

THE LAMENTATIONS OF JEREMIAS

* CHAPTER I *

AFTER Israel was carried into captivity, and Jerusalem was laid waste, Jeremias sat down and wept, and sang this song of woe over Jerusalem, and said:

How solitary sitteth the city which was full of people! she who was abundant among nations is become like a widow! the empress of provinces is become tributary!

[2] She wept sore by night and her tears are on her cheeks: and of all her lovers there is none to comfort her. All her friends dealt treacherously with her. They became her enemies.

[3] Judea is forced to emigrate. On account of her humiliation and because of her great servitude, she sat down among the nations; she found no rest. All her persecutors found her among them who were afflicting her.

[4] The highways of Sion mourn because none attend her festivals. All her gates are desolate. Her priests groan bitterly. Her virgins are carried away; and she is by herself in bitterness.

[5] They who afflict her are become her head; and her enemies prosper. Because the Lord hath humbled her for the multitude of her transgressions, her children are gone into captivity before the oppressor.

[6] From the daughter of Sion all her comeliness is taken away. Her chiefs were like rams which could find no pasture; and they came without strength in view of the pursuer.

[7] In the days of her humiliation and rejection, Jerusalem remembered all the good things which she had in days of old. When her people fell into the hands of the oppressor, and there was none to help her; her enemies seeing this, laughed at her festivals held in commemoration of her settlement.

[8] Jerusalem sinned grievously, therefore she became unstable as a wave. By all that honoured her she hath been humbled, for they saw her nakedness, while she sighing turned away her face.

[9] Her uncleanness was before her feet. She was insensible to her extreme distress. He hath indeed lowered her haughtiness;

there is none who comforteth her. O Lord, behold my affliction because the enemy is magnified.

[10] On all the objects of her desire the oppressor hath laid his hand; for into her sanctuary she saw nations entering, concerning whom Thou hast commanded that they should not come into Thy congregation.

[11] All her people were sighing deeply, seeking bread. They gave up the objects of her desire, for meat to preserve life. Look down, O Lord, and see how she is dishonoured.

[12] (s) Ho! all ye who travel the way turn and see! is there any sorrow like this of mine, which He hath denounced against me. The Lord hath humbled me in the day of His fierce indignation.

[13] From His loftiness he hath sent a fire; He brought it in among my bones. He hath spread a net for my feet and turned me backwards. He hath made me desolate and full of sorrow, all the live-long day.

[14] He hath kept a watch on my transgressions. They are wreathed round my hands. They have reached up to my neck. My strength is enfeebled. For into my hands the Lord hath sent pains. I cannot stand.

[15] From amidst me the Lord hath moved all my mighty men. He hath brought upon me the time for crushing my chosen bands. The Lord trod out a vat for the virgin daughter of Juda. [16] For these things I mourn. Mine eye hath flowed with water because my comforter, He who is the supporter of my life, is far removed from me. My children are vanished because the enemy hath prevailed.

[17] (p) Sion stretched forth her hand; there is none to comfort her. The Lord gave a command respecting Jacob; around him are they who afflict him. Jerusalem became among them like one set apart as unclean.

[18] (s) The Lord is righteous; for against His express commandment I rebelled. Hear I beseech you all ye peoples and behold my sorrow! my virgins and my young men are gone into captivity.

[19] I called on my lovers; but they with false excuses deceived me. My priests and my elders expired in the city, because they sought food to support their lives, but found none.

[20] Look, O Lord! because of my distress my bowels are troubled; and my heart within me is distracted, because I have

(s) *Sion*, or the city of Jerusalem. (p) *The prophet*, as before.

grievously rebelled. Abroad the sword, and at home death have bereaved me of children.

[21] Hear, I beseech thee! because I groan; there is none to comfort me. All mine enemies heard of my calamities, and rejoiced at what thou hast done. Thou hast brought on a day, Thou hast proclaimed a time. They were like me, [22] let all their wickedness come before Thee. Make search for them as they have made search for all my transgressions. For my groans are many, and my heart is afflicted with grief.

* CHAPTER II *

O HOW the Lord hath in His wrath covered with darkness the daughter of Sion! He hath cast down, from heaven, upon the earth, the glory of Israel; and hath not remembered His own footstool.

[2] In the day of His indignation the Lord overwhelmed and did not spare; in His wrath He destroyed all the comeliness of Jacob: He levelled to the ground the strong holds of the daughter of Juda. He brought contempt on her king, and her chiefs. [3] In His fierce anger He broke the whole horn of Israel: He turned back His right hand from before His enemy: He kindled in Jacob a flaming fire, which devoured all around.

[4] He bent His bow like an opposing enemy—like an adversary He strengthened His right hand and slew all the desires of mine eyes. In the tent of the daughter of Sion He poured out His wrath like fire.

[5] The Lord became like an enemy. He overwhelmed Israel. He sunk her palaces. He destroyed His own munitions, and multiplied on the daughter of Juda humiliation on humiliation.

[6] He laid open like a vineyard His own dwelling; He marred His own festivals. The Lord forgot the festivals and sabbaths which He had established in Sion, and by the rebuke of His anger vexed king and priest and chief.

[7] The Lord hath cast off His altar; He hath shaken off His sanctuary. With the hand of an enemy He hath demolished the wall of her palaces. They uttered a shout in the house of the Lord as on the day of a festival.

[8] He turned back to destroy the wall of the daughter of Sion; He stretched out a measuring line: He withdrew not His hand

from destruction; so the outer wall mourned and the inner wall languished with it.

[9] Her gates were dashed to the ground: He destroyed and broke to pieces her bars, her king and her chiefs among the nations. Law is no more; and her prophets saw not a vision from the Lord.

[10] The elders of the daughter of Sion sat on the ground. They were silent. They heaped dust on their heads; they girded themselves with sackcloth. He humbled to the ground the virgin princesses in Jerusalem.

[11] Mine eyes failed with tears; my heart was astounded. My glory was poured on the ground for the distress of the daughter of my people when the infant and suckling expired in the streets of the city.

[12] To their mothers they said, Where is corn and wine, when they were fainting like wounded men in the streets of the city—when they were pouring out their souls in their mothers' bosom.

