obed, Misaal, Semmer (who built Onan and Lod and the villages thereof) [13] and Beria and Sama.

These were the chiefs of the families who inhabited Ailam after they had driven out the inhabitants of Geth, [14] namely his brother Sosek and Arimoth [15] and Zabodia and Ored and Eder [16] and Michael and Jespha and Joda sons of Beria; [17] and Zabadia and Mosollam and Azaki and Abar [18] and Isamari and Jezlias and Jobab sons of [20] Elphaal; [19] and Jakim and Zachri and Zabdi [20] and Elionai and Salathi [21] and Eleeli and Adaia and Baraia and Samarath sons of Samath; [22] and Jesphan and Obed and Eleel [23] and Abdon and Zechri and Anan [24] and Anania and Ambri and Ailam and Anathoth [25] and Jathin and Jephadias and Phaniel sons of Sosek. [26] And Samsari and Saarias and Gotholia [27] and Jarasia and Eria, and Zechri son of Iroam. [28] These were chiefs of their respective families. These chiefs dwelt in Jerusalem.

[29] And in Gabaon dwelt father Gabaon, and his wife's name was Maacha, [30] and her first-born son was Abdon, and [then] Sur and Kis and Baal and Nadab and Ner [31] and Gedur and his brother and Zakchur and Makeloth; [32] and Makeloth begot Samaa. These also dwelt over against their brethren in Jerusalem, with their brethren.

[33] And Ner begot Kis; and Kis begot Saul, and Saul begot Jonathan and Melchisue and Aminadab and Asabal. [34] And Meribaal was a son of Jonathan, and Meribaal begot Micha; [35] and the sons of Micha, were Phithon and Melach and Tharach and Achaz. [36] And Achaz begot Jada, and Jada begot Salaimath and Asmoth and Zambri. And Zambri begot Maisa [37] and Maisa begot Baana. Raphaia was his son, Elasa his son, Esel his son. [38] And Esel had six sons, and these are their names, Ezrikam the first-born, and Ismael and Saraia and Abdia and Anan and Asa. All these were sons of Esel. [39] And the sons of Asel his brother were Ailam his first-born, and Jas his second, and Eliphalet, his third. [40] And the sons of Ailam, mighty men for war; bending the bow, and abounding in sons and sons of sons, were a hundred and fifty. All these were of the sons of Benjamin.

\* CHAPTER IX \*

WITH respect to all Israel, this is a brief account of them. Now these are they who are enrolled in the book of the kings of

Israel and Juda, with them who were carried away to Babylon, for their iniquities, [2] and who had formerly dwelt in their possessions in the cities of Israel, including the priests, the Levites and the persons given them, [3] (for in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin, and some of the children of Ephraim, and Manasses): [4] Gnothi son of Samiud, son of Amri, son of Ambraim, son of Bouni, son of the children of Phares, son of Juda; [5] and of the Selonites, Asaia the first-born and his sons; and of the sons of Zara, Jeel and their brethren, six hundred and ninety. [7] And of the sons of Benjamin, Salom son of Mosollam, son of Oduia, son of Asinu; [8] and Jemnaa, son of Jeroboam, and Elo, who were sons of Osi, son of Machir; and Mosollam, son of Saphatia, son of Raguel, son of Jemnai, [9] with their brethren, according to their respective families, nine hundred and fifty-six. All these were heads of families, according to the houses of their families.

[10] And of the priests, Jodae and Joarim and Jachin [11] and Azaria son of Chelkias, son of Mosollam, son of Sadok, son of Maraioth, son of Achitob, ruler of the house of God; [12] and Adaia, son of Iraam, son of Phaschor, son of Melchia; and Maasia, son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer, [13] and their brethren, chiefs of houses of their families, a thousand seven hundred and sixty, mighty in power for the work of the service of the house of God. [14] And of the Levites, Samaia son of Asob, son of Ezrikam, son of Asabia, of the sons of Merari; [15] and Bakbuchar and Ares and Galaal and Matthanias, son of Micha, son of Zechri, son of Asaph; [16] and Abdia, son of Samia, son of Galaal son of Idithun; and Barachia, son of Ossa, son of Elkana, who dwelt in the villages of Notephati; [17] the keepers of the gates, Salom, Akum, Telmon and Diman and their brethren, Salom being at this time, the chief at the king's gate, [18] namely the eastern gate, of the camp of the Levites; [19] and Sellum son of Kore, son of Abiasaph, son of Kore.

Now his brethren, for the house of his father, namely the Korites, were over the works of the service keeping the watches of the tabernacle, and their fathers were over the camp of the Lord guarding the entrance. [20] And Phineas son of Eleazar was the ruler over them, and these were his assistants— [21] Zacharias son of Mosollomi, keeper of the door of the tabernacle of the testimony, [22] all the chosen keepers of the gates, were two hundred and twelve.

With respect to the distribution of these in their respective

courts, David and Samuel the seer appointed them to their office, [23] and they and their sons had the charge of the gates in the house of the Lord, and in the house of the tabernacle, to keep watch. [24] The gates were according to the four winds, east, west, north, and south. [25] And their brethren in the villages were to relieve them, every seven days from time to time. [26] Because the four chiefs had the charge of the gates, and the Levites who were over the storehouses, and over the treasures of the house of God encamp near— [27] because the watch rested on them, therefore they had the charge of the keys to open every morning, the doors of the sanctuary.

[28] Now some of the Levites were over the implements of the service, for they were to be brought in and carried out by tally. [29] So some were over the implements, and over all the holy vessels, and over the fine flour, the wine and the oil, the frankincense and the spices. [30] And of the sons of the priests, some were confectioners and prepared the spices. [31] And of the Levites, Matthathias, who was the first-born of Salom the Korite, he had the charge of the works of the sacrifice prepared in the pan of the high priest, [32] and Banaias the Kaathite, who was of their brethren, was over the shew-bread, to set it in order every sabbath; [33] and the singers, the chiefs of those families of the Levites, who were distributed into daily classes; [34] because the chiefs of these families of the Levites were employed in this service day and night, therefore they dwelt in Jerusalem.

[35] Now at Gabaon dwelt father Gabaon, Jeel, whose wife's name was Mocha, and his son, [36] the first-born, Abdon; and Sour and Kis and Baal and Ner and Nadab [37] and Gedour and a brother, and Zakchur and Makeloth: [38] and Makeloth begot Samaa. And these among their brethren dwelt at Jerusalem, among their brethren. [39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue and Aminadab and Asabal; [40] and the son of Jonathan, was Meribaal and Meribaal begot Micha, [41] and the sons of Micha, Phithon and Malach and Tharach: [42] and Achaz begot Jada, and Jada begot Galemith and Gazmoth and Zambri, and Zambri begot Massa, [43] and Massa begot Baana, and Raphaia was his son, and Elasa his son, and as for Esel his son, [44] Esel had six sons, and their names were Ezrikam, his first-born, and Ismael and Saraia and Abdia, and Anan and Asa. These were sons of Esel.

## \* CHAPTER X \*

WHEN the Philistines fought against Israel and the Israelites fled before them, and fell down slain on mount Gelbue, [2] the Philistines pursued close after Saul and after his sons; and when they had slain Jonathan and Aminadab and Melchisue, the sons of Saul, the weight of the battle was directed against Saul. [3] And the archers assailed him with bows, and darts, and wounded him with arrows. [4] Whereupon Saul said to his armour-bearer, Draw thy sword and run me through with it, lest the uncircumcised come and insult me. But his armour-bearer would not; for he was greatly terrified. Thereupon Saul took the sword and fell on it. [5] And when his armour-bearer saw that he was dead, he also fell on his sword. [6] Thus Saul died with his three sons that day. And all his house died together. [7] And when the Israelites who dwelt in the plain, saw that Israel had fled and that Saul and his sons were dead they left their cities and fled, and the Philistines came and dwelt therein.

[8] Now on the next day when the Philistines came to strip the dead, they found Saul and his sons fallen, on mount Gelbue. [9] And when they had stripped him, they took his head and his armour, and sent them to the land of the Philistines round about, to proclaim the good news to their idols, and to the people. [10] And having deposited his armour in the house of their god, they fixed up his head, in the house of Dagon. [11] But when all the inhabitants of Galaad heard all that the Philistines had done to Saul and Israel, [12] all the valiant men of Galaad arose and took the body of Saul and the bodies of his sons, and carried them to Jabis and buried their bones under the oak at Jabis, and fasted seven days.

[13] Thus died Saul, for his transgressions, which he had committed against God, according to the word of the Lord. Because he did not keep watch— [14] because Saul sought to consult by a trance-speaker, therefore Samuel the prophet answered him, though he sought not the Lord, and the Lord slew him, and transferred the kingdom to David, son of Jessai.

## \* CHAPTER XI \*

THEN all Israel came to David to Chebron, and said, Behold we are thy bones and thy flesh. [2] Even in time past when Saul

was king, it was thou who didst lead us and bring in Israel, and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be ruler over Israel. [3] So when all the elders were come to the king at Chebron, king David made a covenant with them at Chebron before the Lord, and they anointed him to be king over Israel, according to the word of the Lord by the ministry of Samuel.

[4] When the king and his men went to Jerusalem, which is Jebus, the inhabitants of the land, the Jebusites who were there said to David, [5] Thou shalt not come here, yet he took the fortress Sion which is now the city of David. [6] He indeed said, Whoever first smiteth the Jebusites, he shall be made chief and general of the army. Upon which Joab son of Saruia went up first and was made chief. [7] And David made his abode in the fortress, for which cause he called it the city of David, [8] and built the city around it. [9] And David proceeded on advancing in greatness, for the Lord Almighty was with him.

[10] Now these are the chiefs of the mighty men who were with David, who with him prevailed with all Israel during his reign, that he should be, according to the word of the Lord, king over Israel. [11] And this is the number of David's worthies. Jesebada son of Achaman, the first of thirty. He drew his sword once against three hundred men who were slain at one time. [12] And after him Eleazar son of Dodai the Achochite, who was one of the three worthies. [13] He was with David at Phasodamin when the Philistines were assembled there for battle. And there was a portion of a field full of barley. And when the people fled before the Philistines, [14] he stood in the midst of the piece of ground and maintained it and smote the Philistines, and the Lord gave a great victory.

[15] When three of the thirty chiefs went down to the rock to David, to the cave Odollam, at the time when the Philistines were encamped in the giant's vale, [16] and David was in the fortress and there was a garrison of the Philistines at Bethlehem, [17] David longed and said, O that some one would give me some water to drink out of the well of Bethlehem which is by the gate! [18] Upon this the three broke through the camp of the Philistines, and having drawn some water out of the well of Bethlehem by the gate, they took it and came to David. But David would not drink it, but poured it out as a libation to the Lord, and said, [19] God forbid that I should do such a thing! Shall I drink the blood of these men who have jeopardized their lives? Because they had

brought it at the hazard of their lives he would not drink it. These things were done by these three worthies.

[20] And Abisa brother of Joab, who was chief of three—he drew his sword against three hundred who were slain at one time. [21] He was renowned among the three. Of the three he was higher in rank than two and was their chief, but did not come up to the [former] three. [22] And Banaias son of Jodae, son of a worthy, whose works for Kabasael were many—he smote the two Ariels of Moab. He went down also and smote a lion in the pit in a snowy day. [23] He smote also the Egyptian, a noted man of five cubits high. Though the Egyptian had in his hand a spear like a weaver's beam, Banaias went against him with a staff, and wresting the spear out of the hand of the Egyptian, he slew him with his own spear. [24] These things Banaias son of Jodae did, and had a name among the three worthies. [25] He was higher in rank than the thirty but did not come up to the first three, and David set him over his family.

[26] And the commanders of the armies were Asael a brother of Joab; Eleanan son of Dodoe of Bethlehem; [27] Samaoth the Arorite; Chelles the Phelonite; [28] Or, a son of Ekkis the Thekote; Abiezer the Anathothite; [29] Sobochae the Ousathite; Eli the Achonite; [30] Marai the Netophathite; Chthadod son of Nooza the Netophathite; [31] Airi son of Rebie of Mount Benjamin; Banaias the Phrathonite; [32] Ouri of Nachaligaas; Abiel the Garabathite; [33] Azbon the Baromite; Eliaba the Salabonite; [34] Son Asam the Gisonite; Jonathan son of Sola the Ararite; [35] Achim son of Achar the Ararite; Elphat son of Thurophar the Mechorathrite; [36] Achia the Phelonite; [37] Esere the Charmadite; Naarai son of Azobai, [38] Joel son of Nathan; Mebaal son of Agari; [39] Sele the Ammonite; Nachor the Berothite the armour-bearer of the son of Saruia; [40] Ira the Jethrite; Gareb the Jethrite; [41] Uria the Chettite; Zabet son of Achaia; [42] Adina son of Saiza the chief of Reuben, yet there were thirty above him; [43] Anan son of Moocha and Josaphat the Matthanite; [44] Ozia the Astarothite; Samatha and Jeil sons of Chotham the Ararite; [45] Jediel son of Semeri, and Josae his brother the Thosite; [46] Eliel the Maoite; Jaribi and Josia his son; Ellaam and Jethama the Moabite; [47] Daliel and Obeth, and Jessiel the Messobiate.

## \* CHAPTER XII \*

NOW these were they who came to David to Sekelag, while he kept himself close because of Saul son of Kis; and these among the worthies assisted in battle, [2] and used the bow, slung stones and hurled darts with both hands. Of the brethren of Saul—of Benjamin, [3] the chief Achiezer and Joas son of Asma the Gabathite, and Joel and Jophalet sons of Asmoth and Berchia and Jeul the Anathothite, [4] and Samaias the Gabaonite, a commander among the thirty and over the thirty; Jeremia and Jeziel and Joanan and Joazabath the Gadarathiite, [5] Azai and Arimuth and Baalia and Samaraia and Saphatias the Charaiphelie, [6] Elkana and Jesuni and Ozriel and Jozara and Sobokam, who were Korites, [7] and Jelias and Zabadia sons of Iroam and who were Gedorites.

[8] And from the Gadites there withdrew to David from the wilderness, valiant men fit to command an army in battle array, wielding shields and spears. Their faces were the face of a lion, and they were swift as roes on the mountains— [9] Asa the chief, Abdia the second, Eliab the third, [10] Masmana the fourth, Jeremias the fifth, [11] Jethi the sixth, Eliab the seventh, [12] Joanan the eighth, Eliazer the ninth, [13] Jeremia the tenth, Melchabania the eleventh. [14] These from among the sons of Gad were officers of the army, the least of them commanded a hundred, and the greatest a thousand. [15] These were they who crossed the Jordan in the first month, when it overflowed all its banks, and put to flight all the inhabitants of the plains, from east to west.

[16] There came also some from Benjamin and Juda to the assistance of David. [17] And David went out to meet them, and said to them, If you are come to me with good intent, let my heart as it is disposed be knit to you: but if to betray me to my enemies, and not with sincerity, may the God of our fathers see and rebuke. [18] Whereupon Amasai, a chief of the thirty, became inspired, and said, Advance, David son of Jessai! for they are thy people—Peace! peace to thee! and peace to them who assist thee, because thy God hath helped thee. So David received them, and made them officers of the armies.

[19] There withdrew also to David some from Manasses, when the Philistines came against Saul to battle. He indeed did not assist them, for in a council of war held by the generals of the

Philistines, they said, With the heads of these men he will return to his master Saul. [20] As David was returning to Sekelag there came to him from Manasses, Edna and Josabath and Rodiel and Michael and Josabaith and Elimuth and Semathi. They were the leaders of the thousands of Manasses, [21] and they assisted David in the battle against the roving horde; for they were all men of valour, and because of their valour, commanders in the army. [22] For there came men daily to David to form a great army like the host of God.

[23] Now these were the rolls of the chiefs of the army who came to David to Chebron, to transfer the kingdom of Saul to him, according to the word of the Lord. [24] The children of Juda armed with shields and spears, six thousand eight hundred, fit for the array of battle; [25] of the Symeonites fit for the array of battle, seven thousand one hundred; [26] of the Levites, four thousand six hundred, [27] and Joadas the leader of the house of Aaron, and with him three thousand seven hundred, [28] with Sadok a young man of valour, and of his patriarchal family twenty-two chiefs; [29] and of the Benjaminites, Saul's brethren, three thousand; but still the greater part of them kept the watch of Saul's house; [30] of the Ephraimites, twenty thousand eight hundred valiant men, the most renowned in the houses of their respective families; [31] and of the half of the tribe of Manasses, eighteen thousand, who were enrolled for the express purpose of making David king; [32] and of the children of Issachar, men who had knowledge suitable for the times, who knew what Israel should do, two hundred chiefs, and all their brethren with them; [33] and from Zabulon there came ready for battle, with all the implements of war with them, fifty thousand, to assist David effectually; [34] and from Nephthaleim, a thousand chiefs, and with them thirty-seven thousand, armed with shields and spears; [35] and from the Danites, twenty-eight thousand eight hundred, marshalled for battle; [36] and from Aser they who go forth for battle, forty thousand; [37] and from beyond the Jordan—from Reuben and Gad, and from the half of the tribe of Manasses, with all the implements of war, a hundred and twenty thousand.

[38] All these warriors were arrayed for battle, with a peaceable intention. They came to Chebron to make David king over all Israel. And all the rest of Israel were of one mind that David should be king. [39] And they were three days eating and drinking. For their brethren made provision for them. [40] And they who were nearest, as far as Zabulon and Issachar and Neph-

thaleim brought provisions for them on camels and asses and mules and oxen, namely, flour, fig cakes, dried grapes, wine and oil, with cattle and sheep in abundance; for there was joy in Israel.

\* CHAPTER XIII \*

WHEN David had consulted with the captains of thousands and captains of hundreds, under every leader, [2] he said to the whole congregation of Israel, If it seemeth good and be countenanced by the Lord our God, let us send to the rest of our brethren who are left in all the land of Israel, and with them let the priests, the Levites in the cities of their possession be assembled with us; [3] and let us bring the ark of our God to us. For they had not sought it from the days of Saul. [4] Thereupon the whole congregation gave orders to do so; for the proposal was right in the eyes of all the people. [5] Accordingly, David assembled all Israel from the border of Egypt to the bay of Emath, to bring the ark of God from the city Iarim, [6] and David brought it up.

Now when all Israel came to the city Iarim which belonged to Juda, to bring up thence the ark of God the Lord, enthroned on cherubim whose name was invoked, [7] they put the ark of God on a new cart. And from the house of Aminadab, Oza and his brothers guided the cart, [8] while David and all Israel were playing with all their might before God, on psalteries and harps and lutes and tympani and cymbals and trumpets.

[9] But when they came to the threshing floor, Oza stretched forth his hand to take hold of the ark, because the bullock caused it to lean: [10] whereupon the anger of the Lord was kindled against Oza, and He smote him there, because he stretched forth his hand upon the ark, and he died there before God. [11] And David was disheartened because the Lord had made a breach on Oza, and called that place, *Breach of Oza*, which is still its name. [12] And David was that day afraid of God and said, How can I bring the ark of God home to me? [13] So David did not bring the ark of God home to himself, to the city of David, but caused it to turn aside to the house of Abeddara, the Gethite. [14] And the ark of God abode in the house of Abeddara three months, and God blessed Abeddara and all that belonged to him.

\* CHAPTER XIV \*

WHEN Chiram king of Tyre sent messengers to David, with cedar timber, and masons and carpenters to build him a house, [2] and David knew that the Lord had prepared him to be king over Israel; for his kingdom was highly exalted for the sake of his people Israel, [3] David took still more wives in Jerusalem, and more sons and daughters were born to him. [4] Now these are the names of those who were born to him in Jerusalem: Samaa, Sobab, Nathan and Solomon, [5] and Baar and Elisa, and Eliphaleth [6] and Nageh, and Naphath and Japhie, [7] and Elisamae and Eliade, and Eliphala.

[8] When the Philistines heard that David was anointed king over all Israel, they all came up to seek David. And when David heard it he went out to meet them. [9] Now the Philistines had come and spread themselves in the giant's vale. [10] And David inquired of God, saying, If I go up against the Philistines, wilt Thou deliver them into my hands? And the Lord said to him, Go up and I will deliver them into thy hands. [11] So he went up to Baal Pharasin. And when he had smitten them there David said, God broke through my enemies by my hand, like the breaking out of water, therefore he called the name of that place, *Breach of Pharasin*. [12] And the Philistines having left their gods there, David ordered them to be burned.

[13] Again the Philistines came up and spread themselves again in the giant's vale. [14] And when David again inquired of God, God said to him, Thou shalt not go up after them. Turn from them and come upon them near the pear trees. [15] And when thou shalt hear a sound of rustling in the tops of the pear trees, then thou shalt come to battle, for God is gone out before thee to smite the camp of the Philistines. [16] Accordingly he did as the Lord commanded him, and he smote the camp of the Philistines from Gabaon to Gazera. [17] And the fame of David spread through all the land, and the Lord brought the dread of him on all the nations.

\* CHAPTER XV \*

WHEN David had built houses for himself in the city of David, and prepared the place for the ark of God, and made

for it a tabernacle: [2] then David said, None but the Levites ought to carry the ark of God; for the Lord hath chosen them to carry the ark of the Lord and to minister to Him forever.

[3] So when David assembled all Israel at Jerusalem, to bring the ark of the Lord to the place which he had prepared for it, [4] he assembled the sons of Aaron, the Levites, [5] of the Kaathites, Uriel the chief and his brethren, a hundred and twenty; [6] of the Merarites, Asaia the chief and his brethren, two hundred and twenty; [7] of the Gersonites, Joel the chief and his brethren, a hundred and thirty; [8] of the sons of Elisaphat, Semei, the chief and his brethren, two hundred; [9] of the sons of Chebron, Eliel the chief and his brethren, eighty; [10] of the sons of Oziel, Aminadab the chief and his brethren, a hundred and twelve.

[11] And David sent for Sadok, and Abiathar the priests, and for the Levites, Uriel, Asaia and Joel, and Semaia and Eliel, and Aminadab, [12] and said to them, You chiefs of the families of the Levites, purify yourselves, both you and your brethren, that you may carry up the ark of the God of Israel to the place which I have prepared for it; [13] for because you did not do this on the former occasion, our God made a breach among us, because we did not seek him with judgment. [14] So when the priests and the Levites had purified themselves to carry the ark of the God of Israel, [15] the Levites took up the ark of God, as Moses had by the word of the Lord ordered in writing, with the staves on their shoulders.

[16] Now David had said to the chiefs of the Levites, Appoint your brethren, such as play on musical instruments, on lutes and harps, and cymbals, that they may make a loud sound with the voice of joy. [17] And the Levites had appointed Aiman son of Joel and of his brethren, Asaph son of Barachia, and of the sons of Merari his brethren, Aithan the son of Kisias [18] and with them their brethren of the second rank, Zacharias and Oziel, and Semiramoth and Jeiel, and Eliel and Eliab, and Banaia and Maasaia, and Matthathia and Eliphena, and Makellia and Abdedom, and Jeiel and Ozias, the keepers of the gates; [19] and the musicians Aiman, Asaph and Aithan, sung and played on brass cymbals in the highest key, [20] and Zacharias and Oziel, Semiramoth, Jeiel; Oni, Eliab, Maasias, Baniias, on lutes in the mode *alaimoth*; [21] and Matthathias and Eliphalu, and Makenia and Abdedom, and Jeiel and Ozias, on harps in the eighth mode, *amasenith* to give a strong sound. [22] And Chononias, a chief of the Levites, was master of the odes, for he was skilled therein.

[23] And Barachia and Elkana were doorkeepers of the ark. [24] And Somnia and Josaphat, and Nathaniel and Amasai, and Zacharia and Banaia, and Eliezer the priests, sounded the trumpets before the ark of God. And Abdedom and Jeia were doorkeepers of the ark of God.

[25] And David with the elders of Israel and the captains of thousands, marched before when they were bringing up the ark of the covenant from the house of Abdedom with joy. [26] And because God strengthened the Levites who carried the ark of the covenant of the Lord, therefore they sacrificed each seven bulls and seven rams. [27] Now David was girded in a cotton stole, as were all the Levites who carried the ark of the covenant of the Lord, and the musicians and Chonenias the chief of the singers.

And when David in his cotton stole, [28] and all Israel were bringing up the ark of the covenant of the Lord with shouting and the sound of clarions and trumpets, answered by lutes and harps, [29] it happened that when the ark of the covenant of the Lord came to the city of David, Melchol the daughter of Saul looking out at a window saw king David dancing and playing, and she despised him in her heart.

\* CHAPTER XVI \*

AND when they had brought in the ark of God and set it in the midst of the tabernacle, which David had erected for it, they offered whole burnt offerings and offerings of thanksgiving before God. [2] And when David had finished offering the whole burnt offerings and the offerings of thanksgiving, he blessed the people in the name of the Lord, [3] and distributed to all Israel both men and women, to everyone a loaf of baker's bread, and a cake made with honey. [4] Then he appointed some of the Levites to minister before the ark of the covenant of the Lord, and in responsive strains to thank and praise the Lord the God of Israel. [5] Asaph was the leader, and to him responded Zacharias, Jeiel, Semiramoth and Jeiel, Matthathias, Eliab and Banaias, Abdedom and Jeiel, with musical instruments, lutes and harps; but Asaph used the cymbal; [6] and Banaias and Oziel the priests, with trumpets, were to be continually before the ark of the covenant of God.

[7] On that day David gave orders for beginning the praises of the Lord by the ministry of Asaph and his brethren, with this Ode:—

- [8] O give thanks to the Lord,  
Invoke Him by His name;  
Among peoples make known His designs.
- [9] Sing to Him. Sing praises to Him.  
Proclaim to all the wonders which the Lord hath done.
- [10] Sing praises to His holy name.  
Let the heart which seeketh His favour be glad.
- [11] Seek the Lord and persevere;  
Seek His face continually.
- [12] Remember the wonders which He hath done—  
The miracles and judgments of His mouth.
- [13] The seed of Israel are His servants—  
The sons of Jacob, His chosen ones.
- [14] He is the Lord our God—  
In all this land are His judgments.
- [15] Let us ever remember His covenant—  
His word which He enjoined for a thousand generations.
- [16] The covenant which He made with Abraham—  
And the oath which He sware to Isaak,
- [17] This He confirmed for a law to Jacob—  
To Israel as an everlasting covenant,
- [18] Saying, To thee I will give the land of Chanaan,  
To be the portion of your inheritance.
- [19] When they were very few in number;  
Of little account, and sojourned therein;
- [20] When they were passing from nation to nation—  
And from one kingdom to another people;
- [21] He suffered no man to oppress them—  
He rebuked kings for their sake—
- [22] Touch not these My anointed ones,  
And to these My prophets do no harm.
- [23] Sing to the Lord, all ye of this land,  
From day to day proclaim His salvation.
- [24] Declare His glory among the nations—  
Among all peoples His marvellous works;
- [25] That the Lord is great and greatly to be praised;  
Above all the gods He is awful—
- [26] That all the gods of the nations are idols;  
But our God hath made the heavens.
- [27] Glory and honour are before Him—  
Majesty and gladness in His abode.

- [28] Ascribe to the Lord, ye families of nations,  
Ascribe to the Lord glory and majesty—
- [29] Give to the Lord, glory to His name.  
Take gifts and bring them before Him,  
And worship the Lord in His holy courts.
- [30] Let all the earth be awed at His presence,  
Let the earth be renovated and not dismayed.
- [31] Let heaven rejoice, and the earth exult with joy,  
Let them say among the nations, The Lord is king.
- [32] Let the sea roar and the fulness thereof—  
And the trees of the field and all therein;
- [33] Let the trees of the forest also rejoice at the presence of  
the Lord;  
Because He is come to judge the earth.
- [34] O praise the Lord; for it is good,  
For to everlasting His mercy endureth.
- [35] And say, Save us, O God of our salvation!  
Gather us and deliver us from our enemies;  
That we may praise Thy holy name,  
And in Thy praises make our boast.
- [36] Blessed be the Lord, the God of Israel,  
From everlasting to everlasting,  
And let all the people say, Amen.
- [37] And when they had praised the Lord, they left there, before  
the ark of the covenant of the Lord, Asaph and his brethren, that  
they might minister before the ark continually as each day's serv-  
ice required. [38] And with regard to Abdedom and his brethren  
who were sixty-eight, Abdedom son of Idithun and Osa were to  
be doorkeepers. [39] And they left Sadok the priest, and his  
brethren the priests, before the tabernacle of the Lord at the high  
place at Gabaon, [40] that they might offer whole burnt offerings  
to the Lord, on the altar of whole burnt offerings continually every  
morning and evening, according to all that is written in the law of  
the Lord, which He enjoined on the children of Israel by the min-  
istry of Moses the servant of God; [41] and with him were Aiman  
and Idithun, and the rest who were chosen by name to praise the  
Lord, because His mercy endureth forever. [42] And they had  
with them trumpets and high-sounding cymbals, and musical  
instruments, for the songs of God. And the sons of Idithun were  
to be keepers of the gate.
- [43] Then all the people returned everyone to his home, and  
David returned to bless his household.

## \* CHAPTER XVII \*

WHEN David was settled in his house, he said to Nathan the prophet, Behold I dwell in a house of cedar, but the ark of the covenant of the Lord is beneath curtains of skin. [2] Thereupon Nathan said to David, Do whatever is in thy heart; for God is with thee. [3] But that very night there came to Nathan a word of the Lord, [4] Go, and say to David My servant, Thus saith the Lord: Thou shalt not build Me a house to dwell in. [5] Because I have not dwelt in a house from the day I brought up Israel even to this day, but have been in a tent and under a curtain in all the places [6] through which I passed among Israel, did I ever speak to any tribe of Israel, whom I commanded to feed My people, and say, Why have you not built for Me a house of cedar?

[7] But now, Thus shalt thou say to My servant David, Thus saith the Lord Almighty, I took thee from the fold—from following the flocks, to be ruler over My people Israel [8] and have been with thee wherever thou hast gone, and have cut off all thy enemies from before thee, and made thee a name like the name of the great men on the earth; [9] and I will fix a place for My people Israel, and plant them, and they shall dwell by themselves and no more be in trouble, nor shall a son of iniquity any more humble them as at the first, [10] even from the time I appointed judges over My people Israel. I have indeed subdued all thy enemies, and I will increase thee and the Lord will build thee a house. [11] And when thy days are fulfilled and thou shalt go to rest with thy fathers, I will raise up thy seed after thee who shall proceed from thy loins, and I will prepare his kingdom. [12] He shall build a house for Me, and I will establish his throne forever. [13] I will be to him a father and he shall be to Me a son; and I will not withdraw My mercy from him as I withdrew it from them who were before him; [14] but will confirm him in My house and in his kingdom, and his throne shall be established forever.

[15] According to all these words and according to all this vision, so did Nathan speak to David. [16] Whereupon king David went and sat down before the Lord, and said:

Who am I, O Lord my God, and what is my house that Thou shouldst love me forever! [17] Though these were very small before Thee, O my God, yet Thou hast spoken of Thy servant's house for a great while to come, and hast looked upon me as with the eyes of a man, and exalted me. [18] O Lord my God, what

more can David address to Thee to express Thy praise? Thou knowest Thy servant, [19] and according to Thy own heart Thou hast made all this greatness. [20] O Lord! there is none like Thee, nor is there a god besides Thee according to all that we have heard with our ears; [21] nor is there another nation on the earth like Thy people Israel. How hath God led them to redeem a people for Himself, to make Himself a name great and glorious, by driving out nations from before Thy people whom Thou didst redeem out of Egypt!

[22] As Thou hast made Thy people Israel a people for Thyself forever, and Thou the Lord art become their God; [23] now therefore, O Lord, let the word which Thou hast spoken to Thy servant, and touching his house be established forever, and do as Thou hast spoken; [24] and let Thy name be established and magnified forever by men, saying, O Lord, Lord Almighty, Thou art the God of Israel, and the house of Thy servant David is established before thee. [25] Because Thou, O Lord my God, hast revealed to the ear of Thy servant, that Thou wilt build him a house; therefore Thy servant hath found freedom to make supplication before Thee. [26] And now, O Lord, Thou art God. As Thou hast spoken these good things, respecting Thy servant; [27] now therefore begin to bless the house of Thy servant that it may be before Thee forever. Because Thou hast blessed, therefore bless it forever.

## \* CHAPTER XVIII \*

NOW after these things, David smote the Philistines and subdued them, and took out of their hands Geth and the villages thereof. [2] He smote Moab also, and they became vassals to David and brought him gifts. [3] David also smote Adraazar king of Suba Emath. As he was going to establish his dominion over the river Euphrates; [4] David intercepted a thousand of his chariots and seven thousand cavalry, and twenty thousand infantry. And David destroyed all the chariots, reserving only a hundred of them. [5] And when the Syrians of Damascus came to assist Adraazar king of Suba, David smote of the Syrians twenty-two thousand men. [6] And David garrisoned that part of Syria which belonged to Damascus, and the inhabitants became David's vassals, and brought him gifts.

And the Lord preserved David wherever he went. [7] And David took the chains of gold which were on the servants of

Adraazar, and brought them to Jerusalem. [8] And from Matabeth and from the chief cities which belonged to Adraazar, David took brass in great abundance, of which Solomon made the brazen sea and the pillars and the vessels of brass. [9] Now when Thoa king of Emath, heard that David had smitten all the army of Adraazar king of Suba, [10] he sent his son Aduram to king David, to sue for peace with him, and to congratulate him because he had fought Adraazar and defeated him; for Thoa was at war with Adraazar. And all the vessels of gold and silver and brass, which he brought, [11] these king David dedicated to the Lord, together with the silver and the gold which he took from all the nations from Idumea and Moab, and from the Ammonites and the Philistines and from Amelek.

[12] When Abessa son of Saruia had smitten of the Idumeans in the valley of salt, eighteen thousand, [13] he put garrisons in the vale; and the Idumeans became David's vassals, and the Lord preserved David wherever he went. [14] And David reigned over all Israel, and continued to execute judgment and justice among all the people. [15] And Joab son of Saruia was over the army; and Josaphat son of Achilud was recorder; [16] and Sadok son of Achitob and Achimelech son of Abiathar, were the priests; and Sousa was secretary; [17] and Banaias son of Jodae was over the Cherethites and the Phelethites, and David's sons were next in rank to the king.

\* CHAPTER XIX \*

NOW after these things, when Naas king of the Ammonites died and his son Anan reigned in his stead, [2] David said, I will shew kindness to Anan son of Naas as his father shewed kindness to me. So David sent messengers to comfort him for his father. But when David's servants came to the country of the Ammonites to Anan to comfort him, [3] the chiefs of the Ammonites said to Anan, Is it to honour thy father in thy presence that David hath sent comforters to thee? Is it not that they may examine the city and spy the country that his servants are come to thee? [4] Thereupon Anan took David's servants and shaved them, and having cut off the half of their military robe even to the under garment, he dismissed them. [5] And when messengers came to inform David respecting his servants, David sent to meet them,

because they had been greatly dishonoured; and the king said to them, Abide at Jericho till your beards grow and then return.

[6] Now when the Ammonites saw that David's people were dishonoured, Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and cavalry from Syrian Mesopotamia, and from Syrian Maacha and from Sobal. [7] And they hired thirty-two thousand of the chariot army, and the king of Maacha and his people. And when they arrived they encamped over against Medaba, and the Ammonites were drawn together out of their cities, and came to commence war. [8] When David heard this he sent Joab with all the army of the worthies. [9] And the Ammonites came out and drew up in array for battle before the gate of the city; but the kings who had come, encamped by themselves in the plain. [10] When Joab saw that they were arrayed for battle against him both in front and rear, he made a draught out of all the youth of Israel and drew them up in array against the Syrians. [11] And the rest of the people he put under the command of Abesai his brother, and they were drawn up in array against the Ammonites.

[12] And Joab said, If the Syrians be too strong for me, thou must come to my assistance; and if the children of Ammon prove too strong for thee I will support thee. [13] Be of good courage and let us act valiantly for our people and for the cities of our God, and the Lord will do what is good in His sight. [14] And when Joab and the people with him drew up in array for battle over against the Syrians they fled from them. [15] And soon as the Ammonites saw that the Syrians fled they also fled before Abesai and before Joab his brother, and entered the city. Upon which Joab returned to Jerusalem.

[16] When the Syrian saw that Israel had defeated him, he despatched messengers and drew out the Syrians from beyond the river. And Sophath the general of Adraazar's army was at their head. [17] This being told David, he assembled all Israel and crossed the Jordan and came upon them, and drew up for battle against them. And while David was marshalling his army for battle against the Syrians, they attacked him; [18] but the Syrians fled before Israel, and David slew of the Syrians seven thousand of the chariot army, and forty thousand infantry. He slew also Sophath the general of the army. [19] And when the servants of Adraazar saw that they were defeated before Israel, they made peace with David and served him. And the Syrians would not help the Ammonites any more.

## \* CHAPTER XX \*

AND at the return of the year when kings take the field, Joab led out all the strength of the army, and having laid waste all the country of the Ammonites, he went and besieged Rabba while David abode at Jerusalem. And when Joab had smitten Rabba and demolished it, [2] David took the crown of Molchom their king from his head, and the weight of it was found to be a talent of gold, and in it was a precious stone and it was on the head of David. And having brought out the spoils of the city which were very great, [3] he brought out the people who were in it, and put them to saws and iron mattocks and among quarry men. And when David had done in this manner to all the Ammonites, he and all the people returned to Jerusalem.

[4] And after these things there was another battle at Gazer with the Philistines, in which Sobochai-sosathai smote Saphut a descendant of the giants and subdued him. [5] There was also another battle with the Philistines, when Eleanan son of Jair smote Lachmai a brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam. [6] There was also another battle at Geth, and there was a man of great stature there, who had six fingers on each hand and six toes on each foot, in all twenty-four, and he also was a descendant of the giants, [7] and he defied Israel; but Jonathan son of Samaa, a brother of David, smote him. [8] These were the descendants of Rapha at Geth. They were all four giants, and they fell by the hand of David and by the hand of his servants.

## \* CHAPTER XXI \*

NOW when an adversary stood up in Israel and persuaded David to number Israel, [2] and king David said to Joab and the chiefs of the army, Go, number Israel from Dan to Bersabee, and let me know the number of them, [3] Joab replied, The Lord add to His people a hundred times as many as there are, and may the eyes of my lord the king see it. They are all servants to my lord. Why doth my lord seek this? May it not be a cause of trespass to Israel? [4] But the king's determination prevailed against Joab, so he went forth, and having passed through all Israel, and come to Jerusalem, [5] he gave David an account of the review of

the people, and the whole number of the men of Israel who drew a sword, was eleven hundred thousand, and the children of Juda were four hundred and seventy thousand men who drew a sword. [6] But he did not number Levi and Benjamin among them. Because the king's word prevailed over Joab, [7] and the thing was evil in the sight of God, therefore he smote Israel.

[8] When David said to God, I have sinned greatly in doing this, now therefore take away, I beseech Thee, this wickedness of Thy servant, for I have acted very foolishly, [9] the Lord spoke to Gad, the seer, saying, [10] Go, and speak to David, and say, Thus saith the Lord: I offer thee three things, choose for thyself one of them that I may do it to thee. [11] So Gad went to David and said to him, Thus saith the Lord: Choose for thyself [12] either three years of famine; or three months to flee before thy enemies while the sword of thy enemies is destroying thee; or the sword of the Lord and pestilence for three days throughout the land, while an angel of the Lord is making havoc in all the inheritance of Israel. Now therefore consider. What answer shall I make to Him who sent me? [13] Thereupon David said to Gad, Very hard indeed to me are all the three. Let me however fall into the hands of the Lord, for His tender mercies are exceeding great. But let me not fall into the hands of men. [14] So the Lord sent a pestilence through Israel, and there fell of the Israelites seventy thousand men.

[15] And when God sent an angel to Jerusalem to destroy it, and he was making havoc, the Lord looked and relented at the calamity, and said to the destroying angel, Let this suffice thee. Stay thy hand.

Now the angel of the Lord was standing at the threshing floor of Orna, the Jebusite. [16] And when David raised his eyes and saw the angel of the Lord standing between the earth and heaven, with a drawn sword in his hand stretched out over Jerusalem, he and all the elders being clad in sackcloth, fell on their faces, [17] and David said to God, Was it not I who ordered the numbering of the people? I indeed am the sinner. It is I who committed the sin. But as for this flock, what have they done? O Lord my God, Let Thy hand be upon me, and on my father's house, and not on this Thy people, O Lord, to destruction.

[18] Thereupon the angel of the Lord ordered Gad to tell David to go up and erect an altar to the Lord on the threshing floor of Orna the Jebusite. [19] So David went up according to the word which Gad spoke in the name of the Lord. [20] And when Orna

turned and saw the king and his four sons with him, with attendants (now Orna was threshing wheat) [21] upon David's approach to Orna, Orna came out of his threshing floor and made obeisance to David with his face to the ground. [22] And David said to Orna, Grant me the place of this threshing floor of thine, that I may build thereon an altar to the Lord—grant it to me for its worth in money, that the plague may be stayed from the people. [23] And Orna said to David, Take it for thyself; and let my Lord the king do what is good in his sight. Behold I have given these young bulls for a whole burnt offering, and that plough for wood, and this corn for a sacrifice. Of all these things I make a gift. [24] And David said to Orna, By no means: for I must buy them for their worth in money. For I cannot take what are thine for the Lord, to offer a whole burnt offering to the Lord at free cost.

[25] So David gave Orna for the place six hundred shekels of gold by weight. [26] And having built there an altar to the Lord, he offered up the offerings of homage and thanksgiving, and cried to the Lord, and the Lord hearkened to him by fire from heaven upon the altar of the whole burnt offering, which consumed the whole burnt offering.

[27] Then the Lord spoke to the angel and he sheathed his sword. [28] And David saw that the Lord hearkened to him at the threshing floor of Orna the Jebusite, and he sacrificed there at that time, [29] though the tabernacle of the Lord which Moses had made in the wilderness, and the altar for whole burnt offerings were at that time at the high place of Gabaon [30] (Now he could not go before it to inquire of God, for that would not have accorded with the haste in which he was, on account of the sword of the angel of the Lord).

\* CHAPTER XXII \*

AND David said, This is the house of the Lord God, and this is the altar for whole burnt offerings for Israel.

[2] Then David ordered the strangers in the land of Israel to be assembled, and appointed stonemasons to cut hewn stones to build the house for God. [3] He provided also iron in abundance for nails, for the doors and gates, and for hinges; and brass in abundance, without weight, [4] and cedar beams innumerable; for the Sidonians and Tyrians, brought for David cedar timber in abundance. [5] And David said, My son Solomon is young

and tender, and the house to be built for the Lord is for extraordinary grandeur, for renown and glory, through every land, I will make provision for it. So David provided materials in abundance before his death.

[6] And he called Solomon his son, and gave him a charge, to build the house for the Lord God of Israel. [7] And David said to Solomon, My son, it was in my mind to build a house for the name of the Lord God, [8] when there came to me a word from the Lord saying, Thou hast shed much blood, and fought many battles, thou shalt not build a house for My name, because thou hast shed much blood on the earth before Me. [9] Behold a son shall be born to thee. He shall be a man of rest. I will give him rest from all his enemies round about. For his name shall be Solomon; and I will give Israel peace and rest in his days. [10] He shall build a house for My name. And he shall be to Me a son; and I will be to him a father. And I will establish the throne of his kingdom in Israel forever.

[11] Now therefore, my son, the Lord will be with thee, and will prosper thee, and thou shalt build a house for the Lord thy God, as He hath spoken concerning thee. [12] Let but the Lord grant thee wisdom and understanding, and strengthen thee over Israel, that thou mayst keep and perform the law of the Lord thy God; [13] then will He prosper thee, if thou be watchful to execute the statutes, and judgments, which the Lord enjoined on Israel by Moses. Quit thyself like a man, and be strong. Fear not nor be dismayed.

[14] Now behold according to my poor ability I have provided for the house of the Lord a hundred talents of gold, and ten hundred talents of silver, and brass and iron without weight, because of their abundance. I have also provided timber and stones, but thou must add thereto. [15] And thou must add to the number of workmen of whom there are with thee artists and masons and carpenters and men skilled in every kind of work, [16] of gold and silver and brass and iron, an innumerable number. Up therefore; and fall to work. And the Lord be with thee.

[17] David also gave a charge to all the chiefs of Israel to assist his son Solomon, saying, [18] Hath not the Lord been with you, and given you rest all around? For He hath delivered into your hands the inhabitants of this land, and the land is subdued before the Lord, and before His people. [19] Now therefore apply your hearts, and your souls to seek the Lord your God and arise and build a sanctuary for your God, that you may carry the ark of the

covenant of the Lord, and the holy vessels of God, into the house to be built for the name of the Lord.

\* CHAPTER XXIII \*

WHEN David was old and full of days, and had made Solomon his son king over Israel [2] in his stead, then he assembled all the chiefs of Israel, and the priests and the Levites, [3] and the Levites were numbered, from thirty years old and upwards; and the number of them by their poll, amounted to thirty-eight thousand men. [4] Of these, twenty-four thousand were for the works for the house of the Lord; and six thousand were scribes and judges; [5] and four thousand were guards of the gates, and four thousand were to praise the Lord with musical instruments, which he had made for praising the Lord.

[6] And David distributed them into daily classes, under the heads of Gerson, Kaath and Merari, the sons of Levi. [7] Now to Gerson belonged Edan and Semei; [8] the sons of Edan were chief Jeiel, and Zethan and Joel, three: [9] the sons of Semei were Salomith, Jeiel and Dan, three. Those were the chiefs of the families of the Edanites; [10] but the Semeites had also Jeth and Ziza, and Joas and Beria; these four were sons of Semei, [11] and Jeth was the chief and Ziza the second, and Joas and Beria not having many children were comprehended in one muster, for a house of a family. [12] And the sons of Kaath were Ambram, Issaar, Chebron, Oziel; four.

[13] The sons of Ambram were Aaron and Moses. Now Aaron was set apart for the sanctification of the most holy things, he and his sons, to burn incense before the Lord, to minister in the priest's office, and to bless in His name forever. [14] But as for Moses the man of God, his sons were classed in the tribe of Levi. [15] The sons of Moses were Gersam and Eliezer. [16] Of the Gersamites, Subael was chief, [17] and of the Eliezerites, Rabia was chief. Now Eliezer had no other sons; but the sons of Rabia were increased to a multitude. [18] The sons of Issaar were Salomith the chief. [19] The sons of Chebron were Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth. [20] The sons of Oziel were Micha the chief and Isia the second.