[13] What shall I take to witness for thee? Or to what shall I liken thee, O daughter of Jerusalem? Who can save and comfort thee, O virgin daughter of Sion? Because thy cup of ruin hath been large, who can heal thee?

[14] Thy prophets saw vanities and follies for thee; they made no revelations against thine iniquity to turn away thy captivity, but saw for thee false burdens and expellings.

[15] All that passed by clapped their hands for thee, they expressed the sound of pity and shook their heads for the daughter of Jerusalem. Is this, say they, the city, the crown of joy of the whole earth!

[16] Against thee all thine enemies opened their mouth; they hissed and gnashed their teeth and said, We have swallowed her up; but this is the day we looked for; we have found it; we have seen it.

[17] The Lord hath done what He purposed. He hath executed His decree, what He enjoined in days of old. He hath destroyed and hath not spared. He hath caused an enemy to rejoice over thee. He hath exalted the horn of thy oppressor. [18] Their heart cried to the Lord: O walls of Sion, cause tears to flow down like a torrent day and night! Give thyself no rest; let not the daughter of thine eyes be silent. [19] Arise, chant praise in the night at setting thy watch. Pour out thy heart like water before the Lord; lift up thy hands to Him for the life of thine infants who are perishing with hunger at the head of every street.

[20] Look, O Lord, and see. For whom hast Thou caused such a search to be made? Shall women eat the fruit of their womb! The cook hath made search! Shall infants at the breast be butchered? Wilt Thou slay priest and prophet in the sanctuary of the Lord?

[21] On the high way lie the youth and the elder. My virgins and my young men are gone into captivity; with sword and with famine thou hast slain; in the day of Thine anger Thou hast slaughtered and hast not spared.

[22] He called my sojourners from all around to a solemn festival, so that in the day of the indignation of the Lord none escaped or were left. As I excelled in power so have I multiplied all mine enemies.

* CHAPTER III *

I AM a man who have seen affliction by the rod of His wrath against me. [2] He hath seized me and dragged me into darkness and there is no light. [3] But still He turned His hand against me all the day long.

[4] He hath made my flesh and my skin old; He hath broken my bones. [5] He built up against me and encompassed my head and afflicted it with pain; [6] in dark mansions He placed me like the dead of old.

[7] He built up against me so that I cannot get out. He made my chain heavy. [8] Though I scream and cry, He shut out my prayer. [9] He walled up my ways; He blocked up my paths; He terrified me.

[10] He was as a bear lying in wait; to me He was like a lion in secret coverts. [11] He pursued me when I fled and stopped me. He removed me quite out of sight. [12] He bent his bow and set me up as a mark for His arrow. [13] He poured into my reins the darts of His quiver.

[14] I became a subject of laughter to all my people—their song all the day long. [15] He glutted me with wormwood; He gave me a large draught of gall, [16] and broke my teeth with gravel. He drenched me with ashes. [17] He removed my soul far from peace. I forgot prosperity, [18] so my strength was destroyed and the hope which I had from the Lord. [19] I recollected because of mine affliction. When by reason of persecution, my bitterness and gall shall be remembered; [20] then on myself will my soul

meditate. [21] I will lay this up in my heart. [22] On this account I will wait for the mercies of the Lord, because He hath not quite forsaken me—because His compassion is not exhausted. In the ensuing months, O Lord, exercise compassion, since we are not quite consumed—since Thy mercies are not exhausted. [23] The New every morning is Thine abundant faithfulness. [24] The Lord is my portion, saith my soul, therefore I will wait for Him. [25] The Lord is gracious to them who wait for Him; for the soul that will seek Him there is good: let it therefore wait quietly for the salvation of the Lord. [27] It is good for a man when he hath borne a yoke in his youth. [28] He will sit solitary and be silent, because he hath taken it upon him. [30] He will give his cheek to him who smiteth it; he will feed on reproaches, [31] because the Lord will not cast off forever— [32] because He who hath humbled will have compassion, even according to the multitude of His mercies. [33] He did not answer from His heart and humble the children of men [34] with an intent to crush under His feet all the prisoners of the earth. [35] To turn aside the cause of a man from before the Most High, [36] to condemn a man when he is [still] on trial, the Lord hath not enjoined.

[37] Who ever spoke thus, and it came to pass? The Lord hath not ordered it.

[38] From the mouth of the Most High shall not proceed evil and good. [39] Why should a living man complain over his transgressions? [40] Our way hath been searched and tried; let us then return to the Lord.

[41] Let us offer up our hearts on our hands to Him Who is High in heaven. [42] We have sinned; we have been guilty of impiety; and Thou hast not been appeased. [43] Thou hast covered with wrath and discarded us; Thou hast slain and hast not spared, [44] Thou hast covered Thyself with a cloud because of prayer, that I may shut mine eyes and [45] be cast off. Thou hast placed us in the midst of the peoples; [46] all our enemies have opened their mouths against us. [47] On us are come terror and wrath, desolation and destruction. [48] Let streams of water be collected by mine eye, for the destruction of the daughter of my people.

[49] Mine eye is bathed in tears and I cannot keep silence that it may dry, [50] until the Lord look down from heaven and behold. [51] Let mine eye be more watchful for my life, than all the daughters of a city. [52] With eagerness all mine enemies have hunted me like an ostrich; [53] without cause they have

condemned me to die in a dungeon, and placed a stone over me. [54] Water was poured above upon my head. I said, I am cast off. [55] I called on Thy name, O Lord, out of the deepest dungeon. [56] Thou hast heard my voice; stop not Thine ear against my supplication. [57] To my assistance Thou didst draw near. On the day I called on Thee, Thou saidst to me, Fear not.

[58] Thou, O Lord, hast pleaded the causes of my soul; Thou hast redeemed my life. [59] Thou, O Lord, hast seen my wrongs; Thou hast decided my cause. [60] Thou hast seen all their vengeance—into all their devices against me. [61] Thou hast heard their reproach—all their charges against me— [62] the speeches of them who accused me; their studied harangues against me all the day long. [64] At their sitting down and their rising up, look down on their eyes. [65] Thou, O Lord, wilt render them a recompence according to the works of their hands. [66] Thou wilt give them for a shield the sorrow of my heart. Thou wilt pursue them with indignation, and destroy them utterly from under heaven.