[21] The sons of Merari were Mooli and Mousi. The sons of Mooli were Eleazar and Kis. [22] Now Eleazar died, and left no

sons, but only daughters. So the sons of Kis, their brethren, took them. [23] The sons of Mousi were Mouli and Eder and Jerimoth, three. [24] These are the sons of Levi, according to the houses of their patriarchal families. The chiefs of these families, according to the review of them, according to the number of their names were polled to perform the works of the service of the house of the Lord, from twenty years old and upwards. [25] For David said, The Lord God of Israel hath given His people rest and fixed His abode in Jerusalem forever.

[26] So the Levites, not having to carry the tabernacle and all the utensils thereof for its service, [27] for this cause by these last orders of David, the Levites are numbered from twenty years old and upwards, [28] for he set them under the superintendance of Aaron to serve in the house of the Lord, over the courts and over the storehouses and over the purification of all the holy things, and over the work of the service of the house of God, [29] and for the shewbread, and for the fine flour of the sacrifice and for the unleavened cakes, and for the frying pan, and the mixed sacrifice, and for all kinds of measuring, [30] and to stand every morning to sing praises, and give thanks to the Lord, and the same every evening: [31] and to have charge of all the offerings of homage made to the Lord, on the sabbaths and at the new moons, and at the festivals according to the number, and according to the rule prescribed for them, continually for the Lord. [32] And they are to keep the watch of the tabernacle of the testimony, and to guard the sanctuary, and to guard the sons of Aaron, their brethren, that they may minister as priests, in the house of the Lord.

\* CHAPTER XXIV \*

NOW with regard to the sons of Aaron in the line of Nadab and of Abiud, and of Eleazar and of Ithamar.— [2] As Nadab and Abiud died in the presence of their father and had no sons; and Eleazar and Ithamar had officiated as priests; [3] David classed Sadok at the head of the sons of Eleazar, and Achimelech at the head of the sons of Ithamar, according to the review of them according to their service, according to the houses of their families. [4] And as the Eleazarites were found to be more numerous for chiefs of mighty men than the sons of Ithamar, therefore he distributed them—for the sons of Eleazar sixteen

chiefs for houses of families, and for the sons of Ithamar chiefs for eight houses of families. [5] These he distributed by lot, one with the other.

Because there were chiefs of the holies, and chiefs of the Lord, among the sons of Eleazar and among the sons of Ithamar, [6] therefore in the presence of the king and the chiefs, Samaías son of Nathaniel, the muster master of the Levites, wrote down Sadok the priest and Achimelech son of Abiathar, and the chiefs of the families of the priests and the Levites, a chief of a house of families alternately, one for Eleazar and one for Ithamar, [7] and the first lot came out for Joarim; the second for Jedia; [8] the third for Charib; the fourth for Seorim; [9] the fifth for Melchias; the sixth for Meiamin; [10] the seventh for Kos; the eighth for Abia; [11] the ninth for Jesus; the tenth for Sechenias; [12] the eleventh for Eliabi; the twelfth for Jakim; [13] the thirteenth for Oppha; the fourteenth for Jesbaal; [14] the fifteenth for Belga; the sixteenth for Emmer; [15] the seventeenth for Chesin; the eighteenth for Aphese; [16] the nineteenth for Phetaia; the twentieth for Ezekel; [17] the twenty-first for Achim; the twenty-second for Gamul; [18] the twenty-third for Adallai; the twenty-fourth for Maasai. [19] This was the review of them according to their service, to go into the house of the Lord according to the rule prescribed for them, under the inspection of Aaron their father, as the Lord God of Israel commanded Moses.

[20] And for the rest of the Levites: for the Amramites, Sobael; for the sons of Sobael, Jedia; [21] for the Rabiates, their chief; [22] for the Isaarites Salomoth, for the sons of Salomoth, Jath; [23] for the sons of Ekdiu, Amadia the second, Jaziel the third, Jekmoam the fourth. [24] For the Ozielites, Micha; for the sons of Micha, Samer; [25] the brother of Micha, Isia; the sons of Isia, Sacharia; [26] the Merarites, Mooli and Mousi; [27] and the sons of Ozia, to whom belonged the title Merarite; his sons Isoam, and Sakchur, and Abai; [28] for Mooli, Eleazar and Ithamar, now Eleazar died and had no sons, [29] for him Kis; the sons of Kis, Jerameel; [30] the sons of Mousi, Mooli and Eder and Jerimoth,—these sons of the Levites according to the house of their families. [31] They also drew lots as their brethren the sons of Aaron did, in the presence of the king and of Sadok and Achimelech, the senior chiefs of the families both of the priests and the Levites submitting to the lot equally with their younger brethren.

## \* CHAPTER XXV \*

THEN David the king with the chiefs of this host, appointed to their services the sons of Asaph and Aiman and Idithun, who chanted with harps and with lutes and with cymbals, and an account was taken by poll of those employed in these services. [2] The sons of Asaph were Zakchur and Joseph, and Nathanas and Erael. The sons of Asaph were near the king. [3] With Idithun were the sons of Idithun, Godolias and Suri, and Iseas and Asabias, and Matthathias, six after their father Idithun, chanting on harps thanksgiving and praise to the Lord. [4] With Aiman were the sons of Aiman, Bukias and Matthanas, and Oziel and Subael, and Jerimoth and Ananias, and Anan and Eliatha, and Godollathi and Rometthiezer, and Jesbasaka and Melithi, and Otheri and Meazoth. [5] All these sons Aiman had with him when he commenced a psalm for the king in the words of God. To exalt the horn God indeed had given Aiman fourteen sons and three daughters. [6] All these with their father sung in the house of God to cymbals and lutes and harps, for the service of the house of God near the king, with Asaph and Idithun and Aiman. [7] And the number of them, including younger brethren, who were instructed to sing to the Lord, even all who were skilled, was two hundred and eighty-eight.

[8] And they cast lots for their daily courses, as well the younger as the senior, both teachers and scholars. [9] And the lot which came out the first of his sons and his brethren for Asaph was that of Joseph, namely Godolias; the second, Henia; his sons and brethren, twelve; [10] the third, Zakchur; his sons and brethren, twelve; [11] the fourth, Jesri; his sons and brethren, twelve; [12] the fifth, Nathan; his sons and brethren, twelve; [13] the sixth, Bukias; his sons and brethren, twelve; [14] the seventh, Iseriel; his sons and brethren, twelve; [15] the eighth, Josia; his sons and brethren, twelve; [16] the ninth, Matthanas; his sons and brethren, twelve; [17] the tenth, Semeia; his sons and brethren, twelve; [18] the eleventh, Asriel; his sons and brethren, twelve; [19] the twelfth, Asabia; his sons and brethren, twelve; [20] the thirteenth, Subael; his sons and brethren twelve; [21] the fourteenth, Matthathias; his sons and brethren, twelve; [22] the fifteenth, Jerimoth; his sons and brethren, twelve; [23] the sixteenth, Anania, his sons and brethren, twelve; [24] the seventeenth, Jesbasaka;

his sons and brethren, twelve; [25] the eighteenth, Ananias; his sons and brethren, twelve; [26] the nineteenth, Mellithi; his sons and brethren, twelve; [27] the twentieth, Eliatha; his sons and brethren, twelve; [28] the twenty-first, Otheri; his sons and brethren, twelve; [29] the twenty-second, Godollathi; his sons and brethren, twelve; [30] the twenty-third, Meazoth; his sons and brethren, twelve; [31] the twenty-fourth, Rometthiezer; his sons and brethren, twelve.

\* CHAPTER XXVI \*

AND for the guards of the gates were the Korites: Mosellamia, of the sons of Asaph; [2] and for Mosellamia were Zacharias, the first-born; Jadiel the second, Zabadia the third, Jenuel the fourth, [3] Jolam the fifth, Jonathan the sixth, Elionai the seventh, [4] Abdedom the eighth; and the sons of Abdedom were, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathaniel the fifth, [5] Amiel the sixth, Issachar the seventh, Philathi the eighth; because God had blessed him, [6] therefore for Samaias his son there were born sons of his first-born, Rosai, to make his a patriarchal house, [7] because the Samaites had heads of families, namely Othni and Raphael, and Obed and Elizabeth, and Achiud, mighty sons, Eliu and Sabachia, and Isbakom, [8] all descendants of the sons of Abdedom, they and their sons and their brethren, acting as heads of families in the service.

All the sons of Abdedom were sixty-two. [9] And the sons of Mosellamia with their brethren, were eighteen heads of families. [10] Osa, also of the children of Merari, had sons who kept up his chieftancy. Because he was not first-born, therefore his father made him chief of the second branch. [11] Chelkias was the second, Tablai the third, Zacharias the fourth. All the sons and brethren of Osa were thirteen.

[12] Among these the gates were distributed, the heads of families having daily courses like their brethren, to do service in the house of the Lord. [13] And they cast lots, the junior as well as the senior, according to the houses of their families for their respective gates. [14] And the lot for the eastern gate fell to Selemia and Zacharias. The sons of Joaz having cast lots, the north gate fell to Melchia; [15] and to Abdedom the south gate over against the house of Esephim; [16] to Osa that to the west,

behind the gate of the chamber of ascent, guard being over against guard. [17] Eastward there were six a day, northward four a day, southward four a day, and two for Esephim to relieve each other; [18] and for Osa westward behind the gate of the chamber, three, a watch over against the watch of the ascent. On the east six a day, and on the north four, and on the south four, and at Esephim two to relieve each other, and at the west four, and for the causeway two to relieve each other. [19] These distributions of the guards of the gates were among the Korites and the Merarites.

[20] And with regard to the Levites their brethren, who were over the treasures of the house of the Lord and over the treasures of dedicated things, [21] these were Ladanites, the sons of Ladan the Gersonite—the heads of families belonging to Ladan. To Ladan the Gersonite belonged Jeiel, [22] the sons of Jeiel—Zethom and Joel. These brethren were over the treasures of the house of the Lord.

[23] With respect to the Amramites and Isaarites, Chebronites and Ozielites— [24] Subael son of Gersam, son of Moses, was over the treasures. [25] And to his brother Eliezer belonged Rabias a son, and Josias and Joram, and Zechri and Salomoth. [26] This Salomoth and his brethren were over the treasures of the dedicated things, which were dedicated by David the king and by the chiefs of families, the captains of thousands and captains of hundreds, and generals of the army, [27] which they had taken from the cities and from the spoils won in battle, and of which they had dedicated a part, that the building of the house of God might not be delayed. [28] They had the charge also of all the dedications made to God by Samuel the prophet, and by Saul son of Kis, and by Abenner son of Ner, and Joab son of Saruia. All that they dedicated was under the care of Salomoth and his brethren.

[29] Of the Issaarites, Chonenia and sons had the charge of the business abroad over Israel, to act as scribes and judges. [30] And of the Chebronites, Asabias and his brethren, heads of subordinate families, amounting to seventeen hundred, had the oversight of Israel on the western bank of the Jordan, for every service of the Lord and every work of the king. [31] With regard to the Ozielites, Ourias was the chief of the Ozielites, according to their genealogies by families. In the fortieth year of the king's reign they were reviewed, and the head man among them was found at Jazer of Galaaditis. [32] And his brethren, the heads of subordinate families, were two thousand seven hundred. And King

David set them over the Reubenites and the Gadites, and the half of the tribe of Manasses, for every ordinance of the Lord and every affair of the king.

\* CHAPTER XXVII \*

WITH regard to the sons of Israel according to their number, the chiefs of the families, the captains of thousands and the captains of hundreds, and the muster masters—these attended the king, and were ready at every call of the king in divisions, coming in and going out, month after month, each division consisting of twenty-four thousand. [2] And over the first division for the first month was Isboaz son of Zabdiel—over his division of twenty-four thousand. [3] He being chief of the sons of Phares, was the chief of all the chiefs of the army of the first month. [4] And over the division of the second month was Dodia the Elchochite, and over this division of his was also Makelloth the leader of this division of his, which consisted of twenty-four thousand; they were chiefs of the army. [5] The third for the third month was Banaias son of Jodae, who, though a priest, was the chief over this division of his which consisted of twenty-four thousand. [6] This Banaias was higher in rank than the thirty, and over the thirty. And over this division of his was Zabad his son.

[7] The fourth for the fourth month was Asael the brother of Joab. And Zabadias his son, and his brothers, were over this division of his which consisted of twenty-four thousand. [8] The fifth for the fifth month was the leader Samaoth the Jesraite, he was over his division of twenty-four thousand. [9] The sixth for the sixth month was Oduias of Ekkes the Thekoite, he was over his division of twenty-four thousand. [10] The seventh for the seventh month was Chelles of Phallus, of the sons of Ephraim, he was over his division of twenty-four thousand. [11] The eighth for the eighth month was Sobochai the Ousathite, a house of the Zaraites; he was over his division of twenty-four thousand. [12] The ninth for the ninth month was Abiezer of Anathoth, of the land of Benjamin, he was over his division of twenty-four thousand. [13] The tenth for the tenth month was Meera the Netophathite, a house of the Zaraites; he was over his division of twenty-four thousand. [14] The eleventh for the eleventh month was Banaias the Pharathonite, of the sons of Ephraim; he was over his division of twenty-four thousand. [15] The twelfth for the

twelfth month was Choldia the Netophathite, a house belonging to Gothoniel; he was over his division of twenty-four thousand.

[16] And over the tribes of Israel:—Over Reuben, Eliezer the son of Zechri was ruler; over Symeon, Saphatias the son of Maachi; [17] over Levi, Asabias the son of Kamuel; over the Aaronites, Sadok; [18] over Juda, Eliab, David's eldest brother; over Issachar, Ambri the son of Michael; [19] over Zabulon, Samias the son of Abdiu; over Nephthaleim, Jerimoth the son of Oziel; [20] over Ephraim, Ose the son of Oziu; [21] over the half of the tribe of Manasses, Joel the son of Phadaia; over the half of the tribe of Manasses in the land of Galaad, Jadai the son of Zadau; over the Benjaminites, Jasiel the son of Abenner; [22] over Dan, Azariel the son of Iroab. These were the rulers of the tribes of Israel. [23] But David did not record the number of them from twenty years old and under, because the Lord said, He would multiply Israel like the stars of heaven. [24] When Joab the son of Saruia, began to number the people, though he did not finish it, there was wrath for it on Israel, so that the number was not set down in the journal of king David.

[25] And over the treasures of the king was Asmoth the son of Odiel. And over his stores in the country, and in the towns, and in the villages, and in the castles, was Jonathan the son of Oziu; [26] and over the husbandmen who tilled the ground was Esdri the son of Chelub; [27] and over the fields, Semei the Raelite; and over the stores of wine in the vineyards Sabdi the son of Sephni; [28] and over the olive yards and sycamore orchards in the plains, Ballanan the Gedorite: and over the stores of oil, Joas; [29] and over the herds which pastured at Sharon, Satrai the Saronite; and over the cattle in the vales, Sophat the son of Adli; [30] and over the camels, Abias the Ismaelite; and over the asses, Jadias the Merathonite; and over the flocks, Jaziz the Agarite. [31] All these were overseers of David's substance.

[32] And Jonathan David's uncle was a counsellor, a wise man, and Jeel and the son of Achami were with the king's sons. [33] Achitophel was a counsellor of the king. Now Chusi the king's friend was the first, and after him Achitophel, next Jodae the son of Banaias, then Abiathar and Joab the king's captain general.

\* CHAPTER XXVIII \*

WHEN David had assembled all the chiefs of Israel, the chiefs of the judges, and all the chiefs of the divisions which

attended the king's person in courses, and the chiefs over the thousands, and the chiefs over the hundreds, and the treasurers, and them who were entrusted with the care of the king's substance, and of all his possessions, and of his children, with the chamberlains and the worthies and the soldiers of the army at Jerusalem, [2] he stood up in the midst of the assembly and said, Hear me, my brethren and my people, I had it on my mind to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and had provided what were suitable for the building; [3] but God said, Thou shalt not build a house for Me, to be called by My name; for thou art a warrior and hast shed much blood.

[4] Now the Lord God of Israel chose me in preference to all my father's house to be king over Israel forever. As He chose the royalty in Juda, and my father's house out of the house of Juda and among the sons of my father, it was His pleasure that I should be king over all Israel; [5] so in preference to all my sons, for the Lord hath given me many sons, He hath made choice of my son Solomon, to set him on the throne of the Lord's kingdom, over Israel. [6] And God hath said to me, Thy son Solomon shall build My house, and My court; for I have chosen him to be My son; and I will be to him a father; [7] and I will establish his kingdom forever, provided he exert his power to keep My commandments and My judgments as at this day. [8] Now therefore, in the presence of all the congregation of the Lord, and in the audience of our God, I adjure you to keep and to seek all the commandments of the Lord our God, that you may possess this good land and leave it for an inheritance for your children after you forever.

[9] And now, Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart and a willing mind; for the Lord searcheth all hearts and knoweth every thought. If thou seek Him, He will be found by thee; but if thou forsake Him, He will at last forsake thee. [10] Observe now, since the Lord hath chosen thee to build a house for Him for a sanctuary, be strong and do it.

[11] Then David gave his son Solomon the model of the temple, and its houses and its treasuries, and of the upper chambers and the inner depositories, and of the house for the propitiation; [12] and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about—those for storehouses for the house of the Lord; [13] and of the depositories

for the holy things, and the lodging rooms; and of the daily courses of the priests and the Levites, for all the work of the service of the house of the Lord; and of the depositories for the vessels used in the service of the house of the Lord; [14] and the exact weight of these vessels, whether made of gold or of silver. [15] He gave him the weight of the candlesticks and of the lamps. [16] He gave him likewise the weight of the tables for the shewbread—of every table made of gold, and likewise of those to be made of silver; [17] and of the flesh forks and the libation cups, and of the cups of gold—the weight both of those to be made of gold and of those to be made of silver; and of the censers, of each its several weight; [18] and pointed out to him the weight of the utensils of the altar of incense, which was to be of pure gold; and the model of the chariot of the cherubims with expanded wings, which overshadow the ark of the covenant of the Lord.

[19] All these David gave to Solomon in a drawing of the hand of the Lord, according to the knowledge given him of the workmanship of the model. [20] Then David said to his son Solomon, Be strong and of good courage and do the work. Fear not nor be dismayed; for the Lord my God is with thee. He will not leave thee nor forsake thee, till thou hast finished all the work for the service of the house of the Lord. [21] And behold this is the model of the temple, and of His house and His treasury, and the upper rooms and the inner depositories, and the house of the propitiation—even the model of the house of the Lord. And these are the courses of the priests and the Levites, for all the service of the house of the Lord. And there will be with thee for the work, every artist skilled in every art, and all the chiefs and all the people to execute all thy commands.

\* CHAPTER XXIX \*

THEN king David said to all the congregation, My son Solomon whom the Lord hath chosen, is young and tender, and the work is great; for it is not for man but for the Lord God. [2] According to my utmost ability I have provided for the house of my God, gold, silver, brass, iron, wood, stones of Soam, and stones to be set, precious and variegated, every kind of precious stones, and Parian marble in abundance. [3] Moreover, because I have set my affection on the house of my God, the gold and silver which I kept for myself, behold this I have given for the house of my God,

over and above what I provided for the house of the Holies; [4] three thousand talents of the gold of Souphir, and seven thousand talents of pure silver, for overlaying therewith the walls of the sanctuary, [5] the gold for that to be done with gold, and the silver for that to be done with silver, and for every work to be made by the hand of artists. Now let everyone who is so inclined fill his hands this day for the Lord.

[6] Thereupon the chiefs of families, and the chiefs of the sons of Israel, and the captains of thousands, and the captains of hundreds, and the overseers of the king's works and his builders, were liberally disposed, [7] and gave for the works of the house of the Lord five thousand talents and ten thousand pieces of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron. [8] And they who had precious stones gave them for the treasures of the house of the Lord which were under the care of Jeiel the Gersonite. [9] And the people were rejoiced at this readiness, for with a perfect heart they gave liberally to the Lord.

[10] And David the king was exceedingly rejoiced, and blessed the Lord in the presence of the assembly, saying:

Blessed art Thou O Lord God of Israel, our Father, from everlasting to everlasting. [11] To Thee, O Lord, be ascribed greatness, and power, and exultation, and victory, and majesty; for Thou hast dominion over all things in heaven and on earth. At Thy presence every king and nation is struck with awe. From Thee come riches and glory. Thou, O Lord, rulest over all. [12] Thou art the head of all dominion, and in Thy hand is majesty and power. And by Thy hand, O Almighty Sovereign, all things are made great and strong. [13] Now therefore, O Lord, to Thee we render thanks; and we praise Thy glorious name.

[14] But who am I, and what is my people, that we should be enabled to shew such liberality to Thee? For all things are Thine and of Thine own we have given [back to] Thee. [15] For we before Thee are strangers and sojourners as all our fathers were. Our days on earth are like a shadow and there is no fixed abiding. [16] O Lord our God, all this store which I have provided for building a house to Thy holy name is from Thy bounty, and belongeth all to Thee. [17] As I know, O Lord, that Thou triest hearts and lovest righteousness, I have with singleness of heart freely offered all these things, and have now seen with joy all Thy people who are here present freely offering to Thee. [18] O Lord, the God of Abraham and Isaak and Israel our fathers, keep these things for-

ever in the thoughts of the hearts of Thy people and direct their hearts to Thee, [19] and give to my son Solomon a good heart to execute all Thy commandments, and Thy testimonies, and Thy statutes, and that he may finish completely the structure of Thy house.

[20] Then David said to all the congregation, Bless ye the Lord our God. And all the congregation blessed the Lord the God of their fathers, and with bended knees made a reverence to the Lord and to the king. [21] And on the morrow of the first day, when David had offered up whole burnt offerings to God, he sacrificed as thanks offerings to the Lord a thousand young bulls, a thousand rams, a thousand lambs with their libations, and sacrifices in abundance for all Israel. [22] And having eaten and drunk that day with gladness before the Lord, they proclaimed Solomon son of David king a second time, and anointed him to be king for the Lord, and Sadok to be priest. [23] So Solomon sat on the throne of his father David and prospered, and all Israel obeyed him. [24] The chiefs, and the men in authority, and all the sons of king David his father were subject to him, [25] and the Lord magnified Solomon over all Israel, and gave him royal glory, such as no king had before him.

[26] When David son of Jessai had reigned over Israel [27] forty years—seven years at Chebron and thirty-three at Jerusalem, [28] he died at a good old age, full of days, riches and glory. And Solomon his son reigned in his stead.

[29] Now the rest of the acts of David, the first and the last, are written among the words of Samuel the seer, and in the words of Nathan the prophet, and in the words of Gad the seer, [30] touching all his reign, and his mighty power, and the times which happened to him, and to Israel, and to all the kingdoms of the land.

## II. CHRONICLES

### \* CHAPTER I \*

WHEN the authority of Solomon son of David was firmly established over his kingdom, and the Lord his God, being with him, had magnified him exceedingly, [2] Solomon spoke to all Israel, to the captains of thousands, and the captains of hundreds and to the judges and to all the chiefs before Israel, namely the heads of the patriarchal families; [3] and he and all the congregation went to the high place at Gabaon, at which place was the tabernacle of the testimony of God, which Moses the servant of the Lord had made in the wilderness. [4] (But David had brought the ark of God from the city Kariathiarim, for he had provided for it—for he had erected for it a tabernacle at Jerusalem.) [5] The brazen altar also, which Beseleel son of Ourias son of Or had made, was there before the tabernacle of the Lord. To this therefore Solomon and the congregation repaired. [6] And he made an offering there on the brazen altar before the Lord, on that at the tabernacle.

[7] And when he had offered upon it a thousand victims God appeared to Solomon that night and said to him, Ask what I shall give thee. [8] Thereupon Solomon said to God, Thou hast shewn great kindness to my father David, and hast made me king in his stead, [9] now therefore, O Lord my God, let Thy name I beseech Thee be established on my father David. Seeing Thou hast made me king over a people numerous as the dust of the earth, [10] grant me now wisdom and understanding that I may go out and come in before this people; for who can judge this Thy people which is so great?

[11] And God said to Solomon, Because this hath been in thy heart; and thou hast not asked wealth nor glory nor the life of thy enemies; nor even asked long life; but hast asked for thyself wisdom and understanding that thou mayst judge My people over whom I have made thee king: [12] Wisdom and understanding I now give thee: And I will give thee riches and wealth and glory, such as none of the kings who were before thee have had; nor shall any after thee have the like.

[13] Then Solomon came to Jerusalem, from the high place at Gabaon, which is before the tabernacle of the testimony; and

reigned over Israel. [14] And Solomon collected chariots, and horsemen, and he had fourteen hundred chariots, and twelve thousand horsemen. Those he left in the chariot cities; but the people were with the king in Jerusalem. [15] And the king made silver and gold as plenteous at Jerusalem as stones; and cedars in Juda, like the sycamore trees in the plain for abundance. [16] Now Solomon's horses came up out of Egypt: and this was the price allowed to the king's merchants for going. [17] They purchased, and came up, and brought out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty. And at that rate they were brought for all the kings of the Chettites, and by their means for the kings of Syria.

### \* CHAPTER II \*

SOLOMON having determined to build a house for the name of the Lord, and a house for his kingdom, [2] collected seventy thousand men to carry burdens, and eighty thousand hewers of stone on the mountains; and the overseers over them, were three thousand six hundred. [3] And Solomon sent to Chiram, king of Tyre, saying, As thou hast dealt with my father David and sent him cedar to build himself a house to dwell in; [4] behold I, his son, am going to build a house for the name of the Lord my God, to be dedicated to Him, that I may burn incense before Him, and set bread continually in His presence, and that I may offer whole burnt offerings continually, morning and evening, and on the sabbaths, and at the new moons and festivals of the Lord our God; this being an ordinance forever to Israel. [5] And as the house which I am going to build is great; for great is the Lord our God above all gods, and who is able to build a house for Him? [6] For the heaven and the heaven of heavens, cannot contain His glory; who then am I, that I should build a house for Him, save only to burn incense before Him?

[7] Now therefore send me a man wise and skilled in working up gold and silver, and brass and iron, and purple and scarlet and blue, and who can engrave skillfully with the skillful men who are with me in Jerusalem, those materials which my father hath provided. [8] Send me also cedar and cypress and pine timber, from Lebanon. [9] As I know how expert thy servants are in cutting timber from Lebanon, let thy servants therefore go with my servants, to provide me timber in plenty: for the house which I

am going to build, is to be great and glorious. [10] Now behold, I have assigned provisions for the workmen who cut the timber, food for thy servants, twenty thousand cor-measures of wheat, and twenty thousand cors of barley, and twenty thousand measures of wine, and twenty thousand measures of oil. [11] To this Chiram king of Tyre replied in writing, and sent to Solomon, saying, Because the Lord loved His people, He hath made thee king over them. [12] Moreover Chiram said, Blessed be the Lord the God of Israel, Who made the heaven and the earth, Who hath given king David, a wise son endued with knowledge and understanding, to build a house for the Lord and a house for His kingdom.

[13] Now therefore I have sent thee a man of wisdom and understanding, named after my father Chiram. [14] His mother was one of the daughters of Dan, but his father was a Tyrian. He is skilled in working up gold and silver, and brass and iron, and stones and wood; and in weaving purple and blue yarn, and cotton, and with scarlet; and engraving and executing every device to which thou shalt put him with thy artists, and the artists of my lord David, thy father. [15] And with regard to the wheat and the barley and the oil and the wine, which my lord hath mentioned, let him send them to his servants, [16] and we will cut timber from Lebanon, as much as thou shalt want, and send it in floats by water to Joppa, that thou mayst convey it to Jerusalem.

[17] When Solomon assembled all the strangers who were in the land of Israel, after the numbering which his father David had made of them, they were found to amount to a hundred and fifty-three thousand six hundred. [18] So of these he appointed seventy thousand to carry burdens, and eighty thousand to hew stones, and three thousand six hundred to be overseers, to keep the people to work.

\* CHAPTER III \*

AT length Solomon began building the house of the Lord at Jerusalem, on mount Amoria, where the Lord appeared to his father David; in the place which David had prepared at the threshing floor of Orna, the Jebusite. [2] He began building in the second month, in the fourth year of his reign. [3] And these were the mensurations, with which Solomon began to build the house of God. [4] The first measurement was in length sixty cubits, and

in breadth twenty cubits, including a porch in front of the house of the same breadth, as that of the house, twenty cubits, and the height of which was a hundred and twenty cubits. And he overlaid the house on the inside, with pure gold. [5] When he had wainscotted this great house with planks of cedar, he overlaid them with pure gold, and engraved upon it, palm trees and chains, [6] and he adorned the house with precious stones for glory, and gilded it with the choicest gold from Pharum; [7] and having gilded the house, both the walls and the gates, and the vaulted ceilings, and the doors, with gold, he engraved cherubims on the walls.

[8] And he made the house of the Holy of Holies. Its breadth was in front, the same as that of the house, twenty cubits and its length twenty cubits; and he overlaid it for cherubims, with pure gold, to the amount of six hundred talents; [9] and with regard to the weight of the nails, each nail weighed fifty shekels of gold. The upper chamber he overlaid with gold. [10] And in this house, namely in the Holy of Holies, he made two cherubims, a workmanship of wood, and overlaid them with gold. [11] The extent of the wings of the cherubims was twenty cubits, [12] one wing of five cubits touching the wall of the house, and the other wing of five cubits, touching the wing of the other cherubim reciprocally; [13] so that the wings of the cherubims, were expanded twenty cubits, and they stood upon their feet and their faces were towards the house. [14] And he made the veil of blue and purple and scarlet and cotton yarn, and wove cherubims therein.

[15] And he made before the house two pillars thirty-five cubits high, including the chapiters of five cubits. [16] And he made grill-works and put them on the chapiters of the pillars, and he made a hundred pomegranates, and fixed them to the grill-works. [17] And he reared up the pillars in front of the temple, one on the right, and one on the left, and he called the name of that on the right *Rectitude*, and the name of that on the left, *Strength* [i.e. *Jachin* and *Boaz*].

\* CHAPTER IV \*

AND he made an altar of brass, the length of it was twenty cubits and the breadth twenty cubits and the height ten cubits. [2] And he made the molten sea, ten cubits the diameter, with a border round about, and five cubits the height and thirty cubits

the circumference. [3] And under the border was the similitude of oxen which encompass it round about. Ten to a cubit encompass the laver all around. [4] It stood upon twelve bulls. In casting the bulls they were made of two kinds. Three faced the north and three faced the west and three faced the south and three faced the east. Upon these the sea stood. And their hinder parts were inwards. [5] And the thickness of the sea was a hand breadth, and its brim like the brim of a cup was engraved with flowers of a lily. And it contained three thousand measures. [6] And when he had finished it he made ten lavers and set five on the right and five on the left for washing in them the things pertaining to the whole burnt offerings, and for rinsing in them. But the sea was for the priests to wash in.

[7] He made also the ten candlesticks of gold according to the pattern thereof and put them in the temple, five on the right and five on the left. [8] And he made ten tables and set them in the temple, five on the right and five on the left. And he made a hundred golden cups. [9] He made also the court of the priests, and the great court, and the gates for the court. And their doors were overlaid with brass. [10] And he placed the sea at the corner of the house on the right so as to be over against the east. [11] Then Chiram made the flesh forks, and the censers, and the grate of the altar, and all the utensils thereof.

And when Chiram had finished all the work which he made for king Solomon for the house of God— [12] the two pillars and the ornaments on the chapiters of the pillars, and the two pieces of net-work to cover the ornaments which were on the chapiters of the pillars, [13] and four hundred little bells for the two pieces of grill-work, and the two kinds of pomegranates for each piece of grill-work which was to cover the ornaments upon the pillars, [14] and had made the ten cisterns, and the lavers for the cisterns, [15] and the sea with the twelve bulls under it, [16] and the cauldrons with their pot hooks, and the kettles, and the flesh forks, and all the utensils belonging to them—when Chiram had made them he brought them to king Solomon to the house of the Lord. They were all of pure brass.

[17] The king had them cast on the border of the Jordan, in the clay ground at the house of Socchoth, and between that and Saredetha. [18] And Solomon caused all the utensils to be made in great abundance, for there was no deficiency in the quantity of brass. [19] But all the utensils for the house of the Lord, namely the golden altar and the tables upon which the presence loaves

were to be laid, [20] and the candlesticks and the lamps to give light according to the rule prescribed, namely those in front of the *dabir* [the place of the Holy of Holies], all these Solomon made of pure gold, [21] with the snuffers and lamp dishes. The cups also and the censers and the fire pans were all of pure gold. [22] And with regard to the inner doors of the house into the Holy of Holies—these doors of the house of the temple he covered with gold.

\* CHAPTER V \*

AND when all the work was finished which Solomon made for the house of the Lord, he brought in the dedications of his father David, the silver and the gold and the vessels, and deposited them in the treasury of the house of the Lord. [2] Then Solomon assembled at Jerusalem all the elders of Israel and all the chiefs of the tribes, the leaders of the families of the sons of Israel, to bring up the ark of the covenant of the Lord out of the city of David, which is Sion. [3] And when all Israel were assembled before the king at the festival which is in the seventh month, [4] all the elders of Israel went, [5] and all the Levites took up the ark and the tabernacle of the testimony and all the holy utensils which were in the tabernacle, and the priests and the Levites carried it up.

[6] And while king Solomon and all the congregation of Israel, both the devout, and they who were assembled with them before the ark, were sacrificing cattle and sheep which could not be numbered nor reckoned by reason of their multitude, [7] the priests carried the ark of the covenant of the Lord into its place—into the *dabir* of the house—into the Holy of Holies under the wings of the cherubims: [8] for the cherubims had their wings expanded over the place of the ark, and made a covering above, over the ark and over its staves. [9] Now the staves projected, and their heads were seen from the Holies towards the front of the *dabir*, but were not seen from without, and there they have continued to this day. [10] Now there was nothing in the ark, but the two tables which Moses put therein at Choreb, containing the covenant which the Lord made with the Israelites, when they came out of the land of Egypt.

[11] And when the priests were come out of the Holies (for all the priests then present were hallowed and were not distributed by rank), [12] and the Levites, who were singers—all the sons of Asaph, Aiman and Idithun, with their sons and brethren, arrayed

in robes of cotton, had taken their stations with cymbals, and with lutes, and with harps, over against the altar, and with them a hundred and twenty priests, sounding trumpets, [13] so as to join in harmonious concert both with those who led the song and those who made responses to thank and praise the Lord; soon as they raised their voice, with trumpets and cymbals and instruments of music, and said,

O praise the Lord, for it is good,

For to everlasting His mercy endureth;

immediately the house was filled with the cloud of the glory of the Lord, [14] so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord filled the house of God.

\* CHAPTER VI \*

THEN Solomon said, The Lord said he would dwell in thick darkness. [2] Now I have built a house for Thy name, dedicated to Thee, and furnished for Thy everlasting habitation. [3] Then the king turned his face and blessed all the congregation of Israel, and all the congregation of Israel stood. [4] Then the king said, Blessed be the Lord the God of Israel! With His hand He hath completed what with His mouth He spoke to my father David, saying, [5] From the day I brought My people out of the land of Egypt, I did not make choice of any city among all the tribes of Israel for a house to be built, that My name might be there; nor did I choose a man to be ruler over My people Israel. [6] But now I have chosen Jerusalem that My name may be there, and I have made choice of David to be over My people Israel.

[7] Yet when it came into my father David's heart to build a house to the name of the Lord God of Israel, [8] the Lord said to my father David, Forasmuch as it came into thy heart to build a house for My name, thou hast done well that it was in thy heart. [9] But thou shalt not build the house. For thy son who shall spring from thy loins, even he shall build the house for My name. [10] Now the Lord hath performed this word which He spoke. I have been raised up in the room of my father David, and am seated on the throne of Israel, as the Lord hath spoken; [11] and I have built the house for the name of the Lord God of Israel, and placed therein the ark, in which is the covenant of the Lord which He made with Israel.

[12] Then he took his station on one side over against the altar and facing all the congregation of Israel, and spread forth his hands— [13] For Solomon had made a brazen scaffold and placed it in the midst of the court of the sanctuary. The length of it was five cubits and its breadth five cubits and its height three cubits. So he took his station on that, and kneeling down on his knees before all the congregation of Israel, he stretched forth his hands to heaven and said,

[14] O Lord, the God of Israel, there is no God like Thee in heaven or on earth, keeping covenant and shewing mercy to Thy servants, who walk before Thee with a perfect heart. [15] Thou hast kept with Thy servant David, my father, that which Thou didst speak to him. What with Thy mouth thou didst speak, Thou with Thy hand hast performed as at this day. [16] Now therefore, O Lord God of Israel, keep with Thy servant David, my father, that which Thou hast spoken to him, saying, There shall not fail thee a man before Me sitting on the throne of Israel, provided thy sons take heed to their way to walk in My law as thou hast walked before Me. [17] Now, therefore, O Lord God of Israel, let Thy word, I beseech Thee, which Thou hast spoken to Thy servant David, be confirmed, that it shall be so.

[18] Will God indeed dwell with man on the earth! If the heaven, and the heaven of heaven, will not contain Thee, what then is this house which I have built? [19] Yet Thou wilt look upon the prayer of Thy servant, even this supplication of mine that Thou, O Lord God, mayst hearken to the supplication and the prayer which Thy servant maketh before Thee this day, [20] that Thine eyes may be open on this house day and night—on this place where thou hast ordered Thy name to be invoked, that Thou mayst hearken to the prayer which Thy servant prayeth towards this place.

[21] Thou indeed wilt hearken to the prayer of Thy servant and of Thy people Israel. Whatever they pray towards this place, Thou indeed wilt listen in the place of Thy habitation from heaven, and wilt hear and be merciful.

[22] If any man sin against his neighbour, and take upon him a curse to be cursed, and come and swear before this altar in this house, [23] Thou indeed wilt hearken from heaven, and act and judge Thy servants by retributing to the wicked and requiting his ways upon his head, by justifying the righteous, and recompensing him according to his righteousness.

[24] And if Thy people Israel be discomfited before the enemy,

though they have sinned against Thee, yet when they return and confess to Thy name, and pray and make supplication before Thee in this house; [25] Thou indeed wilt hear from heaven and pardon the sins of Thy people Israel, and bring them back to the land which Thou hast given to them and their fathers.

[26] And when heaven is shut up, and there is no rain because they have sinned against Thee; yet when they pray towards this place and praise Thy name, and turn from their sins because Thou hast humbled them; [27] Thou indeed wilt hear from heaven and pardon the sins of Thy servants and of Thy people Israel; for Thou wilt shew them the good way in which they are to walk, and wilt send rain on this Thy land which Thou hast given to Thy people for an inheritance.

[28] If there be famine in the land, if there be pestilence, blasting or mildew; or if there be locusts of any kind; or if their enemy before their gates afflict them; whatever the stroke, whatever the affliction may be, and in consequence thereof, [29] whatever may be the prayer and whatever the supplication which may be made by any man, or by all Thy people Israel; when a man shall know his own sore, or his own affliction, and shall spread forth his hands towards this house; [30] Thou indeed wilt hear from heaven, from Thy settled abode, and be merciful, and wilt render to everyone according to his ways, as Thou knowest his heart; (for thou alone knowest the hearts of the children of men) [31] that they may revere all Thy ways, all the days which they may live in the land which Thou hast given our fathers.

[32] And with regard to every stranger who is not of Thy people Israel, but who may have come from a distant land, on account of Thy great name, and Thy mighty hand, and Thy out-stretched arm, when they come and pray towards this place; [33] Thou indeed wilt hear from heaven—from Thy settled abode, and wilt do according to all for which the stranger calleth on Thee, that all the tribes of the earth may know Thy name, and that they, like Thy people Israel, may fear Thee, and know that this house which I have built is called by Thy name.

[34] And when Thy people shall go forth to war against their enemies in the way which Thou shalt send them, and shall pray to Thee towards this city which Thou hast chosen, and towards this house which I have built to Thy name; [35] Thou indeed wilt hear from heaven their prayer and their supplication, and maintain their cause.

[36] When they shall sin against Thee (for there is no man who

may not sin) and Thou shalt smite them, and deliver them up before the face of their enemies, and they who captivate them shall carry them away captives to an enemy's country, far off or near home; [37] when they change their heart in the land to which they have been removed, and return and supplicate Thee in the land of their captivity, saying, We have sinned, we have transgressed, we have done wickedly; [38] and turn to Thee with their whole heart, and their soul, in the land of those who have captivated them, whithersoever they may have carried them captives; when they shall pray towards their land which Thou gavest to their fathers, and towards this city which Thou hast chosen, and this house which I have built for Thy name: [39] Thou, from heaven, from Thy settled abode, wilt hear their prayer and their supplication, and maintain their cause, and be reconciled to Thy people who have sinned against Thee.

[40] And now, O Lord, let Thine eyes, I beseech Thee, be open and Thine ears attentive to the prayer made in this place. [41] And, now, arise, O Lord God, into Thy rest, Thou and the ark of Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and Thy children made glad with good things. [42] Turn not away, O Lord God, the face of Thine anointed. Remember the mercies of David Thy servant.

\* CHAPTER VII \*

AND soon as Solomon finished his prayer the fire from heaven descended and consumed the whole burnt offerings with their sacrifices. Now the glory of the Lord filled the house [2] so that the priests could not enter the house of the Lord at that time, because the glory of the Lord filled the house. [3] And when all the Israelites saw the fire descending and the glory of the Lord on the house, they fell with their face to the ground on the pavement. And when they had worshipped, they sung to the Lord the hymn of praise, *For it is good: for his mercy endureth forever*, [4] while the king and all the people were offering incense before the Lord. [5] Then king Solomon offered as a thanks offering twenty-two thousand cattle and a hundred and twenty thousand sheep.

Now when the king and all the people dedicated the house, [6] while the priests were standing in their watches; and the Levites, with the musical instruments of the Lord, made by king

David to praise the Lord, for his mercy endureth forever, were performing with them in the hymns of David; and the priests were sounding the trumpets before them; and all the people were standing; [7] Solomon consecrated the middle of the court which belonged to the house of the Lord, that he might offer there the whole burnt offerings with the suet of the thanks offerings, because the brazen altar which Solomon had made was not capable of receiving the whole burnt offerings with the sacrifices of the suet.

[8] So Solomon kept the festival at that time seven days, he and all Israel with him, an exceeding great congregation from the bay of Aimath to the torrent of Egypt. [9] And on the eighth day he made a finishing feast, for he had celebrated the dedication of the altar with a festival of seven days. [10] And on the three and twentieth day of the seventh month he sent away the people to their abodes, glad, and with cheerful hearts for all the goodness which the Lord had shewn to David, and to Solomon, and to his people Israel.

[11] Solomon having thus finished the house of the Lord, and the house of the king, and having been prospered in doing all that came into his heart for the house of the Lord, and his own house, [12] the Lord appeared that night to Solomon and said to him, I have heard thy prayer and made choice of this place for Myself to be a house of sacrifice. [13] If I shut up heaven and there be no rain; or if I command the locust to devour the trees; or send a pestilence among My people; [14] when My people who are called by My name humble themselves, and pray to Me and seek My favour, and turn from their evil ways, I will hear from heaven and forgive their sins, and heal their land. [15] And now Mine eyes shall be open and My ears attentive to the prayer made in this place. [16] For I have chosen and hallowed this house, that My name may be there forever; and Mine eyes and My heart shall be there continually.

[17] And if thou wilt walk before Me as thy father David did, and do according to all that I have commanded thee, and keep My statutes and My judgments, [18] I will establish the throne of thy kingdom as I covenanted with thy father David, saying, The ruler over Israel shall not be taken from thee. [19] But if you turn aside and forsake My statutes and My commandments which I have set before you; and go and serve strange gods and worship them, [20] I will assuredly remove you from this land which I have given them. And I will remove out of My sight this house which I

have hallowed to My name, and make it a proverb and a byword among all the nations. [21] Yes, at this house which is so lofty, everyone who passeth by it shall be astonished, and say, Why hath the Lord dealt thus with this land and this house? [22] To which it will be answered, Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and took other gods in His stead, and worshipped them and served them, therefore He brought upon them all this calamity.

\* CHAPTER VIII \*

NOW after the twenty years in which Solomon built the house of the Lord, and his own house, [2] he rebuilt those cities which Chiram returned to him, and caused the Israelites to dwell there. [3] Then he went to Baisoba and strengthened it. [4] And he built Thoedmor in the wilderness, and all those fortified cities which he built in Emath. [5] He rebuilt also the upper and the lower Baithoron, cities fortified with walls, gates and bars; [6] and Balath and all the strong cities which belonged to Solomon; and all the chariot cities, and the cities for the cavalry, and whatever he had an inclination to build at Jerusalem, or on Lebanon, or in all his kingdom. [7] With regard to all the people who were left of the Chettites and the Amorites and the Pheresites and the Evites and the Jebusites who were not Israelites, [8] but descendants of the children of them who were left in the land, whom the children of Israel had not rooted out, these Solomon laid under tribute as at this day. [9] But of the children of Israel he made no servants for his kingdom. For behold they were warriors, and chiefs, and officers, and the captains of chariots and horsemen. [10] And there were two hundred and fifty of them who superintended king Solomon's overseers who kept the people to work.

[11] Moreover king Solomon brought Pharaoh's daughter from the city of David, to the house which he had built for her; for he said, My wife shall not dwell in the city of David king of Israel; for the place to which the ark of the Lord hath come is holy.

[12] Then Solomon offered whole burnt offerings to the Lord on the altar which he had built to the Lord over against the temple [13] according to the daily rate for every day, which were to be offered according to the commands of Moses, on the sabbaths and at the new moons, and at the festivals which were three in the year—the festival of unleavened bread, the festival of weeks, and

the festival of tabernacles. [14] And according to the regulation of his father David, he appointed the courses of the priests according to their services; and the Levites were set to their charges to sing praises and to minister before the priests, as the duty of every day required; and the keepers of the gates were distributed into their classes for every gate.

For so David, the man of God had commanded. [15] They transgressed not the commands of the king, respecting the priests or the Levites who were appointed to every charge, or over the treasures. [16] Now all this business had been prepared from the day Solomon laid the foundation, but it was deferred until he had finished the house of the Lord.

[17] Then Solomon went to Gesion-Gaber and to Ailath, which is on the seashore in the land of Idumea; [18] and Chiram sent him by the hand of his servants, ships and seamen, and they went with Solomon's servants to Sopphira, and brought thence four hundred and fifty talents of gold, and came to Solomon.