* CHAPTER IV *

HOW gold can be tarnished! How pure silver can be changed! Holy stones were thrown down at the head of all the streets.

[2] The sons of Sion who were precious, more precious than gold; how they have been accounted as earthen vessels, the works of a potter's hands.

[3] Surely jackals drew out the breasts; their whelps suckled the daughters of my people, to make them unnatural as the ostrich in the desert.

[4] The tongue of a suckling babe cleaved to the roof of its mouth for thirst: infants asked for bread, there is none who breaketh it for them.

[5] They who had fed upon dainties perished in the highways; they who had been nursed in scarlet were covered with dung.

[6] The transgression of the daughter of my people was greater than that of Sodom, which was overthrown suddenly, without tiring hands with it.

[7] Her Nazarites were purer than snow; they were whiter than milk. They were more ruddy than a sapphire. Behold their change!

[8] Their visage became blacker than soot. They are not distinguished in the streets. Their skin is shrivelled to their bones. They are withered. They are become like a stick.

[9] The victims of the sword are more beautiful than those slain by famine. These stalked about, pierced through for want of the fruits of the field.

[10] The hands of tender-hearted women boiled their own children; these were food for them in the extreme distress of the daughter of my people.

[11] The Lord hath executed His wrath—He hath poured out His fierce anger. He hath kindled a fire in Sion, which hath devoured her very foundations.

[12] The kings of the earth, all the inhabitants of the world, did not believe that an enemy and a destroyer could have entered the gates of Jerusalem.

[13] Because of the sins of her prophets, the iniquities of her priests, of them who were shedding innocent blood in the midst of her, [14] her watchmen shuddered in the streets; they were polluted with blood, for they could not help but touch their clothes. Stand off from the unclean! Call to them, Stand off! [15] Stand off! touch not. Because they had been touched they shuddered. Say among the nations [because of all this]: Let them no longer sojourn there.

[16] The presence of the Lord was their portion; He will no more look upon them: they paid no respect to the presence of priests; on prophets they had no compassion.

[17] While we yet existed our eyes failed looking in vain for our help. When we looked out, we looked to a nation that could not save.

[18] We have hunted for our little ones that they might not walk in our streets. Our time is come. Our days are fulfilled. Our time is at hand.

[19] They who pursue us are swifter than eagles in the air; they overtook us on the mountains. They lay in wait for us in the desert.

[20] In their slaughters is comprehended the breath of our nostrils, our anointed Lord, of whom we said, Under His shadow we shall live among the nations.

[21] Rejoice and be glad, O daughter of Idumea who dwellest in the land. To thee however the cup of the Lord will come and thou shalt drink and vomit.

[22] O daughter of Sion, thine iniquity is done away. He will no more banish thee. He hath visited thine iniquities, O daughter of Edom. He hath exposed thee for thy sins.

* CHAPTER V *

REMEMBER, O Lord, what hath befallen us: look down and behold our reproach. [2] Our inheritance is transferred to strangers; our houses, to foreigners. [3] We are become orphans. Our father is no more. Our mothers are like widows. [4] Our water we have drunk for money. Our wood came by barter on our shoulders. [5] We have been persecuted. We have laboured and have had no rest. [6] Egypt laid a hand [on us]; Assyria, till they were satisfied.

[7] Our fathers sinned; they are no more. We have borne their transgressions. [8] Slaves have got dominion over us; there is none to deliver us out of their hand. [9] At the peril of our lives we must gather in our corn, because of the sword of the desert. [10] Our skin is black as an oven. They are shrivelled up by storms of famine. [11] Our wives are humbled in Sion; our virgins in the cities of Juda. [12] Our chiefs were hanged up by their hands; our elders were held in no esteem. [13] Our warriors took up a lamentation; and our youths fainted under a club. [14] Our elders have ceased to attend at the gates, and our chosen men have ceased from their songs. [15] The joy of our heart is at an end; our dance is turned into mourning.

[16] Our crown is fallen from our head; alas for us! for we have sinned. [17] Because of this, grief is come upon us—our heart is full of sorrow: because of this, our eyes are dim. [18] On mount Sion, because it is desolate, foxes have walked about. [19] But Thou, O Lord, wilt inhabit it forever: Thy throne is for all generations. [20] Why wilt Thou utterly forget us? Wilt Thou leave us for length of days? [21] Turn us to Thee, O Lord, and we shall be turned and renew our days as heretofore. [22] Because Thou wast cast off, Thou hast cast us off; Thou hast been provoked against us to a high degree.

EZEKIEL

* CHAPTER I *

IN the thirtieth year, and fourth month, on the fifth day of the month, when I was among the captives by the river Chobar, the heavens were opened and I saw the visions of God.

[2] On the fifth of that month (this was the fifth year of the captivity of king Jechonias) [3] the word of the Lord came to Ezekiel son of Buzi the priest, in the land of the Chaldeans, by the river Chobar.

And the hand of the Lord was upon me, [4] and I looked, and lo! a whirlwind came from the north, and with it a great cloud surrounded with a splendour of flashing fire; and in the midst thereof, an appearance like that of amber in the middle of the fire, and a splendour in it. [5] And in the middle, a resemblance like that of four living beings.

And this was the appearance of them: They had a resemblance of a man in them. [6] And each had four faces, and each had four wings; and their legs were straight [7] and their feet winged, and sparking like sparkling brass. And their wings had a quick motion. [8] And underneath their wings on their four sides was a man's hand. [9] And the faces of the four turned not when they went. They marched forward each having a face on every side. [10] And with regard to the similitude of their faces, the four had the face of a man with the face of a lion, on the right; and on the left the four had the face of a bullock, and the four had a face of an eagle. [11] And the wings of the four were expanded upwards, each having a pair unfolded adjoining each other and a pair folded on their body. [12] And they moved on, each straight forward, which way soever the wind was moving, they moved on, and turned not.

[13] And in the midst of the four living beings, was an appearance like that of glowing coals of fire, resembling lamps whirling round between the [14] living beings with a splendour of fire, and from the fire lightnings flashed. [15] And lo! I beheld on the ground, close to the four living beings a wheel, one to each of the four. [16] And the appearance of the wheels was like the appearance of a beryl. And the four had one and the same likeness. And their workmanship was as if there were a wheel within a

wheel. [17] They ran on their four sections and shifted not their position when they ran, [18] nor did their felloes when they were elevated. And I beheld, and their felloes were full of eyes, all around the four. [19] And when the living beings moved on, the wheels moved on close by them.

And when the living beings mounted up from the earth, the wheels mounted up. [20] Wherever the cloud was, there was the wind for their movement; the wheels moved on and were carried aloft with them. Because there was a breath of life in the wheels, when the living beings moved on, the wheels moved on: [21] when those stood still, these stood still: and when those mounted up from the earth, these mounted up with them, because there was a breath of life in the wheels. [22] And over the head of the living beings, there was a likeness resembling a firmament, like the appearance of crystal over their wings, which were expanded above them. [23] And their wings which were expanded below the firmament, flapped one against another, while every one had a pair that covered their bodies.

[24] And when they moved on I heard the sound of their wings like the sound of much water: but when they stopped, their wings were still. [25] And lo! a voice from above the firmament! [26] This being over their heads, there was an appearance like that of a sapphire stone and a resemblance of a throne upon it. And upon the resemblance of the throne a resemblance like the appearance of a man above. [27] And I saw a resemblance of amber from the appearance of the loins and upwards; and from the appearance of the loins and downwards, I saw an appearance of fire: and the splendour thereof round about [28] was like the bow which is in the clouds in a showery day. Such was the state of the splendour round about.

* CHAPTER II *

THIS was the vision of the likeness of the glory of the Lord. And when I saw it, I fell on my face and I heard a voice of One speaking and He said to me, Son of man, stand on thy feet and I will speak to thee. [2] Whereupon a blast of wind came upon me and took me and lifted me up and set me on my feet, and I heard Him speaking to me and He said to me:

[3] Son of man, I am about to send thee to the house of Israel, to them who are provoking Me; who have provoked Me, both

they and their fathers even to this day. [4] And thou shalt say unto to them, Thus saith the Lord, [5] whether they hear or be affrighted; (for they are a provoking house) and let them know that thou art a prophet among them. [6] And thou son of man, be not afraid of them nor daunted at their presence. Because they will sting thee and rise up against thee on all sides and thou dwellest in the midst of scorpions. Be not afraid of their words nor terrified at their looks—because they are a provoking house, [7] therefore thou shalt deliver My words to them whether they hear or be affrighted.

[8] Because they are a provoking house, thou therefore, son of man, hear Him Who is speaking to thee and be not thou rebellious like this rebellious house. Open thy mouth and eat what I give thee.

[9] Then I looked, and lo! a hand stretched out towards me and in it a roll of a book [10] and He unfolded it before me and there were writings on it on both sides. And the writings were funeral odes and songs of woe.

* CHAPTER III *

AND he said to me, Son of man eat this roll and go and speak to the children of Israel. [2] And when he had opened my mouth and put the roll into it, he said to me, Son of man, [3] Let thy mouth eat and thy belly be filled with this roll which is given thee. So I ate it, and it was in my mouth sweet as honey.

[4] Then he said to me, Son of man, go and get thee to the house of Israel and speak to them these words of mine, [5] seeing thou art sent to the house of Israel—not to a people of strange language, [6] nor to many tribes of strange and foreign tongues, nor to them whose pronunciation is harsh and whose words thou canst not understand; though had I sent thee to such they might have hearkened to thee. [7] But the house of Israel will not hearken to thee, since they are not willing to hearken to Me. Because all the house of Israel are contentious and stubborn, [8] therefore behold I have made thy face strong against their faces, and I will invigorate thy struggle against their struggling [9] and it shall be on all occasions firmer than a rock. Be not afraid of them nor daunted at their countenance, because they are a provoking house. [10] Then he said to me, Son of man, lay up in thy heart all the words which I have spoken to thee; and [11] hav-

ing heard with thine ears go get thee to the captivity, to the children of thy people, and thou shalt speak to them and say to them, Thus saith the Lord, whether they hear or forbear.

[12] Then a blast of wind took me up and I heard behind me a sound of a great earthquake: Blessed be the glory of the Lord from this place of His; [13] whereupon I looked towards the sound and saw that this sound of an earthquake was that of the wings flapping one against another and that of the wheels near them. [14] Then the blast lifted me up and bore me aloft and I went by the impulse of my own spirit, and the hand of the Lord upon me was strong. [15] And being borne aloft I came to the captivity and went round among them who dwelt by the river Chobar—among them who were there. And I abode there seven days conversing with them.

[16] And after these seven days a word of the Lord came to me saying, Son of man, [17] I have made thee a watchman to the house of Israel; therefore thou shalt hear a word from My mouth and warn them from Me; [18] When I say to the unrighteous, Thou shalt surely die, and [if] thou hast not warned the unrighteous to turn from his ways that he may live, [then] that unrighteous man shall die for his iniquity; but his blood I will require at thy hand. [19] But if thou hast warned the unrighteous and he will not turn from his iniquity and from his way, that unrighteous man shall die for his iniquity, and thou shalt deliver thy soul.

[20] So when a righteous man turneth from his righteous acts, and shall commit transgression though I lay the punishment before him; he shall die. Because thou hast not warned him, though he indeed shall die for his sins (for his righteous acts will not be remembered); yet his blood I will require at thy hand. [21] But if thou hast warned the righteous man not to sin and he sinneth not, the righteous man shall live; and because thou hast warned him, thou shalt deliver thy soul.

[22] Then the hand of the Lord was upon me; and He said to me, Arise and go out to the plain and I will there speak to thee. [23] So I arose and went out to the plain; and behold, the glory of the Lord stood there like the vision and like the glory of the Lord which I saw by the river Chobar. Whereupon I fell on my face. [24] And a blast of wind came upon me and set me on my feet, and He spoke to me and said to me, Go and shut thyself up in thy house. [25] Now son of man, behold chains are prepared for thee; and thou shalt be bound with them and shalt not get out of them. [26] And I will bind up thy tongue, that thou mayst be dumb and

not be to them a reprover, because they are a rebellious house. [27] And when I speak to thee, I will open thy mouth and thou shalt say to them, Thus saith the Lord, whoso heareth let him hear; and let him who is disobedient, be disobedient, since they are a rebellious house.