\* CHAPTER IX \*

WHEN the queen of Saba heard of the fame of Solomon, she came to Jerusalem with a great retinue, to try him with hard questions, and brought with her camels carrying spices in abundance, and gold and precious stones. And when she came to Solomon and propounded to him all the questions which were in her mind, [2] Solomon solved all her questions. Not a question escaped Solomon, which he did not solve for her.

[3] And when the queen of Saba saw the wisdom of Solomon, and the house which he had built, [4] and the provisions of his table, and the sitting of his servants, and the order of his attendants and their apparel, and his butlers and their dress, and the whole burnt offerings which he offered in the house of the Lord, she was astonished, [5] and said to the king, It was a true report which I heard in my own country concerning thine acts and concerning thy wisdom; [6] but I did not believe the reports until I came and saw with my own eyes. Now behold I was not told one half of the greatness of thy wisdom. Thou hast surpassed the report which I heard. [7] Happy are these men of thine! happy these thy servants who wait upon thee continually and hear thy wisdom! [8] blessed be the Lord thy God who delighted in thee to set thee on His throne, to be a king for the Lord thy God. Because the Lord

thy God loved Israel, therefore, that He might establish them forever, He made thee king over them to execute judgment and justice. [9] Then she gave the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones. There were no such spices as those which the queen of Saba gave to king Solomon.

[10] The servants of Solomon also, and the servants of Chiram, brought gold to Solomon from Souphir, and algum timber and precious stones. [11] And of the algum timber the king made stairs for the house of the Lord, and for the king's house; and kitharas and lutes for the singers; for such had never been seen before in the land of Juda. [12] And when king Solomon had given the queen of Saba all her desire—whatever she asked, exclusive of the return which he made for all that she had brought to the king, she returned to her own country.

[13] Now the quantity of gold which was brought to Solomon in one year, was six hundred and sixty-six talents of gold, [14] besides what was brought by subjects and merchants, by all the kings of Arabia and the lords of the country, who all brought gold and silver to king Solomon. [15] And king Solomon made two hundred bucklers of beaten gold; six hundred shekels of pure gold were on each buckler; [16] and three hundred shields of beaten gold; each shield being plated with three hundred shekels of gold. And the king deposited these in the house of the forest of Lebanon.

[17] The king made also a great throne of ivory and overlaid it with pure gold. [18] There were six steps up to the throne, which was overlaid with gold; and arms on each side of the seat of the throne; and two lions standing at the two arms, [19] and twelve lions standing on the six steps, on the one side and the other. There was not the like in any kingdom. [20] Moreover all the utensils of king Solomon were of gold. And all the utensils of the house of the forest of Lebanon were plated with gold. (Silver was not of estimation in the days of Solomon for any purpose.) [21] For a fleet went for the king to Tharsis with the servants of Chiram. And once every three years, ships came from Tharsis for the king, laden with gold and silver and elephants' teeth and apes. [22] So that Solomon was magnified above all the kings both in riches and wisdom.

[23] And all the kings of the land sought an interview with Solomon, to hear his wisdom which God had put in his heart. [24] And they brought, everyone his gifts, vessels of silver and vessels of gold, with raiment, stacte, perfumes, horses and mules; and

this every year. [25] And Solomon had four thousand breeding mares for his chariots, and twelve thousand horsemen; and these he placed in the chariot cities, and with the king at Jerusalem. [26] And he was ruler over all the kings, from the river to the land of the Philistines, and to the borders of Egypt. [27] And the king made gold and silver in Jerusalem, plenteous as stones, and cedars as the sycamore trees in the plain for multitude. [28] And Solomon had horses brought for him out of Egypt and from every land.

[29] Now the rest of the acts of Solomon, first and last, behold they are written in the book of Nathan the prophet, and in the book of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam son of Nabat. [30] And when Solomon had reigned over all Israel forty years, [31] he slept and was buried in the city of David his father, and Roboam his son reigned in his stead.

\* CHAPTER X \*

[2] NOW Jeroboam son of Nabat had fled from the presence of king Solomon, and taken up his abode in Egypt. But receiving intelligence in Egypt, and being sent for he had returned from Egypt. So when Roboam went to Sychem (for to Sychem all Israel went to make him king), [3] Jeroboam and all the congregation came to Roboam and said, [4] Thy father made our yoke heavy, now therefore abate something of the grievous service of thy father, and of his heavy yoke, which he laid on us, and we will serve thee. [5] Thereupon he said to them, Go away for three days and then come to me. And when the people were gone, [6] king Roboam assembled the elders who had stood before his father Solomon in his lifetime, and said to them, How do you advise me to answer this people?

[7] And they spoke to him saying, If thou indulge the people this day, and soothe them, and speak kindly to them, they will be thy servants forever. [8] But he slighted the counsel which the elders gave him, and consulted the young men, who had been brought up with him, and who waited on him, [9] and said to them, What answer do you advise me to give to this people, who have spoken to me saying, Abate something of the yoke, which thy father laid upon us. [10] And the young men, who had been brought up with him, spoke to him saying, Thus shalt thou speak to this people, who hath spoken to thee saying, Thy father made

our yoke heavy, do thou therefore lighten it for us—thus thou shalt say, My little finger shall be thicker than my father's loins. [11] Now therefore my father chastened you with a heavy yoke, but I will add to your yoke. My father chastised you with whips; but I will chastise you with scorpions.

[12] So when Jeroboam and all the people came to Roboam on the third day, as the king had spoken saying, Come again to me on the third day, [13] the king answered them roughly. King Roboam slighted the counsel of the elders, [14] and spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I will chastise you with scorpions. [15] So the king did not hearken to the people; for the revolution [about to be] was from God. And upon one's saying, The Lord hath established his word which he spoke by the ministry of Achia the Selonite concerning Jeroboam son of Nabat, [16] and all Israel; for the king hath not hearkened,—the people answered the king, and said, What portion have we in David? And what inheritance in the son of Jessai? To your tents O Israel! Now David, look thou to thine own house.

So Israel went away to their habitations; [17] and when some men of Israel and they who dwelt in the cities of Juda, had made Roboam king over them, [18] and Roboam the king sent to them Adoniram, who was over the tribute, the sons of Israel stoned him with stones, till he died. Upon which the king Roboam hastened to mount his chariot to flee to Jerusalem; [19] and Israel revolted from the house of David to this day.

\* CHAPTER XI \*

NOW when Roboam came to Jerusalem and had assembled of Juda and Benjamin, a hundred and eighty thousand of the young men who were warriors, and was going to war with Israel, to restore the kingdom to Roboam; [2] a word of the Lord came to Samaias, a man of God, saying, [3] Speak to Roboam son of Solomon, and to all Juda and Benjamin, and say, [4] Thus saith the Lord, You shall not go up nor fight with your brethren. Return every man to his house, for this thing is done by Me. So they hearkened to the word of the Lord, and did not go up against Jeroboam. [5] And Roboam dwelt at Jerusalem and built walled cities in Judea. [6] He built Bethlehem and Aitan and Thekoe

[7] and Bathsura and Socchoth and Odollam [8] and Geth and Marisa and Ziph [9] and Adorai and Lachis and Azeka [10] and Saraa and Ailom and Chebron, walled cities of Juda and Benjamin. [11] And when he had strengthened them with walls, he appointed governors in them, with stores of provisions, oil and wine. [12] And in every city he put shields and spears, and made them very strong.

Now there were with him Juda and Benjamin. [13] And the priests and the Levites who were in all Israel, resorted to him, from all their borders. [14] For the Levites left the habitations of their possession and went to Juda to Jerusalem; for Jeroboam and his sons cast them out from ministering to the Lord, [15] and made for himself priests of the high places for the idols, and the vanities and the calves which Jeroboam made. [16] He expelled also from among the tribes of Israel them who set their hearts to seek the Lord God of Israel, and they came to Jerusalem to sacrifice to the Lord God of their fathers, and strengthened the kingdom of Juda.

[17] So he strengthened Roboam son of Solomon three years, because for three years he walked in the ways of David and Solomon. [18] Now Roboam took for himself to wife Moolath a daughter of Jerimouth a son of David, and Abigaia a daughter of Eliab the son of Jessai, [19] who bore him sons, namely Jeus and Samoria and Zaam, [20] and after that he took to wife Maacha a daughter of Abessalom, and she bore him Abia and Jethi and Zoza and Salemoth. [21] And Roboam loved Maacha, daughter of Abessalom, more than all his wives and concubines, (for he had eighteen wives and sixty concubines, and by them he had twenty-eight sons and sixty daughters); [22] so he appointed Abia the son of Maacha to be chief and ruler among his brothers. Because he determined to make him king, [23] therefore he was exalted above all his sons in all the borders of Juda and Benjamin, and in fortified cities. And he supplied these cities with provisions in abundance, and procured for him a multitude of wives.

\* CHAPTER XII \*

BUT when the kingdom of Roboam was established, and when he was become strong, he forsook the commandments of the Lord, and all Israel with him. [2] And in the fifth year of the

reign of Roboam, Sousakim king of Egypt came up against Jerusalem, because they had sinned in the sight of the Lord, [3] with twelve hundred chariots and sixty thousand horsemen, but of the multitude who came with him out of Egypt, Lybians, Trogodytes and Ethiopians there was no numbering them. [4] And when they had taken the fortified cities which were in Juda and were coming to Jerusalem, [5] Samaias the prophet went to Roboam and to the chiefs of Juda who were assembled at Jerusalem for fear of Sousakim, and said to them, Thus saith the Lord, You have left me, therefore I will leave you in the hands of Sousakim.

[6] Whereupon the chiefs of Israel and the king were ashamed and said, The Lord is righteous. [7] And when the Lord saw that they were ashamed, a word of the Lord came to Samaias saying, They are ashamed. I will not destroy them utterly, but will in a little while grant them deliverance; and My wrath shall not be poured out on Jerusalem. [8] Nevertheless they shall be servants, that they may know My service and the service of the kings of the earth. [9] So Sousakim the king of Egypt came up against Jerusalem and took the treasures in the house of the Lord and the treasures in the king's house. All these he took. He took also the golden shields which Solomon made; [10] and king Roboam made shields of brass in their stead. Now Sousakim had set over him the chiefs of the guards, those who guarded the king's gate. [11] So when the king went to the house of the Lord, some of his keepers went in with the guards, and some who were to bring him back went to meet the guards.

[12] But when he became humble the wrath of the Lord was turned from him; for it was not for utter destruction; for still there were good things in Juda.

[13] Now when king Roboam strengthened himself in Jerusalem and began to reign, he was forty-one years old at this commencement of his reign and he reigned seventeen years in Jerusalem, in the city which the Lord had chosen out of all the tribes of Israel, to put his name there: And his mother's name was Noomma the Ammonitess, [14] and he did evil, for he did not direct his heart to seek the Lord.

[15] Now the acts of Roboam, first and last, behold are they not written in the book of Samaias the prophet and of Addo the seer? Also his exploits, for there was a war between him and Jeroboam continually. [16] And when Roboam died he was buried with his fathers in the city of David, and Abia his son reigned in his stead.

## \* CHAPTER XIII \*

IN the eighteenth year of the reign of Jeroboam, Abia began to reign over Juda. [2] He reigned three years in Jerusalem, and his mother's name was Maacha, a daughter of Uriel of Gabaon. Now there was a war between Abia and Jeroboam. [3] And when Abia had drawn up in array his army consisting of forty thousand fighting men, and Jeroboam had drawn up in array for battle against him with eighty thousand fighting men; [4] Abia rose up from mount Somoron which is on mount Ephraim and said:

Hearken Jeroboam and all Israel! [5] Ought you not to know that the Lord God, the God of Israel, gave the office of king over Israel forever to David and his sons by a covenant of salt? [6] Yet Jeroboam the son of Nabat, the servant of Solomon son of David, rose up and fled from his Lord, [7] and there were gathered to him wicked factious men, so that he rose up against Roboam the son of Solomon, when he was young and faint-hearted and unable to withstand him; [8] and now you think of rising up against the kingdom of the Lord administered by the sons of David. You indeed are a great multitude, and you have with you the calves of gold which Jeroboam hath made for you to be your gods. [9] Have you not expelled the priests of the Lord, the children of Aaron, and the Levites, and made for yourselves priests of the people of every land? Whoever came to consecrate himself with a young bull from the herd, and seven rams, was made a priest to a thing which is no God.

[10] But as for us, we have not forsaken the Lord our God. His priests the sons of Aaron, and the Levites minister to the Lord in their courses. [11] They burn to the Lord, every morning and evening, the whole burnt offering with the sacrifice of compound incense. We have the presence loaves set in order on the pure table, and the golden candlestick with the lamps for light, to be lighted every evening; for we keep the watches of the Lord, the God of our fathers, though you have forsaken Him. [12] Now behold with us, at our head, is the Lord and His priests, and the trumpets of alarm to sound a charge against you. O sons of Israel, fight not against the Lord God of your fathers, for it will not prosper with you.

[13] Now Jeroboam had detached an ambuscade to come upon his rear. He was before Juda and the ambuscade was behind them. [14] And when Juda looked back behold the battle was

both in front and in the rear. Thereupon they cried to the Lord, and the priests sounded the trumpets, and the men of Juda shouted. [15] And when the men of Juda shouted, the Lord smote Jeroboam and Israel before Abia and Juda. [16] And the Israelites fled before Juda, and the Lord delivered them into their hands, [17] so that Abia and his people smote them with a great slaughter, and there fell of Israel, slain, fifty thousand warriors.

[18] And the Israelites were humbled that day, and the sons of Juda prevailed because they trusted in the Lord God of their fathers. [19] And Abia continued the pursuit after Jeroboam and took from him the following cities, Baithel with the villages thereof, and Jesuna with the villages thereof, and Ephron with the villages thereof. [20] And Jeroboam did not again recover strength all the days of Abia. And the Lord smote him and he died; [21] but Abia became mighty. Having taken fourteen wives he had twenty-two sons and sixteen daughters.

[22] Now the rest of the acts of Abia, his transactions and affairs, are written in the book of the prophet Addo.

## \* CHAPTER XIV \*

AND when Abia died they buried him with his fathers, in the city of David, and Asa his son reigned in his stead.

In the days of Asa the land of Juda was quiet ten years. [2] And he did that which was good and right in the sight of the Lord his God. [3] He removed the altars of the strange gods, and the high places, and broke in pieces the pillars, and cut down the bowers, [4] and ordered Juda to seek the Lord God of their fathers, and to perform the law and the commandments. [5] And having removed out of all the cities of Juda the altars and the idols, he gave peace to the fortified cities in the land of Juda: [6] because the country enjoyed peace, and he had no war during those years, for the Lord gave him rest; [7] therefore he said to Juda, let us rebuild the cities, and make walls and towers, and gates and bars, and secure dominion over the country before them. For as we have sought the Lord our God, He hath sought us, and given us rest all around, and prospered us.

[8] Now Asa had in the land of Juda an army of three hundred thousand men bearing shields and spears, and in the land of Benjamin shield bearers and bowmen, two hundred and eighty-six thousand. All these were fighting men. [9] And Zare the Ethio-

pean came out against them with an army of a million, with three hundred chariots. And when he had advanced as far as Maresa, [10] Asa went out to meet him, and drew up for battle, in the vale north of Maresa, [11] and Asa cried to the Lord his God, and said, O Lord, it is nothing with Thee to save with many or with few. Strengthen us, O Lord our God; for on Thee is our reliance; and in Thy name we are come against this great multitude. O Lord our God, let not man prevail against Thee.

[12] So the Lord smote the Ethiopians before Juda. And the Ethiopians fled, [13] and Asa and his people pursued them as far as Gedor. And the Ethiopians fell so that they could not recover themselves; for they were trampled down before the Lord, and before His army. And they had taken immense spoils, [14] and smitten the towns about Gedor (for the terror of the Lord was upon them) and had rifled all their cities (for there was much plunder in them) [15] and plundered their tents, and smitten the Alimazonians and taken many sheep and camels, and were returning to Jerusalem.

\* CHAPTER XV \*

THEN the Spirit of the Lord came upon Azarias son of Oded, [2] and he went out to meet Asa and all Juda and Benjamin, and said, Hear me Asa, and all Juda and Benjamin. The Lord is with you, while you are with Him. And if you seek Him, He will be found by you. But if you forsake Him, He will forsake you. [3] And though for a long time Israel may be without the true God, and without a teaching priest, and without law, [4] yet when they shall turn to the Lord God of Israel, He will be found by them. [5] And though at that time there be no peace to him who goeth out, or to him who cometh in, because the terror of the Lord is on all the inhabitants of these countries— [6] though nation may fight against nation, and city against city, because God hath confounded them with all kinds of affliction; [7] yet strengthen ye yourselves, and let not your hands be weak; for your work shall be rewarded.

[8] Upon hearing these words and this prophecy of the prophet Adad, Asa took courage, and removed the abominations out of all the land of Juda and Benjamin, and from all the cities he held from Jeroboam, on mount Ephraim. And having dedicated anew the altar of the Lord, which is before the temple of the Lord, [9] he assembled Juda and the strangers who worshipped with him

from Ephraim, and from Manasses, and from Symeon, for many of the Israelites had joined him when they saw that the Lord his God was with him. [10] And when they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa, [11] he offered as a sacrifice to the Lord on that day, of the prey which they had brought, seven hundred cattle and seven thousand sheep, [12] and entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul; [13] and that whoever would not seek the Lord God of Israel should be put to death, whether young or old, whether man or woman.

[14] And when they had sworn to the Lord with a loud voice, the trumpets and the cornets sounded, [15] and all Juda rejoiced at the oath; for they swore with their whole heart, and sought Him with their whole desire, and He was found by them. And the Lord gave them rest round about.

[16] Moreover he restrained Maacha his mother from performing religious service to Astarte. And he cut to pieces the idol, and burned it by the brook Kedron. [17] But the high places were not removed. They still remained in Israel. But Asa's heart was perfect all his days. [18] And he brought in the dedications of his father David, the holy things appertaining to the house of God, silver and gold and vessels. [19] Now Asa was engaged in no war, till the thirty-fifth year of his reign.

\* CHAPTER XVI \*

BUT in the thirty-eighth year of the reign of Asa, the king of Israel came up against Juda, and began building Rama, in order to stop all outlet and inlet to Asa king of Juda; [2] whereupon Asa took silver and gold, out of the treasuries of the house of the Lord, and the king's house, and sent to the son of Ader king of Syria, who dwelt at Damascus, saying, [3] Make a covenant between me and thee, as there was between my father and thy father. Behold I have sent thee gold and silver, come and remove from me Baasa king of Israel and let him depart from me. [4] Accordingly Son Ader hearkened to king Asa and sent generals of his army against the cities of Israel, and smote Aion and Dan and Abelmain, and all the territories adjacent to Nephthaleim. [5] At the news of this Baasa quitted building, and put a stop to the work. [6] Whereupon king Asa took all Juda, and carried away the stones of Rama and the timber thereof, with which Baasa was building,

and with them built Gabae and Maspha. [7] At that time Anani the prophet, came to Asa king of Juda and said to him, Seeing thou hast put thy trust in the king of Syria, and hast not relied on the Lord thy God, therefore the army of the king of Syria hath escaped out of thy hand. [8] Were not the Ethiopians and the Lybians to be dreaded for their huge army? For their prowess, for their horsemen, for their immense multitude? Yet because thou didst rely on the Lord, He delivered them into thy hand. [9] For the eyes of the Lord look throughout the whole earth, to strengthen them whose heart is perfect towards Him. In this matter thou hast acted foolishly. Henceforward thou shalt have war. [10] Upon this Asa was enraged at the prophet, and committed him to prison. Because this gave offence, Asa proceeded to outrage against the people at the same time. [11] Now behold the acts of Asa first and last, are written in the book of the kings of Juda and Israel.

[12] In the thirty-ninth year of his reign, Asa was diseased in his feet, till he became very sick; but in his sickness he did not apply to the Lord, but to physicians. [13] And Asa slept with his fathers. He died in the fortieth year of his reign, [14] and they buried him in the tomb which he had hewn out for himself, in the city of David. And when they had composed him on the bed, they filled it with spices, and all kinds of perfumes prepared by apothecaries, and made a very great funeral procession for him.

\* CHAPTER XVII \*

AND Josaphat his son reigned in his stead. And Josaphat strengthened himself against Israel, [2] and put garrisons in all the fortified cities of Juda, and appointed governors in all the cities of Juda, and in the cities of Ephraim, which his father Asa had taken, [3] and the Lord was with Josaphat. Because he walked in the first ways of his father and consulted not the idols, [4] but sought the Lord God of his father, and walked in the commands of his father, and not according to the works of Israel, [5] therefore the Lord established the kingdom in his hand, and all Juda gave gifts to Josaphat, so that he had riches and honour in abundance: [6] and his heart being exalted in the way of the Lord, he removed the high places and the bowers out of the land of Juda. [7] And in the third year of his reign, he sent with the heads of families these rulers of his, namely, Abdias and Zacharias and

Nathaniel and Michaias, to teach in the cities of Juda; [8] and with them were these Levites, namely Samaias and Nathanas and Zabdias and Asiel and Semiramoth and Jonathan and Adonias and Tobias and Tobadonias who were Levites; and with them Elisama and Joram who were priests, [9] and they taught in Juda.

Having with them the book of the law of the Lord, they went through the cities of Juda, and taught the people. [10] And there was a dread of the Lord on all the kingdoms of the land around Juda, so that they did not make war on Josaphat. [11] Nay, from the Philistines they brought Josaphat silver for their gifts. And the Arabs brought him for their gifts, seven thousand seven hundred rams. [12] And Josaphat advanced in greatness to a high degree, and built castles and strong cities in Judea, and had many works done for him in Judea.

[13] And with regard to the warriors, the mighty men, who strengthened him in Jerusalem, [14] this was the number of them according to the houses of their patriarchal families. The captains of thousands for Juda were Edna the chief, and with him sons, mighties of the army, three hundred thousand; [15] and after him Joanan the leader and with him two hundred and eighty thousand; [16] and after him Amasias the Zarite, who devoted himself to the Lord, and with him two hundred thousand, mighties of the army; [17] and from Benjamin a mighty of the army, namely Eliada, and with him archers, and those armed with shields, two hundred thousand; [18] and after him Jozabad, and with him eighty thousand, mighties of battle. [19] All these waited on the king, excepting them whom the king placed in the fortified cities throughout all Judea.

\* CHAPTER XVIII \*

NOW while Josaphat was still advancing in riches and great glory, he allied himself by marriage with the house of Achab, [2] and after some years, went down to Samaria to Achab. And Achab sacrificed sheep and bullocks in abundance for him, and the people with him, and made court to him that he might go with him to Ramoth of Galaaditis. [3] And when Achab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of Galaaditis, he replied, I am as thou art. As is thy people, so is mine with thee for battle. [4] Then Josaphat said to the king of Israel, Inquire now I pray thee of the Lord.

[5] Thereupon the king of Israel assembled the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, for God will deliver into the king's hands. [6] Then Josaphat said, Is there not here a prophet of the Lord, that we may inquire by him? [7] And the king of Israel said to Josaphat, There is still a man, by whom we may inquire of the Lord, but I hate him, for he never prophesieth good of me, but always evil—one Michaias, son of Jembla. And Josaphat said, Let not the king speak so. [8] Then the king called a chamberlain, and said, Bring here quickly Michaias, son of Jembla. [9] Now the king of Israel and Josaphat king of Juda, were seated each on his throne, arrayed in robes, and they sat in the open space at the entrance of the gate of Samaria, and all the prophets prophesied before them.