* CHAPTER IV *

AND thou, son of man, take thee a tile and set it before thee and portray thereon the city Jerusalem, [2] and thou shalt lay siege to it and build mounds against it and throw up a circumvallation around it and pitch camps against it and arrange the towers for engines round about. [3] Then take thee an iron pan and place it as an iron wall between thee and the city and set thy face against it, and it shall be besieged and thou shalt besiege it. This is a sign for the children of Israel.

[4] And thou shalt lie on thy left side and lay on it the iniquities of the house of Israel. According to the number of the hundred and fifty days which thou shalt lie upon it thou shalt bear their iniquities. [5] Now I have given thee their iniquities to the number of a hundred and ninety days. So when thou hast taken the iniquities of the house of Israel [6] and finished them, thou shalt lie on thy right side and bear the iniquities of the house of Juda forty days. I have given thee a day for a year.

[7] Therefore thou shalt prepare thy face for the siege of Jerusalem and strengthen thine arm and prophesy against it. [8] And behold I have given chains for thee that thou mayst not turn from one of thy sides to the other until the days of thy siege are accomplished. [9] Provide, therefore, for thyself wheat and barley and beans and lentils and millet and rye, and put them into an earthen vessel and make them into loaves for thyself according to the number of the days which thou liest on thy side, to be eaten in the course of a hundred and ninety days. [10] And thou shalt eat thy bread by weight, twenty shekels a day. From time to time thou shalt eat it; [11] and thou shalt drink water by measure, namely the sixth of an hin to be drunk at stated times. [12] And thou shalt eat the loaves baked like barley cakes on the hearth, and thou shalt bake them in their sight with a fire made of human ordure and [13] shalt say, Thus saith the Lord the God of Israel, So shall the children of Israel eat impure meats among the nations.

[14] Upon this I said, Not so: O Lord God of Israel, seeing my soul hath not been polluted with impurity. Even from my birth to this day I have not eaten what died of itself, or was torn by wild beasts, nor hath any tainted flesh ever entered my mouth. [15] Thereupon He said to me, Behold I have given thee the dung of cattle instead of human ordure that thou mayst bake thy loaves with it. [16] Moreover He said to me, Son of man, behold I break the staff of bread in Jerusalem and they shall eat bread by weight and with scantiness; and they shall drink water by measure and with faintness; [17] that they may be in want of bread and water and perish, one and all, and be wasted away for their iniquities.

* CHAPTER V *

AND thou, son of man, take thee a knife sharper than a barber's razor and having procured such a one thou shalt pass it over thy head and thy beard. Then thou shalt take a pair of scales; [2] and having weighed the hair thou shalt burn the fourth part of it with fire, in the space before the city; during the completion of the days of the siege. And thou shalt take another fourth part and burn it in the midst of the city; and thou shalt hack with the sword another fourth part, around the city; and the other fourth part thou shalt scatter to the wind and I will draw out a sword after them. [3] But of this parcel thou shalt take a few in number and tie them up in thy mantle. [4] Yet even of these thou shalt take some and cast them into the midst of the fire and burn them with fire which shall come out of the city.

And thou shalt say to all the house of Israel, [5] Thus saith the Lord: This is Jerusalem. I placed her in the midst of nations and the countries around her, [6] that thou shouldst tell My rules of rectitude to such of the nations as are without law; and that Mine ordinances might be the ordinances of the countries around her. Because they rejected My rules of rectitude and did not walk by Mine ordinances; [7] therefore thus saith the Lord: Because you have taken your bent from the nations around you, and have not walked in My statutes, nor practised My rules of rectitude, nor acted even conformably to the moral precepts of the nations around you; therefore thus saith the Lord: [8] Behold I am against thee; and in the midst of thee I will execute judgment in the sight of the nations, [9] and do to thee according to all thine abomina-

tions, what I have not done, and the like of which I will not do anymore.

[10] For this cause fathers shall eat children in the midst of thee; and children shall eat fathers. And I will execute judgment upon thee, and scatter all the remnant of thee to every wind. [11] For this cause, as I live, saith the Lord, Because thou hast polluted My holy things with all thine abominations; therefore I will cast thee off; Mine eye shall not spare nor will I have compassion. [12] The fourth part of thee shall be consumed with pestilence; and the fourth part of thee shall perish by famine in the midst of thee; and the fourth part of thee shall fall by the sword around thee; and I will make bare a sword to pursue them. [13] And My wrath shall be spent, and Mine indignation, on them; and thou shalt know why I the Lord have spoken in My zeal, when I have executed Mine indignation on them.

[14] And I will make thee and thy daughters around thee, a desolation, in the sight of every one who passeth by. [15] And thou shalt be an object of lamentation and horror to the nations around thee, when I have executed judgment on thee with Mine avenging wrath: I the Lord have spoken. [16] For when I have sent against them My shafts of famine and they shall be for destruction [17] I will break thy staff of bread and send against thee famine and wild beasts; and punish thee; and death and blood shall pass through upon thee: and I will bring a sword against thee from all around; I the Lord have spoken.

* CHAPTER VI *

AGAIN a word of the Lord came to me, saying, [2] Son of man set thy face against the mountains of Israel and prophesy against them and thou shalt say:

[3] O mountains of Israel, hear a word of the Lord; Thus saith the Lord to the mountains and hills, and to the vales and the forests, Behold I am bringing a sword against you; and your high places shall be destroyed; [4] and your altars and your temples shall be trodden down; and I will cast down your slain before your idols; [5] and scatter your bones around your altars and in all your dwelling places. [6] The cities shall be laid waste and the high places desolated, that your altars may be utterly destroyed; and your idols shall be trampled down when your temples are re-

moved; [7] and your wounded shall fall in the midst of you; and you shall know that I am the Lord.

[8] When some of you, who have escaped from the sword, are among the nations and in your dispersions through the countries; [9] then shall those of you, who have escaped, remember Me among the nations whither they have been carried captives. With their heart which is going a-whoring from Me, and with their eyes, which are going a-whoring after their own devices (I have sworn) they shall bewail themselves for all their abominations [10] and acknowledge that I the Lord have spoken.

[11] Thus saith the Lord: Clap with thy hand, and stamp with thy foot, and say, Ha! ha! to all the abominations of the house of Israel. By sword and by pestilence, and by famine they shall fall. [12] He who is near shall fall by the sword; and he who is far off, shall die by pestilence; and he who is besieged shall be consumed by famine. And I will accomplish My fury on them. [13] And you shall know that I am the Lord, when your slain are in the midst of your idols, around your altars, on every lofty mount, and under every shady tree, where they offered a sweet smelling savour to all their idols. [14] For I will stretch forth My hand against them; and make the land a desolation and a scene of destruction, from the wilderness of Deblatha through all their habitations; and you shall know that I am the Lord.

* CHAPTER VII *

AGAIN a word of the Lord came to me saying, And thou, son of man, [2] thus saith the Lord: To the land of Israel an end is coming. [6] The end is come upon the four wings of the land.

The end is coming on thee who inhabitest the land. The time is come. [7] The day hath approached, not with commotions nor with pangs. [8] Now near at hand I pour out Mine indignation on thee; and upon thee I will spend My wrath; and judge thee for thy ways, and retribute to thee all thine abominations. [9] Mine eye shall not spare, nor will I have compassion. Because I will retribute to thee thy ways, when thine abominations shall be in the midst of thee; therefore thou shalt know that it is I the Lord who smite thee. [3] Now the end is upon thee. I will send it against thee, and punish thee for thy ways and retribute to thee all thine abominations.

[4] Mine eye shall not spare, nor will I have compassion. Because I will recompense upon thee thy ways, when thine abomina-

tions shall be in the midst of thee; therefore thou shalt acknowledge that I am the Lord.

[5] For thus saith the Lord, Lo! the end is coming. [10] Behold it is the day of the Lord. If indeed the rod hath budded, [11] pride hath come to a full growth.—Therefore He will break the stay of the unrighteous; but not with commotion nor with perturbation.

[12] The end is come. Behold the day! let not him who purchaseth rejoice, nor him who selleth, mourn; [13] since he who purchaseth shall no more return to him who selleth. Nor will any man hold with an eye to life. [14] Sound the trumpet and pass sentence on all together. [15] Abroad let there be battle with the sword, and at home famine and pestilence. Let him who is in the field die by the sword; and them in the city let famine and pestilence destroy. [16] Now shall they escape who escape from among them? When they shall be on the mountains, I will indeed slay all, every one for his iniquities.

[17] All hands shall be enfeebled and all thighs stained with filth. [18] And they shall gird on sackcloth; and amazement shall cover them. And shame shall be on all their faces: and on every head, baldness. [19] Their silver shall be thrown in the streets; and their gold shall be disregarded. Their souls shall not be satisfied; nor shall their bellies be filled: because the punishment of their iniquities is come. [20] With their choice apparel which was laid by for ostentation—even with this they adorned the images of their abominations; therefore I have given it to them for defilement— [21] even into the hand of strangers I will deliver it for plunder, and to be a spoil for the ravagers of the earth; and they shall defile it.

[22] And I will turn away My face from them; and they shall pollute the places under My peculiar inspection, and come into them unobserved, and profane them [23] and make them an abomination. Because the land is full of peoples, and the city is full of iniquity; [24] therefore I will turn back their tumultuous power, and their holy things shall be polluted. [25] Though an atonement shall come and seek peace, it shall be no more. [26] Woe shall succeed woe; and news be followed by news; and a vision shall be sought from a prophet: and law shall perish from the priest, and counsel from the elders— [27] the chief shall be clothed with darkness; and the hands of the people of the land shall be weakened. According to their ways I will deal with them; and for their crimes I will punish them; and they shall know that I am the Lord.

* CHAPTER VIII *

AGAIN in the sixth year in the fifth month, on the fifth of the month as I was sitting at home, and the elders of Juda, were sitting before me, the hand of the Lord came upon me. [2] And I looked and lo! a likeness of a man! From his loins downward was fire, and from his loins upward was an appearance like that of amber. [3] And he stretched forth the similitude of a hand and took hold of me by the crown of the head and a blast of wind lifted me up between heaven and earth, and in a vision of God, brought me to Jerusalem, to the vestibule of the gate facing the north, where was the pillar of the possessor. [4] And behold the glory of the Lord God of Israel was there, such in appearance as I saw in the plain. [5] And He said to me, Son of man, look up with thine eyes towards the north. So I looked up with mine eyes towards the north, and behold from the north to the gate facing the east. [6] And He said to me, Son of man hast thou seen what they are doing, They are committing great iniquities here that they may abstain from My holy things: but thou shalt see still greater iniquities.

[7] Then He led me into the vestibule of the court, [8] and said to me, Son of man, dig. So I digged and lo! a door. [9] And He said to me, Go in and see the transgressions which they are committing here. [10] So I went in and beheld, and lo! vain abominations and all the idols of the house of Israel portrayed upon them round about [11] and seventy men of the elders of the house of Israel; and Jechonias the son of Saphan in the midst stood foremost, and every one had a censer in his hand, and the smoke of the incense ascended. [12] And He said to me, Hast thou seen, son of man, what the elders of the house of Israel are doing, every one of them in this hidden apartment of theirs? For they said, The Lord doth not see. The Lord hath forsaken this land. [13] Then He said to me, thou shalt see still greater transgressions which they are committing.

[14] Then He led me to the vestibule of the gate of the house of the Lord facing the north, and behold here were women seated, singing mournful ditties to Thammuz. [15] And He said to me, Son of man, hast thou seen? Thou shalt see still worse devices than these. [16] Then He led me into the inner court of the house of the Lord; and at the vestibule of the temple of the Lord, between the ailams and the altar, were about twenty men; their

backs to the temple of the Lord, and their faces the direct contrary way; and they were worshipping the sun. [17] And He said to me, Hast thou seen? Son of man. Is it a light thing for the house of Juda to commit the transgressions, which they have committed here? Because they have filled the land with iniquity, and lo! they are as it were insulting Me to My face; [18] therefore I will deal with them with wrath. Mine eye shall not spare, nor will I have compassion.