[10] And Sedekias, son of Chanaan, made for himself horns of iron, and said, Thus saith the Lord: With these thou shalt push Syria until it be destroyed. [11] And all the prophets prophesied in like manner, saying, Go up to Ramoth Galaad, and thou shalt prosper; for the Lord will deliver into the king's hands. [12] So the messenger who went to call Michaias spoke to him, saying, Behold all the prophets have, with one mouth, spoken good things of the king, let thy words, I pray thee, be as one of them, and speak good things.

[13] To whom Michaias replied, As the Lord liveth, whatever God shall say to me, that I will speak. [14] And when he came to the king, the king said to him, Michaias, shall I go to Ramoth Galaad to battle, or shall I forbear? To which he replied, Go up that thou mayst prosper, and they be delivered into your hands! [15] Then the king said to him, How often must I adjure thee that thou speak nothing to me but truth, in the name of the Lord? [16] Whereupon he said, I saw Israel scattered upon the mountains like sheep, which have no shepherd. And the Lord said, They have no leader, let them return every man to his house in peace.

[17] Then the king of Israel said to Josaphat, Did I not tell thee, that he would not prophesy good of me, but evil? [18] And Michaias said, Is not this the case? Hear a word of the Lord: I saw the Lord seated on His throne, and all the host of heaven stood, some on His right and some on His left. [19] And the Lord said, Who will deceive Ahab, king of Israel, that he may go up and fall at Ramoth Galaad. And when one spoke in this manner and another in that, [20] there came forth a spirit and stood before the Lord, and said, I will deceive him. And the Lord said, By what

means? [21] To which he replied, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou wilt deceive and prevail; go and do so. [22] Now therefore behold, the Lord hath put a lying spirit in the mouth of these thy prophets. But the Lord hath spoken evil against thee.

[23] Then Sedekias, son of Chanaan, came near and smote Michaias on the cheek, and said to him, Which way went the spirit of the Lord from me to speak to thee? [24] To which Michaias replied, Behold thou shalt see on that day, when thou shalt go from one inner chamber to another to hide thyself. [25] Then the king of Israel said, Take Michaias and carry him back to Emer the governor of the city, and to Joas the chief, the king's son, [26] and say, Thus saith the king, Put this fellow in prison, and let him be fed with bread of affliction and water of affliction, until I return in peace. [27] And Michaias said, If thou return in peace, the Lord hath not spoken by me. And he said, Hear all people!

[28] Then the king of Israel and Josaphat king of Juda, went up to Ramoth Galaad, [29] and the king of Israel said to Josaphat, Let me disguise myself and I will go into the battle, and put thou on my robes. So the king of Israel disguised himself and went into the battle. [30] Now the king of Syria had given a charge to the commanders of his chariots who were with him, saying, Fight neither with small nor great, but only with the king of Israel. [31] So when the commanders of the chariots saw Josaphat, they said, This is the king of Israel, and wheeled about in order to attack him, whereupon Josaphat cried aloud, and the Lord saved him, and God caused them to turn back from him.

[32] And when the commanders of the chariots saw that it was not the king of Israel and turned from him, [33] a man drew a bow at a venture and smote the king of Israel between the lungs and the breast; whereupon he said to his charioteer, turn thy hand and carry me out of the battle, for I am wounded. [34] But as the battle was that day disastrous, he was kept in his chariot over against the Syrians till the evening, and at the setting of the sun he died.

\* CHAPTER XIX \*

NOW when Josaphat, king of Juda, was returning to his house to Jerusalem, [2] Jehu the son of Anani the prophet, went out to meet him, and said to him, King Josaphat, dost thou aid a

sinner, or form friendship with one hated by the Lord? On this account there would have been wrath against thee, [3] but for the good works which have been found in thee and for thy having removed the bowers out of the land of Juda, and directed thy heart to seek the Lord. [4] So Josaphat dwelt at Jerusalem, and again went out to the people from Bersabee to Mount Ephraim, and brought them back to the Lord God of their fathers.

[5] And when he appointed the judges in all the fortified cities of Juda, city by city, [6] he said to the judges, Take heed what you do. For you judge not for man, but for the Lord, and with you are the words of the judgment. [7] Now therefore let the fear of the Lord be upon you. Keep watch and do your duty; for with the Lord our God there is no injustice, nor respect of persons, nor taking of bribes. [8] In Jerusalem also Josaphat appointed some of the priests and Levites and patriarchs of Israel, for the judgment of the Lord, and to judge the inhabitants of Jerusalem.

[9] And he gave them a charge, saying, Thus shall you act, in the fear of the Lord, with truth and with an upright heart— [10] You must all conjointly determine every cause of your brethren who dwell in their cities, which shall come before you for decision, between blood and blood, and between ordinance and command. And you shall explain to them the rules of rectitude and judgments, that they may not sin against the Lord, and that no wrath may come upon you, nor upon your brethren. Thus you shall do and not sin. [11] And behold Amarias the priest, is ruler over you for every word of the Lord, and Zabdias son of Ismael, the ruler over the house of Juda, for every matter touching the king; and the scribes and the Levites are to attend you. Be firm and do your duty, and the Lord will be with the good.

\* CHAPTER XX \*

AFTER these things the Moabites and the Ammonites, and with them some of the Minaians came against Josaphat for battle; [2] and there came some who told Josaphat saying, There is a great multitude coming against thee from beyond the sea, bordering on Syria, and behold they are at Asasan-thamar, which is Engaddi. [3] Thereupon Josaphat was terrified, and set his face to seek the Lord, and proclaimed a fast through all Juda.

[4] And when Juda was assembled to seek the Lord—when they were come out of all the cities of Juda to seek the Lord,

[5] Josaphat stood up in the congregation of Juda, in Jerusalem, in the house of the Lord, in front of the new court, [6] and said, O Lord the God of my fathers, art not Thou God in heaven above? Thou indeed rulest over all the kingdoms of the nations: and in thy hand is the majesty of power; and there is none who can withstand thee. [7] Art not thou the Lord who destroyed the inhabitants of this land from before thy people Israel? Thou indeed didst give it to the seed of Abraham thy beloved, forever: [8] and they have settled therein, and built therein a sanctuary to thy name, saying, [9] If evils come upon us, the sword, judgment, pestilence or famine, we will stand before this house and before Thee; for Thy name is on this house; and cry to Thee, because of the affliction, and Thou wilt hear and save.

[10] And now behold the Ammonites and the Moabites and mount Seir, through whose territories thou didst not permit Israel to pass, when they were coming out of the land of Egypt, for they turned from them and did not destroy them; [11] yet now behold they are attempting to come out against us, to drive us from this inheritance of ours which Thou hast given us. [12] O Lord our God, wilt Thou not judge them? Because we have not power to withstand this great multitude which is coming against us, and do not know what to do with them, we can only have our eyes on thee.

[13] And while all the chiefs of Juda were standing before the Lord, with their wives and children; [14] upon Oziel the son of Zacharias of the Banaites—the sons of Eliel, the son of Mathanias the Levite, one of the sons of Asaph—upon him came the spirit of the Lord in the midst of the congregation, [15] and he said, Hear all ye chiefs of Juda, and ye inhabitants of Jerusalem, and thou king Josaphat! Thus saith the Lord to you, Be not terrified nor dismayed because of this vast multitude, for the battle is not yours, but God's only. [16] Go down against them to-morrow. Behold they are coming up by the ascent of Asseis, and you will find them at the head of the river of the wilderness of Jeriel. [17] You have not to fight. Consider these things, and see the salvation of the Lord with you. O Juda and Jerusalem, be not terrified nor afraid to go out to-morrow to meet them; for the Lord is with you.

[18] Thereupon Josaphat bowed down on his face, and while all the chiefs of Juda and the inhabitants of Jerusalem prostrated themselves before the Lord to worship Him, [19] the Levites of the sons of Kaath, and of the sons of Kore, stood up to praise the Lord God of Israel in the loudest strains. [20] And they arose

early in the morning, and went out to the wilderness of Thekoe. And as they were marching out, Josaphat stood and cried with a loud voice, and said, Hear me, O Juda, and ye inhabitants of Jerusalem. Trust in the Lord our God, and you shall be confirmed in your confidence. Confide in His prophet, and you shall prosper.

[21] Then he consulted with the people, and appointed the musicians, and them who sing praises, to give thanks and to sing the holy songs of praise. So marching at the head of the army, they sung the hymn, *O praise the Lord, for his mercy endureth forever.* [22] And when they began the song of thanksgiving and praise, the Lord set a fighting the Ammonites against Moab and Mount Seir, who were going out against Juda; And when they were repelled, [23] the Ammonites and Moab rose upon the inhabitants of Seir to exterminate and destroy them. And when they had made an end of the inhabitants of Seir, they rose up one against the other till they were utterly destroyed. [24] So when Juda came to the watch tower of the wilderness, and looked and took a view of the multitude, behold they all lay dead on the ground. Not one had escaped.

[25] And when Josaphat and his people went to gather the spoil, they found cattle in abundance, and furniture and spoils and precious utensils. And when they had gathered the spoils (now they were three days collecting them, for they were many) [26] on the fourth day they assembled in the valley of Praise; for there they praised the Lord, and for that reason called the name of that place, *Valley of Praise*, which it retaineth to this day. [27] Then all Juda with Josaphat their leader, set out on their return to Jerusalem, with great joy. Because the Lord had caused them to rejoice over their enemies, [28] therefore they made their entry into Jerusalem, and lutes and harps and trumpets, till they came to the house of the Lord. [29] And there was a dread of the Lord on all the kingdoms of the land, when they heard that the Lord fought against the enemies of Israel. [30] So the kingdom of Josaphat enjoyed peace, and God gave him rest on every side.

[31] Now Josaphat began to reign over Juda when he was thirty-five years of age, and he reigned twenty-five years in Jerusalem; and his mother's name was Azuba. She was a daughter of Sali. [32] And he walked in the ways of his father Asa, and turned not aside from doing what was right in the sight of the Lord. [33] But the high places still remained, and still the people did not direct their heart to the Lord the God of their fathers. [34] Now the rest of the acts of Josaphat, first and last, behold

they are written among the words of Jehu, son of Anani, who wrote the book of the kings of Israel.

[35] After the things above mentioned, Josaphat king of Juda entered into a partnership with Ochozias, king of Israel, and he offended in so doing, [36] and in going to him to build vessels to sail to Tharsis. Therefore when he had built vessels at Gesion-Gaber, [37] Eliezer the son of Dodia, from Marisa, prophesied against Josaphat, saying, Because thou hast contracted a friendship with Ochozias, the Lord hath destroyed thy work, and thy vessels are wrecked so that they could not go to Tharsis.

\* CHAPTER XXI \*

WHEN Josaphat slept with his fathers, he was buried in the city of David, and his son Joram reigned in his stead. [2] Now he had six brothers sons of Josaphat, namely, Azarias and Jeiel, and Zacharias and Azarias, and Michael and Zaphatias. All these were sons of Josaphat king of Juda. [3] And their father gave them many gifts, silver and gold, and arms and walled cities in Judea, and gave the kingdom to Joram, because he was his first born. [4] And when Joram attained the kingdom, and had strengthened himself, he slew all his brothers with the sword, and some of the chiefs of Israel.

[5] Joram was thirty-two years old when he came to the throne, and he reigned eight years in Jerusalem. [6] And he walked in the way of the kings of Israel, and as the house of Achab did; for his wife was a daughter of Achab. But though he did evil in the sight of the Lord, [7] the Lord would not utterly destroy the house of David, because of the covenant which he had made with David, and because he had promised him to give him and his sons a lamp continually.

[8] In those days Edom revolted from Juda, and set up a king over themselves. [9] And though Jordan went with the chiefs and all the cavalry with him; and though it happened that he arose by night and smote Edom who had surrounded him, and the commanders of the chariots, and the people fled to their tents, [10] yet Edom revolted from Juda, and have continued the revolt to this day. At this time also, Lomna revolted from his authority, because he had forsaken the Lord the God of his fathers. [11] For he erected high places in the cities of Juda, and caused the inhabitants of Jerusalem to go a-whoring, and led Juda astray.

[12] And there came to him in writing, a message from Elias the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa, king of Juda; [13] but hast walked in the ways of the kings of Israel, and caused Juda and the inhabitants of Jerusalem to go a-whoring, as the house of Achab hath done, and hast slain thy brothers the sons of thy father, better men than thyself, [14] behold the Lord will smite thee with a great stroke in thy people, and in thy sons and in thy wives, and in all thy family; [15] and thou thyself shalt be afflicted with a grievous sickness and disorder in thy bowels, until thy bowels shall come out with the disorder, from year to year.

[16] So the Lord stirred up against Joram, the Philistines and the Arabians, and those who bordered on the Ethiopians; [17] and they came up against Juda and subdued them, and carried away all the family which they found in the king's house, with his sons and his daughters, so that he had not a son left except Ochozias the youngest of his sons. [18] And after all this, the Lord smote him with an incurable disorder in his bowels, [19] which continued from year to year. And at the end of two years, his bowels came out with the disorder, and he died of a grievous sickness. And the people made no funeral procession for him, like the procession for his fathers. [20] He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem, and departed un lamented, and was buried in the city of David, but not in the tombs of the kings.

\* CHAPTER XXII \*

AND the inhabitants of Jerusalem made Ochozias, his youngest son, king in his stead. Because the plundering band of Arabians and Alimazonians, who had come against them, had slain all the eldest, therefore Ochozias, son of Jeram king of Juda, was made king.

[2] Ochozias was twenty years old when he began to reign, and he reigned one year in Jerusalem, and his mother's name was Gotholia. She was a daughter of Ambri. [3] And he walked in the way of the house of Achab. Because his mother was his counsellor to incite him to sin, [4] therefore he did evil in the sight of the Lord, like the house of Achab. For after the death of his

father, they were his counsellors to his destruction, [5] and he walked by their advice, and went with Joram the son of Achab, king of Israel, to war against Azael, king of Syria, at Ramoth Galaad. And when the archers had smitten Joram, [6] and he returned to Jezrael to be cured of the wounds which were given him by the Syrians, at Ramoth, when he fought Azael, king of Syria; Ochozias, son of Joram, king of Juda, went down to see Joram, son of Achab, at Jezrael, because he was sick.

[7] Now by the determination of God, this coming to Joram was the destruction of Ochozias; for when he came, Joram went out with him to Jehu, son of Namessi, who was the anointed of the Lord, to destroy the house of Achab. [8] And it happened, that while Jehu was executing vengeance on the house of Achab, he met with the chiefs of Juda and the brethren of Ochozias who attended Ochozias; and having slain them, [9] he ordered search to be made for Ochozias. And they found him under cure at Samaria and brought him to Jehu and slew him. And they buried him; for they said he is a descendant of Josaphat, who sought the Lord with his whole heart.

Now there was none of the house of Ochozias, capable of asserting his claim to the kingdom; [10] so when Gotholia, the mother of Ochozias, saw that her son was dead, she arose and slew all the royal seed in the house of Juda. [11] But Josabeth the king's daughter, took Joas son of Ochozias—having stolen him from among the children of the king who were slain, she put him and his nurse in a chamber of beds and hid them. Now Josabeth, who was a daughter of king Joram and sister of Ochozias, was the wife of Jodae the priest. So he hid him from the sight of Gotholia that she did not kill him; [12] and he remained with him hid in the house of the Lord six years, and Gotholia reigned over the land.

\* CHAPTER XXIII \*

BUT in the eighth year Jodae strengthened himself, and took the captains of hundreds, namely, Azarias son of Joram, and Ismael son of Joanan, and Azarias son of Obed, and Maasias son of Adia, and Elisaphan son of Zacharias, with him into the house of the Lord. [2] And when they had made a circuit round Juda, and had assembled the Levites out of all the cities of Juda and the

chiefs of the patriarchal families of Israel; and they were come to Jerusalem, [3] the whole congregation of Juda, made a covenant with the king in the house of God.

Now when he shewed them the king's son he said to them, Behold the king's son! Let him be king as the Lord hath spoken to the house of David. [4] Now this is what you must do, Let the third of you, the priests and Levites, come in on the sabbath, to guard the outer gates; and a third of you be at the king's house, [5] and the other third at the middle gate; and all the people in the courts of the house of the Lord; [6] and let none enter the house of the Lord, but the priests and the Levites. Such of the Levites as are on duty may come in for they are holy. But let all the people keep the watches of the Lord. [7] And let the Levites encompass the king round about, every man with his weapon in his hand; and whoever cometh into the house, let him be put to death. And they shall be with the king, when he cometh in and goeth out.

[8] So the Levites and all the chiefs of Juda did according to all that Jodae the priest commanded them, and they took every man his men, who were to be on duty from the beginning to the end of the week; for Jodae the priest did not break the courses; [9] and Jodae gave them the swords, and shields, and arms which belonged to king David, and were in the house of God. [10] And when he had stationed all the people every one with his arms from the right corner of the house, to the left corner of the altar, and the house all around about the king, [11] he brought out the king's son, and put upon him the ensign of royalty, and the testimonies. And Jodae the priest and his sons, proclaimed him king, and anointed him with oil and said, Live the king!

[12] And when Gotholia heard the noise of the people running, and proclaiming, and praising the king, she went to the king, to the house of the Lord, [13] and looked, and lo! the king was on his platform, and at the entrance were the chiefs, with the trumpets. And the chiefs around the king, and all the people of the land, were full of joy; and the trumpets were sounding, accompanied by musicians with their instruments of music, and the singers singing songs of praise.

Upon which she rent her robe and cried with a loud voice, Treason! Treason! [14] Thereupon Jodae the priest went out, and gave orders to the captains of hundreds, even the chief officers of the army, and said to them, Drive her out of the house, and go after her and put her to death with the sword. Because

the priest said, Let her not be put to death in the house of the Lord, [15] therefore they opened a passage for her, and when she had gone out through the horsemen's gate, of the king's house, they slew her there.

[16] Then Jodae made a covenant between the Lord, and the people and the king, that they would be the Lord's people. [17] And all the people of the land, went to the house of Baal and demolished it, and his altars, and broke to pieces his idols, and slew Matthan the priest of Baal before his altars. [18] And Jodae the priest committed the works of the house of the Lord to the priests and the Levites, and re-established the courses of the priests, and the Levites, into which David had distributed them. And they offered whole burnt offerings to the Lord, as it was written in the law of Moses, with gladness and with hymns, composed by David. [19] And the keepers of the gates attended at the gates of the house of the Lord, that none might enter who was in any respect unclean.

[20] Then he took the patriarchs and the mighties, and the chiefs of the people, and all the people of the land, and they brought up the king to the house of the Lord, thence he passed through the inner gate to the house of the king, and they seated him on the throne of the kingdom; [21] and all the people of the land rejoiced; for the city was quiet, after they had slain Gotholia.

\* CHAPTER XXIV \*

JOAS was seven years old when he began to reign and he reigned forty years in Jerusalem, and his mother's name was Sabia of Bersabee. [2] And Joas did what was right in the sight of the Lord, all the days of Jodae the priest. [3] And Jodae took for him two wives who bore him sons and daughters. [4] And after this it came into Joas's heart, to repair the house of the Lord. [5] Therefore he assembled the priests and the Levites and said to them, Go out into the cities of Juda and collect money from all Israel to repair the house of the Lord from year to year, and use diligence in speaking. And when the Levites made no speed, [6] king Joas called Jodae the chief, and said to him, Why hast thou not watched over the Levites, to oblige them to bring in from Juda and Jerusalem, what is ordained by Moses the man of God.

And as he had assembled all Israel to the tabernacle of the testimony, [7] because Gotholia that wicked woman and her sons

had plundered the house of God, and had applied the holy things of the house of the Lord to the Baalims; [8] therefore the king said, Let a chest be made, and set at the gate of the house of the Lord on the outside, [9] and let proclamation be made in Juda and Jerusalem, to bring in for the Lord, as Moses the servant of God enjoined on Israel, in the wilderness. [10] Then all the chiefs and the people gave—they brought, and cast into the chest, until it was full, and then the chest was carried by the Levites to the king's overseers.

When they saw that there was much money in it, the king's secretary, and the high priest's overseer, emptied the chest, and set it again in its place. Thus they did from day to day. And when they had collected much money, [12] the king and Jodae the priest, gave it to the workmen, for the service of the house of the Lord: and they hired masons and carpenters, to repair the house of the Lord, and manufacturers of iron and brass, to furnish the house of the Lord with utensils. [13] So the workmen wrought, and the work advanced under their hands, and they re-established the house of the Lord in its former state, and strengthened it. [14] And when they had finished, they brought the remainder of the money, to the king and Jodae. And when they had made utensils for the house of the Lord, implements used in the service of burnt offerings, and censers of gold and silver, they offered whole burnt offerings in the house of the Lord continually, all the days of Jodae.

[15] When Jodae was old, being full of days, he died at the age of a hundred and thirty years, [16] and they buried him in the city of David with the kings, because he had exercised goodness with respect to Israel, and with respect to God and his house. [17] And after the death of Jodae the chiefs of Juda came and paid homage to the king; and the king hearkened to them. [18] And they forsook the house of the Lord God of their fathers, and served the Astartes and the idols, and there was wrath against Juda and against Jerusalem at that time. [19] When he had sent prophets to them to turn them to the Lord, and they would not hearken—when he had testified against them and they would not obey;

[20] Then the Spirit of God came upon Azarias the priest, the son of Jodae, and he stood above the people and said, Thus saith the Lord, Why do you transgress the commandments of the Lord? You cannot prosper. Because you have forsaken the Lord, therefore He will forsake you. [21] Upon this they fell upon him and stoned him by the command of the king, in the court of the house of the Lord. [22] Thus Joas remembered not the kindness which

Jodae his father had done him, but put to death his son, who when he was dying said, May the Lord see and judge.

[23] And it came to pass that at the end of the year, the army of Syria came up against him. They came up against Juda and Jerusalem, and having destroyed all the chiefs of the people, among the people, they sent the spoils of them to the king of Damascus. [24] Though the army of Syria consisted of but few men, yet God delivered a very great army into their hands, because they had forsaken the Lord the God of their fathers. On Joas also He executed judgment: [25] for after they were gone from him, as he was left in great distress, his servants conspired against him, for the blood of the son of Jodae the priest, and put him to death on his bed. And when he was dead, they buried him in the city of David, but not in the tomb of the kings. [26] Now they who conspired against him were Zabebe the son of Samaath the Ammonite, and Jozabed the son of Samareth the Moabite, and all his sons, for the five were with him.

[27] Now as for the rest of his acts, behold they are written in the book of the kings. And Amasias his son reigned in his stead.

\* CHAPTER XXV \*

AMASIAS was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and his mother's name was Joadaen of Jerusalem; [2] and he did what was right in the sight of the Lord, but not with a perfect heart. [3] Now when the kingdom was established in his hand, he put to death his servants who had slain the king his father. [4] But, according to the covenant of the law of the Lord, he did not put to death their children, as it is written—as the Lord commanded saying, Fathers shall not be put to death for children; nor shall children be put to death for fathers; but they shall die every one for his own crime.

[5] Then Amasias assembled the house of Juda and appointed them according to the houses of their patriarchal families, to be captains of thousands and captains of hundreds throughout all Juda and Jerusalem. And having numbered them from twenty years old and upwards, he found them to be three hundred thousand, able to go forth to war armed with spears and shields. [6] Then he hired from Israel a hundred thousand men mighty in power, for a hundred talents of silver.