* CHAPTER IX *

THEN in my hearing He cried with a loud voice and said, The punishment of this city is at hand, and every one hath in his hand the instruments of the destruction. [2] Thereupon behold there came from the way of the high gate, which faceth the north, six men, every one with his battle axe in his hand; and in the midst of them a man clothed in a long robe and a girdle of sapphire about his loins. And when they came close to the brazen altar, [3] the glory of the God of Israel which was upon the cherubims ascended from them and came to the open part of the house and called the man who was clothed with the long robe and who had a girdle about his loins, [4] and said to him, Go through the midst of Jerusalem and put a mark on the forehead of those men who are sighing and sorrowing for all the transgressions which are committed among them; [5] and to the others He said in my hearing, Go ye after him into the city and smite and spare not with your eyes nor shew compassion. [6] Destroy utterly old men and young, virgins and infants and married women; but go not near any of those who have the mark on them. Begin at My sanctuary.

So they began with the men the elders who were in the house. [7] And He said to them, Defile this house and fill the ways with dead as you are going out and continue the slaughter. [8] And while they were slaying them I fell on my face and cried aloud and said, Ah! Lord! art Thou utterly destroying the remnant of Israel by pouring out Thy wrath on Jerusalem? [9] Whereupon He said to me, The iniquity of the house of Israel and Juda is exceeding great. Because the land is filled with many peoples and the city is filled with iniquity and impurity—and because they said, the Lord hath forsaken this land; the Lord doth not see; [18] therefore Mine eye shall not spare nor will I have compassion. I have

requited their ways upon their heads. [11] Then, lo! the man who was clothed with the long robe and girded about the loins with the girdle came and made report, saying, I have done as Thou orderedst me.

+ CHAPTER X +

THEREUPON I looked, and behold above the firmament which was over the head of the cherubims, there was a resemblance of a throne above them like a sapphire stone. [2] And He said to the man who was clothed with the long robe, Go in between the wheels which are under the cherubims and fill thy hands with coals of fire from the midst of the cherubims and scatter them over the city. So in my sight he went in. [3] Now the cherubims stood on the right side of the house as a man goeth in, and the cloud filled the inner court. [4] And the glory of the Lord had removed from the cherubims to the open part of the house and the cloud filled the house and the court was filled with the splendour of the glory of the Lord: [5] and the sound of the wings of the cherubims was heard to the outer court like the voice of God Almighty speaking.

[6] And when He had given orders to the man clothed with the holy robe, saying, Take fire from the midst of the wheels from between the cherubims, and he had gone in and stood near the wheels, [7] one stretched out his hand into the midst of the fire, which was between the cherubims and took and put it into the hands of him who was clothed with the holy robe and he took it and went out. [8] Now I saw that the cherubims had the likeness of men's hands under their wings. [9] I looked also and lo! four wheels stood close to the cherubims, one wheel close to each cherub; and the appearance of the wheels was like the appearance of a carbuncle stone. [10] And as for their appearance, the four had one and the same likeness, as if there was a wheel within a wheel. [11] When they ran, they ran on their four sections. They altered not their position when they ran, for which way soever the foremost looked, they ran and altered not their position when they ran.

[12] Now their backs and their hands and their wings and the wheels were full of eyes all around the four wheels. [13] And in my hearing these wheels were called *Gelgel*.* [15] And the

* Chaldean *Galgal* (גלגל), wheel or rolling thing.

cherubims were the same living being which I saw by the river Chobar. [16] And when the cherubims marched on, the wheels ran and kept close to them; and when the cherubims lifted up their wings and were borne aloft from the earth, their wheels altered not their position. [17] When those stood these stood; and when those mounted up these mounted up with them, for there was a breath of life in them.

[18] Then the glory of the Lord went out from the house and mounted up upon the cherubims; [19] and the cherubims raised their wings and mounted up from the earth in my sight. When they went out the wheels were close by them. And they stopped at the vestibule of the gate of the house of the Lord which was over against the house and the glory of the God of Israel was above over them. [20] This was the living being which I saw under the God of Israel at the river Chobar, and I knew that it was the cherubims. [21] Every one had four faces, and every one had eight wings, and the likeness of mens' hands under their wings. [22] And as for the likeness of their faces, these were the same faces which I saw under the glory of the God of Israel at the river Chobar and they marched every one straight forward.

+ CHAPTER XI +

THEN a blast of wind took me up and brought me to the gate of the house of the Lord which was directly in front and which faced the east. And behold at the vestibule of the gate about five and twenty men! And I saw in the midst of them Jechonias the son of Ezer and Phaltias the son of Banaias, the leaders of the people. [2] And the Lord said to me, Son of man, these are the men who devise vanities and who give bad advice in the city, [3] Who say, Are not the houses lately rebuilt? This is the cauldron, but we are the flesh. [4] Therefore prophesy against them. Prophesy, son of man.

[5] Thereupon the spirit of the Lord fell upon me, and said to me, Say, Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the counsels of your mind. [6] You have multiplied your dead in this city, and filled the highways with the slain; [7] therefore thus saith the Lord: Your dead men whom you have slain in the midst of it, they are the flesh and it is the cauldron. As for you, I will drag you out of the midst of it. [8] You are afraid of the sword, [9] therefore I will bring a sword against you,

saith the Lord, and drag you out of the midst of it and deliver you into the hands of strangers and execute judgment upon you. [10] By the sword you shall fall. On the mountain of Israel I will judge you; and you shall know that I am the Lord.

[13] And it came to pass while I was prophesying that Phaltias, the son of Banaias, died, whereupon I fell on my face and cried with a loud voice and said, Alas! Alas! O Lord, art Thou making an utter end of the remnant of Israel?

[14] Upon which a word of the Lord came to me, saying, [15] Son of man, an end was put to thy brethren and to the men of thy captivity and to all the house of Israel, to whom the inhabitants of Jerusalem said, Away with you far from the Lord: to us this land is given for an inheritance. [16] Therefore say, Thus saith the Lord: I will drive these away to the nations and scatter them to every land. But I will be to those a little sanctuary in all the countries to which they have come.