[7] But there came to him a man of God and said, O king, the army of Israel must not go with thee, for the Lord is not with Israel. For if thou thinkest to strengthen thyself with any of these Ephraimites, [8] the Lord will rout thee before the enemy; for it is in the power of the Lord to strengthen or to rout.

[9] And Amasias said to the man of God, But what must I do in respect to the hundred talents which I have given to the army of Israel? To which the man of God replied, It is in the power of the Lord to give thee more than that. [10] Then Amasias separated from the army which had come to him from Ephraim, that they might go to their place. Thereupon they were greatly incensed against Juda, and returned to their place in a rage.

[11] And Amasias strengthened himself, and took his own people and went to the valley of salt, and there smote of the sons of Seir ten thousand. [12] And the children of Juda took ten thousand alive and carried them to the top of a precipice, and threw them down from the top of the precipice, so that they were all dashed to pieces. [13] Now the soldiers of the army which Amasias had sent back, that they should not go with him to battle, had fallen on the cities of Juda from Samaria to Baithoron and had smitten of them three thousand, and carried off much spoil.

[14] And it happened that after Amasias came from smiting Idumea, a person brought him the gods of the children of Seir, and he set them up to be his gods, and bowed down before them and sacrificed to them: [15] therefore the wrath of the Lord was against Amasias, and He sent a prophet to him and said to him: Why hast thou sought the gods of this people, which could not deliver their own people out of thy hand? [16] But while the prophet was speaking to him he said to him, Have I made thee a counsellor of the king? Forbear, lest thou be scourged. Thereupon the prophet held his peace, For I know, said he, that He hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

[17] Then Amasias king of Juda took counsel and sent to Joas, son of Joachaz, son of Jehu, king of Israel, saying, Come and let us look each other in the face. [18] Upon which Joas king of Israel sent to Amasias king of Juda saying, The thistle on Lebanon sent to the cedar on Lebanon saying, Give thy daughter to my son for a wife. But lo! the wild beasts on Lebanon will come—nay the wild beasts on Lebanon did come and trample down the thistle. [19] Thou hast said, Behold I have smitten Idumea, therefore thy stupid heart lifteth thee up. Abide now at home: why dost thou

take counsel to thy hurt, that thou mayst fall and Juda with thee? [20] But Amasias would not hearken, for the Lord had determined to deliver him up, because he sought the gods of the Idumeans.

[21] So Joas king of Israel went up; and he and Amasias king of Juda looked each other in the face at Baithsamys, which belongeth to Juda. [23] And Juda was routed before Israel, and fled every man to his habitation. And Joas king of Israel took Amasias king of Juda, son of Joas, son of Joachaz, at Baithsamys and brought him to Jerusalem, and broke down of the wall of Jerusalem from the gate of Ephraim to the gate of the corner, four hundred cubits, [24] and he took all the gold and silver, and all the vessels found in the house of the Lord, and in the custody of Abdedom; and the treasures of the king's house, and hostages, and returned to Samaria. [25] And Amasias the son of Joas, king of Juda, lived after the death of Joas, the son of Joachaz, king of Israel, fifteen years.

[26] Now the rest of the acts of Amasias, first and last, behold, are they not written in the book of the kings of Juda and Israel? [27] And when Amasias departed wholly from the Lord, they formed a conspiracy against him; whereupon he fled from Jerusalem to Lachis; but they sent after him to Lachis, and there put him to death, [28] and they brought him up on horses and buried him with his fathers in the city of David.

✦ CHAPTER XXVI ✦

AND all the people of the country took Ozias when he was sixteen years old, and made him king in the room of his father Amasias. [2] He had rebuilt Ailath and restored it to Juda, after the king slept with his fathers. [3] Ozias was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jechelia, of Jerusalem. [4] And he did that which was right in the sight of the Lord, according to all that his father Amasias had done; [5] and he continued to seek the Lord all the days of Zacharias, who instructed him in the fear of the Lord. In his days indeed he sought the Lord, and the Lord prospered him.

[6] And he went out and warred against the Philistines, and demolished the walls of Geth, and the walls of Jabner, and the walls of Azotus, and rebuilt the cities of Azotus, and among the Philistines. [7] And the Lord strengthened him against the Phi-

listines, and against the Arabs, who dwelt in Petra, and against the Minaians. [8] So that the Minaians gave gifts to Ozias; for his fame reached even to the entrance of Egypt; for he was very powerful. [9] And Ozias built towers in Jerusalem—that over the gate of the corner, and that over the gate of the valley, and those on the corners. And when he had fortified it, [10] he built towers in the wilderness, and dug many wells, for he had much cattle at Sephale, and in the plains, and vine dressers in the hilly country, and on Karmel, for he was fond of husbandry.

[11] Moreover Ozias had an army of fighting men, which went out in array for battle, and came in, in array, to be numbered. And they were numbered by Jeiel the scribe and Maasias the judge, under the direction of Ananias the king's lieutenant.

[12] The whole number of the chiefs, the officers of the army, was two thousand six hundred; [13] and the army of fighting men with them was three hundred and seven thousand five hundred. These were trained for battle to assist the king against enemies. [14] And Ozias provided for them—for all this army, shields and spears, and helmets, and breast plates, and bows, and slings to cast stones. [15] And he made in Jerusalem machines, contrived with great art, to be placed in the towers and at the corners, for shooting darts and throwing huge stones. And the fame of his preparations was spread far and wide, for he was wonderfully assisted until he became exceeding strong.

[16] But when he became strong his heart was elated to his destruction; for he trespassed against the Lord his God and went into the temple of the Lord to burn incense on the altar of incense. [17] And Azarias the priest went in after him and with him eighty priests of the Lord, valiant men. [18] And they withstood king Ozias and said to him, it doth not belong to thee, Ozias, to burn incense to the Lord; but only to the priests the sons of Aaron who are consecrated to burn incense. Go out of the sanctuary, for thou hast revolted from the Lord, and this will not be for honour to thee from the Lord God. [19] At this Ozias was inflamed with wrath, and had in his hand the censer to burn incense in the temple.

But when his anger kindled against the priests, the leprosy broke out on his forehead, before the priests, in the house of the Lord, at the altar of incense. [20] And when Azarias the chief priest, with the other priests, turned towards him, behold he was leprous on the forehead, so they hurried him out thence. He indeed himself hastened to go out, because the Lord had convicted him.

[21] So Ozias the king was a leper to the day of his death, and

as a leper, dwelt in the house of Apphusoth; for he was cut off from the house of the Lord, and Joatham, his son, was over the kingdom, administering justice to the people of the land. [22] Now the rest of the acts of Ozias, the first and the last, are written by Jessias the prophet. [23] And when Ozias slept with his fathers, they buried him in the field of the burying place of the kings; for they said, He is a leper. And Joatham his son, reigned in his stead.

\* CHAPTER XXVII \*

JOATHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem; and his mother's name was Jerusa. She was a daughter of Sadok. [2] And he did that which was right in the sight of the Lord, according to all that his father Ozias had done; but he did not go into the temple of the Lord. Though the people were still corrupt, [3] he built the high gate of the house of the Lord; and on the wall Opel he built much. [4] On Mount Juda and in the forest, he also built castles and towers. [5] He fought the king of the Ammonites and prevailed against him; so that the Ammonites gave him yearly, a hundred talents of silver and ten thousand cores of wheat, and ten thousand of barley. These the king of the Ammonites brought him yearly, during the first, second and third year. [6] Joatham prevailed because he prepared his ways before the Lord his God.

[7] Now the rest of the acts of Joatham, and his wars and his doings, behold they are written in the book of the kings of Juda and Israel. [8] And he reigned twenty-five years, and for sixteen years he reigned in Jerusalem. [9] And Joatham slept with his fathers, and was buried in the city of David, and Achaz his son reigned in his stead.

\* CHAPTER XXVIII \*

ACHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, and did not do what was right in the sight of the Lord, like his father David, [2] but walked in the ways of the kings of Israel, and made graven images; [3] and for their idols in the land of Benennom he actually caused his children to pass through fire, according to the abominable acts of those nations which the Lord had rooted out from before the Israelites.

[4] He burned incense also on the high places, and on the tops of houses and under every shady tree. [5] So the Lord his God delivered him into the hands of the king of Syria, who smote him, and took many of them captives, and carried them to Damascus. He delivered him also into the hands of the king of Israel, who smote him with a great slaughter. [6] Indeed Phakee, the son of Romelias, king of Israel, slew of Juda in one day, a hundred and twenty thousand men mighty in power, because they had forsaken the Lord, the God of their fathers. [7] Zechri also, the chieftain of Ephraim, slew Maasias the king's son, and Ezrikan, the leader of his house, and Elkana, the lieutenant of the king. [8] And the Israelites carried away captive, of their brethren, three hundred thousand, including married women, sons and daughters. And they took from them much spoil. [9] But as they were carrying the spoils to Samaria, there was there a prophet of the Lord, whose name was Oded, who went out to meet the army coming to Samaria, and said to them, Behold the anger of the Lord God of your fathers is against Juda, and he hath delivered them into your hands, and you have slain them with a rage which hath reached up to heaven. [10] And now you purpose to keep the children of Juda and Jerusalem, for men slaves and women slaves! Behold am not I with you to testify to the Lord your God? [11] Now therefore hearken to me, and send back those captives whom you have taken of your brethren; for the anger of the Lord is on you. [12] Upon this there arose certain chiefs of the Ephraimites, namely, Oudeias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against them who came from the war, [13] and said to them, You shall not bring these captives here to us, for that would be to bring your guilt on us. Because you have sinned against the Lord, do you mean to lay it on us, to add to our sins and to heighten our folly, because our sins are many, and the fervent anger of the Lord is hanging over Israel?

[14] Thereupon the warriors left the captives and the spoils before the chiefs and the whole congregation. [15] And the chiefs above mentioned arose and took the captives, and out of the spoils clothed all who were naked. And when they had clothed them and shod them, and had given them something to eat and to anoint themselves, they took up on asses all who were weak, and carried them to Jericho, the city of palm trees, to their brethren, and then returned to Samaria.

[16] At that time king Achaz sent to the king of Assur for as-

sistance, [17] because the Idumeans had invaded and smitten Juda and carried off captives. [18] The Philistines also had fallen upon the cities of the plain and in the southern border of Juda, and had taken Baithsamus. But after he had given the king the treasures in the house of the Lord, and the treasures in the house of the king, and the chiefs, they took Ailon and Galero, and Socho, and the villages thereof, and Thamna and the villages thereof, and Gamzo and the villages thereof, and settled there.

[19] Because the Lord humbled Juda on the account of Achaz, king of Juda, because he had greatly apostatised from the Lord, [20] therefore Thalgathphallasar came upon him and afflicted him. [21] Though Achaz took the treasures in the house of the Lord, and the treasures in the house of the king, and the chiefs, and gave them to the king of Assur, yet he was of no service to him, [22] but only added to his distress, and contributed to his apostacy from the Lord. For king Achaz said, [23] I will seek the gods of Damascus who smite me. Because said he, the gods of the king of Syria strengthen them, therefore I will sacrifice to them and they will help me. But they were the ruin of him and of all Israel. [24] Now when Achaz had taken away the vessels of the house of the Lord, and chopped them to pieces, he shut up the doors of the house of the Lord, and made himself altars in every corner of Jerusalem, [25] and erected high places in every city of Juda, to burn incense to strange gods. So they provoked to wrath the Lord the God of their fathers.

[26] Now the rest of his acts and his doings, first and last, behold they are written in the book of the kings of Juda and Israel. [27] And when Achaz slept with his fathers, he was buried in the city of David, but they did not carry him to the tombs of the kings of Israel. And Ezekias his son, reigned in his stead.

✦ CHAPTER XXIX ✦

EZEKIAS was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abia. She was a daughter of Zacharias. [2] He did that which was right in the sight of the Lord, according to all that his father David had done. Accordingly when he was settled in his kingdom, in the first month he opened the doors of the house of the Lord and repaired them.

[4] Then he brought in the priests and the Levites, and having placed them on the east side, [5] he said to them:

Hearken, ye Levites, sanctify now yourselves, and hallow the house of the Lord God of your fathers, and remove the uncleanness out of the Holies. [6] Because our fathers apostatised, and did evil in the sight of the Lord our God, and forsook him, and turned away their face from the tabernacle of the Lord, and hardened their neck, [7] and shut the doors of the temple and extinguished the lamps, and did not burn incense, nor offer whole burnt offerings in this holy place, to the God of Israel, [8] therefore the Lord hath been provoked to wrath against Juda and Jerusalem, and hath made them an astonishment and a desolation, and an object of pity, as you see with your eyes. [9] For behold your fathers have been smitten with the sword, and your sons and your daughters and your wives, are in captivity, in a strange land, as is now the case. [10] In this situation of affairs, I have it now at heart to enter into a covenant with the Lord God of Israel, that he may turn away his fierce anger from us. [11] Now therefore be not backward, seeing the Lord hath made choice of you to stand before him, to minister, and to be continually employed in his service, and in offering incense.

[12] Thereupon these Levites arose, namely, Maath, the son of Amasi, and Joel, the son of Azarias of the Kaathites; and of the Merarites, Kis, the son of Abdi, and Azarias, the son of Ilaelel; and of the Gersonites, Jodad, the son of Zemmath, and Joadam, who were descendants of Joacha; [13] and of the Elisaphanites, Zambri and Jeiel; and of the Asaphites, Zacharias and Mattheias; [14] and of the Aimonites, Jeiel and Semei; and of the Idithunites, Samaias and Oziel; [15] and having assembled their brethren, they purified themselves according to the king's command, in the manner prescribed by the Lord, that they might purify the house of the Lord. [16] And the priests went into the inner part of the house of the Lord to purify it, and threw out all the filth, found in the house of the Lord, into the court of the Lord's house; and the Levites took it up and threw it out into the brook Kedron. [17] On the first day of the first month, at the new moon, they began to purify. And on the eighth day of the month, they came to the temple of the Lord.

And having purified the house of the Lord in eight days, and completely finished on the thirteenth of the first month, [18] they went to king Ezekias, and said, We have purified all that are in the house of the Lord, the altar of whole burnt offerings, with the

utensils thereof, and the table for the presence loaves, with its utensils, [19] and have prepared and hallowed all the utensils which king Achaz polluted in his reign, during his apostasy. Behold they are before the altar of the Lord.

[20] Thereupon king Ezekias arose early in the morning, and having assembled the chiefs of the city, he went up to the house of the Lord, [21] and offered up seven young bulls, seven rams, seven lambs, seven kids of the goats, for a sin offering for the kingdom and for the Holies, and for Israel. And he ordered the priests, the sons of Aaron, to offer them upon the altar of the Lord. [22] So when they slew the young bulls, the priests received the blood and poured it against the altar; and when they slew the rams, they poured the blood against the altar; and when they slew the lambs they poured the blood around the altar. [23] Then they brought forward the goats, for a sin offering, before the king and the congregation; and they laid their hands on them; [24] and the priests slew them. And when they made atonement with their blood against the altar, they made it for all Israel, because the king said, The whole burnt offerings, and the sin offerings are for all Israel.

[25] Now he had stationed the Levites in the house of the Lord with cymbals and with lutes and harps, according to the command of David the king, and of Gad the king's seer, and of Nathan the prophet. For the institution was ordained at the command of the Lord, by the ministry of prophets. [26] So the Levites stood with the musical instruments of David, and the priests with the trumpets. [27] And when Ezekias gave orders to carry up the whole burnt offering on the altar, and they began to carry it up, the musicians began the song of praise to the Lord, and the trumpets sounded in concert with the musical instruments of David king of Israel, [28] and all the congregation worshipped. And the musicians continued singing, and the trumpets sounding until the whole burnt offering was finished. [29] And when they who carried it up, had completely finished, the king, and all present, bowed down.

And when they had worshipped, [30] Ezekias the king, and the chiefs, ordered the Levites to praise the Lord, in the words of David, and of Asaph the prophet. And when they had sung praises with gladness, they fell on their faces and worshipped. [31] Then Ezekias addressing the people, said, As you have now filled your hands for the Lord, present and bring the sacrifices of thanksgiving for the household of the Lord.

Thereupon the congregation brought up sacrifices and thanks

offerings for the household of the Lord, and every one liberally disposed brought whole burnt offerings. [32] And the number for the whole burnt offerings, which the congregation offered, was seventy young bulls, a hundred rams, two hundred lambs. All these were for a whole burnt offering to the Lord. [33] And there were hallowed six hundred young bulls and three thousand sheep. [34] And as the priests were but few, and could not flay the whole burnt offerings, the Levites their brethren helped them, until the work was finished, and until the priests had purified themselves. For the Levites had purified themselves with more promptitude than the priests. [35] So the whole burnt offering was abundant with the suet of the thanks offerings and the libations of the burnt offerings. Thus was the service re-established in the house of the Lord; [36] and Ezekias and all the people rejoiced, because God had made provision for the people. For the thing was done suddenly.

\* CHAPTER XXX \*

THEN Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasses, to come to the house of the Lord at Jerusalem, to celebrate the passover to the Lord God of Israel. [2] Now the king, and the chiefs, and all the congregation at Jerusalem, had come to a determination to keep the passover in the second month; [3] for they could not keep it at that time, because a sufficient number of priests was not purified, nor were the people assembled at Jerusalem. [4] And as this was agreed on by the king and the whole congregation, [5] therefore they determined to make proclamation, throughout all Israel, from Bersabee to Dan, that they might come and keep the passover, to the Lord God of Israel, at Jerusalem, because a multitude had not done it according to the scripture.

[6] So the couriers went with letters from the king, and the chiefs, to all Israel and Juda, according to the decree of the king, saying, Children of Israel, return to the Lord God of Abraham and Isaak and Israel, and bring back the remnant who have escaped from the hand of the king of Assur. [7] And be not like your fathers and your brethren, who apostatised from the Lord God of their fathers, and whom He delivered up to desolation, as you yourselves see. [8] Now therefore be not stubborn as your fathers were. Give glory to the Lord God, and come to His sanctuary,

which He hath hallowed forever, and serve the Lord your God, and He will turn away His fierce indignation from you. [9] For by your turning to the Lord, your brethren and your children will find compassion in the sight of all those who have captivated them; and He will bring them back to this land. For the Lord our God is gracious and merciful, and will not turn away His face from us, if we return to Him.

[10] But while the couriers were passing from city to city, through mount Ephraim, and Manasses, till they came to Zabulon, they were treated as deriders and mockers. [11] But the men of Aser, and some of Manasses and Zabulon were humbled, and came to Jerusalem, [12] and to Juda. Now to these the hand of the Lord had given one heart to come and do what the king and the chiefs had commanded by a word of the Lord. [13] So there assembled at Jerusalem much people to keep the festival of unleavened bread in the second month—a very great congregation. [14] And after they had arisen, and demolished the altars which were in Jerusalem, and torn to pieces all on which they had burned incense to vanities, and thrown them into the brook Kedron, [15] they killed the paschal lamb on the fourteenth of the second month.

And as the priests and the Levites were humbled, and had purified themselves, they offered whole burnt offerings in the house of the Lord, [16] and stood in their station according to the disposition made of them by the command of Moses, the man of God; and the priests received the blood from the hands of the Levites. [17] Because there were many of the congregation who were not purified, therefore the Levites had it in charge to kill the paschal lamb, for everyone who had not been able to purify himself to the Lord. [18] And because most of the people from Ephraim, and Manasses, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture, therefore Ezekias prayed for them on this account and said, The good Lord make atonement for every heart [19] which hath directed its course to seek the Lord the God of their fathers, although not according to the purification of the sanctuary. [20] And the Lord hearkened to Ezekias, and healed the people.

[21] So the Israelites who were at Jerusalem, kept the festival of unleavened bread seven days, with great joy, joining in the hymns of praise to the Lord, which the priests and the Levites performed day by day to the Lord, on musical instruments.

[22] And when Ezekias had spoken comfortably to the Levites,

and them whose understanding was well disposed to the Lord, and they had finished the festival of unleavened bread, which lasted seven days, offering sacrifices of thanksgiving, and singing praises to the Lord God of their fathers; [23] the congregation took counsel together to keep other seven days, and kept other seven days with gladness. [24] For Ezekias, in behalf of Juda, set apart for the congregation, a thousand cattle and seven thousand sheep; and the chiefs, in behalf of the people, set apart a thousand cattle and ten thousand sheep; and the dedications of the priests were abundant. [25] So the whole congregation, the priests and the Levites, and all the congregation of Juda, and all who were in Jerusalem, and the proselytes who came from Israel, and the inhabitants of Judea were filled with joy. [26] And the joy in Jerusalem was great. From the days of Solomon son of David, king of Israel, there had not been such a festival in Jerusalem.

[27] Then the priests, the Levites arose and blessed the people, and their voice was heard, and their prayer reached His holy habitation, even Heaven.

\* CHAPTER XXXI \*

AND when all this was finished, all Israel who were present went out through the cities of Juda, and broke in pieces the pillars, and cut down the arbours, and demolished the high places, and the mounts, throughout all Judea and Benjamin, and out of all Ephraim, and Manasses, till they were utterly destroyed. Then all Israel returned, every one to his possession and to their cities.

[2] And Ezekias re-established the courses of the priests, and of the Levites, and the courses of each individual among the priests and the Levites, according to his particular service for the burnt offerings, and for the sacrifices of thanksgiving, and to praise and give thanks, and to attend at the gates in the courts of the house of the Lord. [3] And the king assigned a part of his substance for the morning and evening whole burnt offerings, and for the whole burnt offerings on the sabbaths, and at the new moons, and at the festivals prescribed in the law of the Lord. [4] And the people who dwelt in Jerusalem were ordered to give the portion which belonged to the priests and the Levites, that they might be enabled to attend to the service of the house of the Lord.

[5] And soon as he published the order, Israel brought, in abundance, dedications of corn and wine, and oil and honey. Both the

children of Israel and of Juda, brought abundantly the productions of the field, and all the tithes. [6] And they who dwelt in the cities of Juda brought the tithe of cattle and sheep, and the tithe of goats, and dedicated them to the Lord their God. And what they brought was stored up in heaps. [7] The heaping was begun in the third month and finished in the seventh. [8] And when Ezekias came with the chiefs, and saw the heaps, they blessed the Lord and His people Israel. [9] Then Ezekias questioned the priests and the Levites, touching the heaps; [10] and Azarias the priest, the head of the house of Sadok, answered him and said, From the time the dedications began to be brought to the house of the Lord, we have eaten and drunk, and left in great abundance. Because the Lord hath blessed his people, therefore we have this great superabundance left.

[11] Thereupon Ezekias ordered them to prepare storehouses for the house of the Lord. And when they had prepared them, [12] they stored up therein the dedications and the tithes for a common stock. And over them Chonenias the Levite, was overseer, and his brother Semei was his deputy. [13] And Jeiel and Ozias, and Naeth and Asuel, and Jerimoth and Jozabad, and Eliel and Samachia, and Maath and Banaias, with his sons, were appointed storekeepers, by Chonenias and his brother Semei, as Ezekias the king and Azarias the ruler of the house of the Lord commanded. [14] And Kore, the son of Jemna the Levite, the keeper of the eastern gate, was over the free-will offerings, to distribute by the agency of Edom, the oblations to the Lord, and the most holy things.

[15] And Benjamin and Jesus, and Semei and Amarias, and Sechonias were, by the agency of trusty priests, to distribute to their brethren, according to their courses, both to great and small [16] excepting infants, to every male from three years old and upwards—to everyone who went into the house of the Lord, a stated portion every day for the service in the courses of their appointment; [17] this being the enrollment of the priests according to their genealogy. But to the Levites, who in their courses were enrolled from twenty years old and upwards, [18] distribution was to be made to the whole multitude, including infants, both male and female, because they had faithfully purified the sanctuary. [19] And of the Aaronites, who officiated as priests, there were some men of their cities, expressly nominated in every city, to distribute a portion to every male among the priests, and to every one numbered among the Levites.

[20] Thus did Ezekias through all Juda, and he did what was right in the sight of the Lord his God. [21] And in every work which he undertook in the service of the house of the Lord, and in the law and in the statutes, he sought his God with his whole heart, and did it and prospered.

\* CHAPTER XXXII \*

NOW after these acts and this faithfulness Sennacherim, king of the Assyrians, came. He came against Juda and encamped against the walled cities and ordered them to be taken first. [2] And when Ezekias saw that Sennacherim was come and that it was his purpose to attack Jerusalem [3] he consulted with his elders, and the mighty men, about stopping up the waters of the wells, which were without the city. And as they encouraged him [4] he assembled much people, and stopped up the waters of the wells, and the brook which ran through the city with an intent that the king of Assyria, might not come and find much water, and be strengthened. [5] Ezekias also took courage and rebuilt all the wall which had been demolished, and the towers, and another outwork, and strengthened the fortifications, of the city of David, and provided many arms, [6] and appointed military officers over the people.

And having assembled them before him in the street of the valley gate, he spoke affectionately to them, and said, [7] Take courage and behave like men, and be not terrified nor dismayed, because of the king of Assur, and because of all the multitude with him; for there are more with us than with him. [8] With him are arms of flesh; but with us is the Lord our God to save, and to fight our battle. So the people were encouraged by the words of Ezekias king of Juda.

[9] After this Sennacherim, king of the Assyrians, sent his servants against Jerusalem. While he himself with his main army lay before Lachis, he sent to Ezekias king of Juda and to all the Jews in Jerusalem saying, [10] Thus saith Sennacherim king of the Assyrians, On what do you rely, that you stand a siege in Jerusalem? [11] Doth not Ezekias deceive you, that he may deliver you up to death, and to famine, and to thirst by saying, The Lord our God will save us out of the hand of the king of Assur? [12] Hath not this same Ezekias demolished his altars, and his high places, and given orders to Juda, and to the inhabitants of

Jerusalem, saying, You shall worship before this altar, and upon it you shall burn incense?

[13] Will you not consider what I and my fathers have done to all the tribes of these regions? Have the gods of the nations of all this land, been able to save their people out of my hand? [14] Who is this of yours among all the gods of these nations which my father destroyed, who were not able to save their people out of my hand, that he should be able to save you out of my hand? [15] Now therefore let not Ezekias deceive you, nor cause you to trust in this manner. Do not believe him. For as there is no god of any nation or kingdom who is able to save his people out of my hand, or hath been able to save out of the hand of my fathers, therefore your God cannot save you out of my hand.

[16] And besides what his servants spoke against the Lord God, and against his servant Ezekias, [17] he wrote a letter to reproach the Lord God of Israel, and spoke of Him saying, As the gods of the nations of the earth have not delivered their peoples out of my hand, so neither can the God of Ezekias deliver his people out of my hand. [18] Moreover he cried with a loud voice, in the Jewish language to the people of Jerusalem, who were on the walls that he would assist them, in order to induce them to seize the city. [19] And he spoke against the God of Jerusalem, as against the gods of the peoples of the earth, which are the works of men's hands.

[20] But when Ezekias the king, and Esaias, son of Amos the prophet, addressed a prayer concerning these things, and cried to heaven, [21] the Lord sent an angel who destroyed every mighty man, and warrior, including chief and general, in the camp of the king of Assur. So he returned with shame to his own land, and went to the house of his god, and some of them who sprang from his loins slew him with the sword. [22] And when the Lord had saved Ezekias, and the inhabitants of Jerusalem, out of the hands of Sennacherim, king of Assur, and out of the hand of all men, and had given them rest all around, [23] many brought gifts for the Lord to Jerusalem, and presents to Ezekias king of Juda. And he was thenceforth magnified in the eyes of all the nations.

[24] In those days Ezekias was sick unto death, and he prayed to the Lord, Who hearkened to him and gave him a sign. [25] But Ezekias did not make a suitable return for the favour conferred on him, but his heart was lifted up, so there was wrath against him, and against Juda and Jerusalem. [26] Thereupon Ezekias humbled himself for the pride of his heart, both he and the in-

habitants of Jerusalem, so the wrath of the Lord did not come upon them during the days of Ezekias.

[27] Now Ezekias had riches and exceeding great glory, and he amassed for himself treasures of silver and gold and precious stones; and he had storehouses for spices, and places for depositing arms and costly utensils; [28] and cities for storing corn, wine, and oil; and towns and stalls for all sorts of cattle; and cots for his flocks; [29] and cities which he built for himself; and a vast multitude of flocks and herds; for the Lord gave him substance in great abundance. [30] It was Ezekias who stopped up the upper course of the waters of Geion, and directed them underground to the south west of the city of David. And he prospered in all his works. [31] But in his transactions with the ambassadors from the chiefs of Babylon, who were sent to him to make inquiry touching the miracle which had been done in the land, the Lord left him to himself in order to try him, to know all that were in his heart.

[32] Now the rest of the acts of Ezekias and his goodness, behold they are written in the prophesy of the prophet Esaias son of Amos, and in the book of the kings of Juda and Israel. [33] When Ezekias slept with his fathers they buried him in the uppermost of the tombs of the sons of David, and all Juda and the inhabitants of Jerusalem paid him distinguished honours at his death; and Manasses his son reigned in his stead.

\* CHAPTER XXXIII \*

MANASSES was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem, [2] and did evil in the sight of the Lord, according to all the abominable acts of the nations which the Lord had rooted out from before the children of Israel. [3] He restored and rebuilt the high places which his father Ezekias had demolished, and erected pillars to the Baalims, and made arbours, and worshipped the whole host of heaven and served them. [4] Nay, he built altars in the house of the Lord, respecting which the Lord had said, In Jerusalem My name shall be forever— [5] he built altars for the whole host of heaven, in the two courts of the house of the Lord. [6] And he made his children pass through fire in the land of Benennom. And he consulted omens and auguries, and used enchantments and encouraged trance-speakers and sorcerers, and multiplied the ways of doing evil in the sight of the Lord, to provoke him to wrath.

[7] He actually set up the graven and molten image which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever, [8] and I will no more remove the foot of Israel from the land which I have given to their fathers, provided they be watchful to perform all that I have commanded them, according to all the law and the statutes and the judgments, by the hand of Moses.

[9] Now when Manasses had caused Juda and the inhabitants of Jerusalem to go astray, and to do evil beyond all the nations which the Lord had destroyed from before the children of Israel; [10] and the Lord had spoken against Manasses and against his people, but they hearkened not, [11] the Lord brought against them the chiefs of the army of the king of Asur, and they took Manasses, and having bound him with chains and fetters they carried him to Babylon. [12] And when he was afflicted he sought the favour of the Lord his God, and humbled himself exceedingly before the God of his fathers, [13] and prayed to Him, and He hearkened to him and heard his cry, and brought him back to Jerusalem to his kingdom. So Manasses knew that the Lord Himself is God.

[14] Now after these things he built a wall without the city of David, from the south west, fronting the south in the valley and along the street leading from the fish gate round to Opel, and raised it very high, and appointed military officers in all the walled cities of Juda. [15] And he removed the strange gods and the graven image out of the house of the Lord, and all the altars which he had built on the mount of the house of the Lord, and in Jerusalem, and without the city. [16] And having repaired the altar of the Lord he offered thereon a sacrifice of thanksgiving and praise, and ordered Juda to serve the Lord God of Israel. [17] But still the people sacrificed on the high places, but it was to the Lord their God.

[18] Now the rest of the acts of Manasses, and his prayer to God, and the words of the seers who spoke to him in the name of the God of Israel; [19] and how God hearkened to him at the words of his prayer; and all his sins and his apostasies; and the places on which he built mounds and erected bowers, and graven images before his conversion—behold they are written among the words of the seers. [20] And when Manasses slept with his fathers they buried him in the garden of his house, and Amon his son reigned in his stead.

[21] Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem, [22] and did evil in the sight of the Lord as his father Manasses had done. For to all the idols which his father Manasses had made Amon burned incense, and served them, [23] and did not humble himself before the Lord as Manasses his father had humbled himself. Because his son Amon multiplied transgression, [24] therefore his servants rose upon him, and smote him in his house. [25] And when the people of the country had slain those who conspired against king Amon, the people of the country made Josias his son king in his stead.

\* CHAPTER XXXIV \*

JOSIAS was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem, [2] and did what was right in the sight of the Lord, and walked in the ways of David his father, without turning to the right or to the left. [3] In the eighth year of his reign, while he was still a youth, he began to seek the Lord the God of his father David. And in the twelfth year of his reign, he began to cleanse Juda and Jerusalem, from the high places and the bowers, and from their processions around altars, and from the molten images. [4] And having caused to be torn down in his presence, the altars of the Baalims, and the high things which were on them, he cut down the bowers, and broke in pieces the graven and the molten images.

And having beaten them to dust, he strewed it over the graves of them who had sacrificed to them, [5] and burned the bones of the priests on the altars. And when he had cleansed Juda and Jerusalem, [6] he proceeded on through the cities of Manasses, and Ephraim, and Symeon, and Nephthaleim, and the places around them, [7] and tore down the altars, and the bowers, and chopped to pieces the idols. And having demolished all the high places in all the land of Israel, he returned to Jerusalem.

[8] And in the eighteenth year of his reign, on purpose to cleanse the land and the house, he sent Saphan son of Eselia, and Maasa, the ruler of the city, and Juach son of Joachaz his recorder to repair the house of the Lord his God. [9] So they went to Chelkias the high priest, and gave the money which had been brought into the house of God, which the Levites, the keepers of the gates had collected from Manasses and Ephraim, and the chiefs, and from all the remnant of Israel, and from the children

of Juda and Benjamin and the inhabitants of Jerusalem— [10] they gave this to the board of works, who superintended the house of the Lord; and these gave it to the workmen who did the work in the house of the Lord, to furnish, and to strengthen the house, [11] and they gave to the carpenters and the masons, to purchase square stones, and timber for planks to cover the houses, which the king of Juda had destroyed.

[12] Though these men were intrusted with the works, yet over them were overseers, namely Jehu and Abdias the Levites of the house of Merari, and Zacharias, and Mosollam, of the house of Kaath. And with regard to all the chiefs of Levi, every one skilled in instrumental music [13] was over the bearers of burdens, and over all the men who executed the works, one to every piece of work, and some of the Levites were scribes and judges and keepers of the gates.

[14] Now when they were carrying out the money, which had been brought into the house of the Lord, Chelkias the priest found a book of the law of the Lord, by the hand of Moses. [15] Whereupon Chelkias addressing Saphan the scribe said, I have found a book of the law in the house of the Lord. So Chelkias gave the book to Saphan, [16] and Saphan carried it to the king. Now he had given him also for the king, an account entitled, *All the money delivered to thy servants the workmen.* [17] For when they had melted the silver found in the house of the Lord, they gave it into the hand of the overseers and into the hand of them who executed the work.

[18] So when Saphan the scribe had explained the account to the king, he said, Chelkias the priest hath given me a book. And Saphan read it before the king. [19] And when the king heard the words of the law, he rent his clothes. [20] Then the king gave orders to Chelkias, and to Achikam, son of Saphan, and to Abdom son of Michaias, and to Saphan the scribe, and Asaias the king's servant, saying, [21] Go and inquire of the Lord for me, and for all the remnant of Israel and Juda, touching the words of this book which is found; for great must be the wrath of the Lord, which is kindled against us, because our fathers have not hearkened to these words of the Lord, to do according to all that are written in this book.

[22] Thereupon Chelkias, with those whom the king ordered, went to Olda the prophetess, the wife of Sellem son of Thekoe son of Aras. She kept the commandments and dwelt at Jerusalem in the Masanai. And when they spoke to her to that effect [23] she

said to them, Thus saith the Lord the God of Israel, Say to the man who sent you to me, [24] Thus saith the Lord, Behold I am going to bring upon this place evils—all the things which are written in the book read before the king of Juda. [25] Because they have forsaken me, and burned incense to strange gods, to provoke me to wrath with all the works of their hands, therefore my anger is kindled against this place and cannot be quenched.

[26] But to the king of Juda, who hath sent you to inquire of the Lord, thus shall you say, Thus saith the Lord the God of Israel, With regard to the words which thou hast heard, [27] as thy heart was affected, and thou didst humble thyself before me when thou heardst these words of mine against this place, and against the inhabitants thereof—As thou hast humbled thyself before me, and hast rent thy garments and wept before me—I have heard, saith the Lord. [28] Behold I will gather thee to thy fathers, and thou shalt be carried to thy grave in peace, and thine eyes shall not see all the evils which I am going to bring upon this place, and upon them who dwell therein.

And when they brought back word to the king, [29] the king sent and assembled the elders of Juda and Jerusalem; [30] and went up to the house of the Lord, with all the chiefs of Juda and the inhabitants of Jerusalem, and with the priests and the Levites, and all the people small and great, and read in their hearing all the words of the book of the covenant found in the house of the Lord.

[31] Then the king stood on the pillar, and made a covenant before the Lord to walk before the Lord and to keep His commandments, and His testimonies, and His statutes, with his whole heart and his whole soul, so as to perform all the terms of the covenant written in that book; [32] and he caused all who were in Jerusalem and Benjamin to stand to it. And when the inhabitants of Jerusalem, had made a covenant in the house of the Lord God of their fathers, [33] Josias removed all the abominations out of all the land, which belonged to the children of Israel, and caused all who were in Jerusalem, and in Israel, to serve the Lord their God. During all his days he turned not aside from following the Lord God of his fathers.

\* CHAPTER XXXV \*

WHEN Josias celebrated the passover to the Lord his God, he caused the paschal lamb to be slain, on the fourteenth day of

the first month. [2] For having set the priests in their watches and encouraged them to the works of the house of the Lord, [3] he ordered all the Levites who were heads of families throughout all Israel to hallow themselves to the Lord. And as they had placed the holy ark in the house which Solomon son of David king of Israel had built, the king said, You have nothing to carry on your shoulders; now therefore attend to the service of the Lord your God, and of His people Israel; [4] and be ready according to the houses of your families, and according to your courses, as prescribed by David, king of Israel, and by his son Solomon; [5] and attend in the house, according to the divisions of the houses of your families, on your brethren the people; and a portion of a patriarchal house, on the Levites; [6] and kill ye the paschal lambs and prepare them for your brethren, that they may do according to the word of the Lord by the ministry of Moses.

[7] Moreover Josias dedicated for the people sheep and lambs and kids, all for the passover, even for all who were in Jerusalem, to the amount of thirty thousand. He dedicated also three thousand cattle; these were of the king's own substance. [8] His chiefs also made dedications for the people, and for the priests, and for the Levites. And Chelkias and Zacharias, and Jeiel, the chiefs, gave for the priests of the house of God—they gave for the passover two thousand six hundred sheep, lambs and kids, and three hundred cattle. [9] And Chonenias and Banaias, and Samaias and Nathaniel, his brother, and Asabias, and Jeiel and Jozabad, chiefs of the Levites, dedicated for the Levites five thousand sheep and five hundred cattle for the passover.

[10] So the service commenced, and the priests stood in their station, and the Levites in their divisions, according to the command of the king. [11] And when these killed the paschal lambs, the priests received the blood at their hands and poured it out, and the Levites flayed them, [12] and prepared the whole burnt offering, to be delivered according to the division by houses of families to the heads of the people, that they might offer it to the Lord as it is written in the book of Moses, and so till the morning.

[13] Then they roasted the paschal lambs with fire, according to the ordinance, and boiled the holy meats in the brazen cauldrons and kettles. And when all was ready, they ran with them to all the heads of the people. [14] And after this preparation for them, they prepared also for the priests. Because the priests were employed in offering up the whole burnt offerings and the suet,

continually till night, therefore the Levites prepared for themselves and for their brethren, the sons of Aaron.

[15] And with regard to the musicians, the sons of Asaph, who were in their station, according to the commands of David, both Asaph and Aiman and Idithun the king's prophets; and the chiefs and the keepers of the gates, they were not at liberty to move from their holy services, for their brethren the Levites prepared for them. [16] So all the service of the Lord being arranged and set in order on that day, to keep the passover, and to offer up the whole burnt offerings on the altar of the Lord according to the command of king Josias; [17] all the Israelites who were present kept the passover, at that time, and the festival of unleavened bread, seven days. [18] There had not been such a passover as this in Israel from the days of Samuel the prophet. They had not, under any king of Israel, kept such a passover as that kept by Josias and the priests, and the Levites, and all Juda and Israel who were present, and by all the inhabitants of Jerusalem, to the Lord. [19] This passover was kept in the eighteenth year of the reign of Josias.

After all these things which Josias did in the house, king Josias burned with fire the trance-speakers and the diviners, and the theraphins and the idols, and the sodomites, which were in the land of Juda and in Jerusalem, in order that he might establish the words of the law, which were written in the book which Chelkias the priest had found in the house of the Lord. Before him there was none like him, who turned to the Lord with his whole heart, and with his whole soul, and with all his strength, according to all the law of Moses; nor after him did there arise his like. Nevertheless the Lord turned not away from His great wrath, with which He was incensed against Juda, for all the provocations with which Manasses had provoked Him, and the Lord said, I will remove Juda from My presence, as I have removed Israel—I have cast off Jerusalem, the city which I chose, and the house of which I said, My name shall be there.

[20] Now when Pharaoh Nechao was going up against the king of the Assyrians to the river Euphrates, king Josias went out to meet him. [21] Whereupon he sent messengers to him, saying, What hast thou, O king of Juda, to do with me? I am not now coming to war against thee; and God hath commanded me to make haste. Forbear meddling with God, Who is with me, lest He destroy thee. [22] But Josias would not turn his face from him, but strengthened himself to fight him. He hearkened not to the words of Nechao from the mouth of God, but came to an engagement in

the plain of Mageddo. [23] And the archers having discharged a volley at king Josias, the king said to his servants, Carry me away, for I am badly wounded.

[24] So his servants took him out of his chariot and put him into his second chariot, which attended him, and brought him to Jerusalem, and he died and was buried with his fathers. And all Juda and Jerusalem mourned for Josias. [25] And Jeremias composed a song of lamentation for Josias, which all the heads of families, both men and women, sung over him, and which they continue to sing to this day; for they established it for an ordinance to Israel. And behold it is written among the funereal odes.

[26] Now the rest of the acts of Josias, and his faith in respect to what was written in the law of the Lord, [27] and his acts, first and last, behold they are written in the book of the kings of Israel and Juda.

\* CHAPTER XXXVI \*

THEN the people of the land took Joachaz son of Josias and anointed him, and made him king over Jerusalem in the room of his father. [2] Joachaz was twenty years old when he began to reign, and he reigned three months in Jerusalem, and his mother's name was Amital. She was a daughter of Jeremias of Lobna. And he did what was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh Nechao bound him at Deblatha in the land of Aimath, that he should not reign in Jerusalem. [3] And the king carried him with him to Egypt, and imposed on the country a tribute of a hundred talents of silver and a talent of gold. [4] And Pharaoh Nechao, made Eliakim son of Josias, king over Juda, in the room of his father, and changed his name to Joakim. And as Pharaoh Nechao took his brother Joachaz, who was carried to Egypt and died there, he paid the silver and the gold to Pharaoh. Then the land began to be taxed to give the money at the command of Pharaoh. And every one according to his rank, demanded silver and gold from the people of the land, to pay Pharaoh Nechao.

[5] Joakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem, and his mother's name was Zechora. She was a daughter of Nerias of Rama. And he did what was evil in the sight of the Lord, according to all that his fathers had done. In his days Nabuchodonosar, the king of Babylon, came into the land, and he was his servant three years, and

then revolted. Now after that, when they revolted, the Lord sent against them the Chaldeans, and predatory bands of Syrians, and predatory bands of Moabites and Ammonites, and of Samaria according to the word of the Lord by the ministry of his servants, the prophets. Moreover the anger of the Lord was against Juda, to remove him from His presence, because of the sins of Manasses—for all that he had committed and for the innocent blood which Joakim had shed. He had indeed filled Jerusalem with innocent blood, yet the Lord was not willing to destroy them utterly.

[6] So Nabuchodonosar, king of Babylon, came up against him, and bound him with fetters of brass, and sent him away to Babylon; and carried away to Babylon [7] a part of the utensils belonging to the house of the Lord, and put them in his own temple at Babylon.

[8] Now the rest of the acts of Joakim, and all that he did, behold they are written in the book of the journals of the kings of Juda. When Joakim slept with his fathers, he was buried at Ganozae, with his fathers, and Jechonias his son reigned in his stead.

[9] Jechonias was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did evil in the sight of the Lord, [10] and at the return of the year, Nabuchodonosar sent and brought him to Babylon, together with the most precious utensils of the house of the Lord, and made Sedekias, his father's brother, king over Juda and Jerusalem.

[11] Sedekias was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem, [12] and did what was evil in the sight of the Lord his God, and was not brought to a sense of shame by Jeremias, the prophet, speaking from the mouth of the Lord, [13] when he violated his engagements with Nabuchodonosar, to the performance of which he had caused him to swear by God; but hardened his neck, and strengthened his heart, not to return to the Lord God of Israel.

[14] Now all the nobles of Juda, and the priests, and the people of the land abounded in the commission of the wicked abominations of the Gentiles, and had polluted the house of the Lord in Jerusalem. [15] And the Lord the God of their fathers had sent to them by the ministry of his prophets, rising early, and sending his messengers, because he compassionated his people and his sanctuary. [16] But they continued to deride his messengers, and to despise his words, and insult his prophets, until the wrath of the Lord ascended against his people—until there was no remedy.

[17] Therefore he brought against them the king of the Chal-

deans, who slew their young men with the sword in the house of his sanctuary, and had no compassion on Sedekias, nor pity for their virgins. And they carried away their elders. He delivered all into their hands— [18] all the utensils of the house of God, great and small, and all the treasures of the house of the Lord and all the treasures of the king and of the nobles. All these he carried to Babylon.

[19] And he burned the house of the Lord, and demolished the wall of Jerusalem, and burned with fire the palaces thereof, and utterly destroyed everything that was beautiful, [20] and removed to Babylon the few who were left; and they continued to be servants to him and his sons, until the reign of the Medes; [21] that the word of the Lord by the mouth of Jeremias might be fulfilled, That until the land received its sabbaths which it ought to have rested, it should keep a sabbath all the days of its desolation, to the completion of seventy years.

[22] In the first year of Cyrus king of the Persians, after the word of the Lord by the mouth of Jeremias was fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians; and he caused proclamation to be made throughout all his kingdom, in writing, saying, [23] Thus saith Cyrus, king of the Persians, to all the kingdoms of the earth, The Lord God of heaven hath given me; and He hath commanded me to build a house for Him in Jerusalem, in Judea. Is there any among you of all his people? His God be with him, and let him go up.