[17] Therefore say, Thus saith the Lord: I will take those in from among the nations and collect them from the countries in which I have dispersed them and give them the land of Israel [18] and they shall come hither and remove all its abominations and all its iniquities out of it, [19] and I will give them another heart and put a new spirit in them; and I will take away the stony heart out of their flesh and give them a heart of flesh [20] that they may walk in My statutes and keep My judgments and execute them. And they shall be My people and I will be their God. [21] But as the heart of these was entirely devoted to their abominations and their iniquities, I have requited their ways upon their heads, saith the Lord.

[22] Then the cherubims raised their wings and the wheels were close by them and the glory of the God of Israel was above over them. [23] And the glory of the Lord ascended up out of the midst of the city and halted on the mountain which was over against the city. [24] And a blast of wind took me up and brought me to the land of the Chaldeans, to the captivity, in a vision, by the spirit of God. [25] And I went up on account of the vision which I saw and spoke to all the captivity all the things which the Lord had shewn me.

* CHAPTER XII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, thou dwellest in the midst of these unrighteous men who

have eyes to see but do not see; and have ears to hear, but do not hear. Because they are a rebellious house, [3] do thou therefore, son of man, in their sight provide thyself utensils for a day of captivity. And thou shalt be carried captive from this place of thine to another place, in their sight, that they may see. [4] Because they are a rebellious house, therefore thou shalt carry out thy utensils, the utensils for a day of captivity, before their eyes. And thou shalt go out in the evening in their sight, as a captive goeth out. [5] Make for thyself a breach in the wall and thou shalt go out through that, in their sight. [6] Thou shalt be taken up upon shoulders and shalt go out in a secret manner. Thou shalt cover thy face and not see the ground, for I have made thee a sign for the house of Israel.

[7] So when I had done according to all that He had commanded me; and had carried out utensils for a day of captivity, and made in the evening a breach for myself in the wall, and had gone out in a concealed manner, being taken up upon shoulders in their sight; [8] a word of the Lord came to me in the morning, saying, [9] Son of man, did not the house of Israel, that rebellious house, say to thee, What art thou doing? [10] Say respecting them, Thus saith the Lord God: With respect to him who is the chief and the ruler in Jerusalem, even to all the house of Israel, who are among them [11] say, I am acting signs.

As I have done, so shall it be with them. They shall go into banishment and captivity. [12] And the chief in the midst of them shall be carried upon shoulders. He will go out in a secret manner through the wall; and a breach will be made for him to go out through it. He will cover his face that he may not be seen and he himself shall not see the ground. [13] But I will spread My net over him and he shall be caught in My enclosure. And I will bring him to Babylon, to the land of the Chaldeans; but he shall not see it and he shall die there. And all his helpers about him, and all them who assist him, [14] I will scatter to every wind and make bare a sword to pursue them.

[15] And they shall know that I am the Lord, when I have dispersed them among the nations. [16] For I will disperse them through the countries and leave a few of them from the sword, and from famine, and from pestilence, that they may declare all their iniquities among the nations whither they go. And they shall know that I am the Lord.

[17] Again a word of the Lord came to me, saying, [18] Son of man, thou shalt eat thy bread with sorrow and drink water with

tribulation and affliction, [19] and thou shalt say respecting the people of that land, Thus saith the Lord to the inhabitants of Jerusalem in the land of Israel: They shall eat their loaves with scantiness, and drink water with astonishment, that the land may be wasted with the fulness thereof; [20] for all its inhabitants are in a course of impiety; and their cities which are inhabited shall be laid waste and the land shall be a desolation, and ye shall know that I am the Lord.

[21] Again a word of the Lord came to me saying, [22] Son of man, what proverb is this which you have concerning Israel, saying, The days are far off. Vision is lost; [23] therefore say to them, Thus saith the Lord: I will change this parable, and the house of Israel shall no more use it; for thou shalt say to them, The days are at hand and the word of every vision. [24] For there shall no more be a false vision of any sort, or a flattering diviner among the children of Israel; [25] for I the Lord will speak My words—I will speak and perform, and no more put off to a distant time. For in these your days, O rebellious house, I will speak a word and perform it, saith the Lord.

[26] Again a word of the Lord came to me, saying, [27] Son of man, behold the house of Israel, that rebellious house; speak saying, The vision which this man seeth is for many days; and for times far distant he prophesieth; [28] therefore say unto them, Thus saith the Lord: None of my words which I speak shall any more be prolonged. I will speak and I will perform, saith the Lord.

* CHAPTER XIII *

AGAIN a word of the Lord came to me saying, [2] Son of man, prophesy against the prophets of Israel and thou shalt prophesy and say to them, Hear a word of the Lord! [3] Thus saith the Lord: Woe to the prophets who prophesy from their own hearts and see nothing. [4] Like foxes among ruins, thy prophets, O Israel, stood not for strength. [5] When flocks were collected against the house of Israel, they who say, [6] In the day of the Lord, stood not up. They are seers of lies, they are prophesiers of vanities. They say, The Lord saith; though the Lord did not send them, in order to confirm a word they began with. [7] Have you not seen a false vision and spoken false prophecies? [8] Now therefore say, Thus saith the Lord: Because your words are false

and your prophecies vain; therefore behold I am against you, saith the Lord.

[9] And I will stretch forth My hand against these prophets, who see falsehoods and prophesy vanities: they shall not be in the school of My people nor enrolled in the enrollment of the house of Israel; nor shall they enter into the land of Israel and they shall know that I am the Lord. [10] Because they have led My people astray saying, Peace, when there was no peace. And when one buildeth a wall they anoint it; it shall fall. [11] Say to these anointers, It shall fall. For there shall be an overwhelming rain, and I will send hailstones against their buttresses, and they shall fall; and a tempestuous wind, and it shall be broken down. [12] Now when the wall is fallen, will they not say to you, Where is the anointing with which you anointed it?

[13] Therefore thus saith the Lord: I will cause a furious tempest to break it down, and there shall be an overwhelming rain in Mine anger. And I will bring the hailstones against it with fury for destruction, [14] and demolish the wall which you anointed, and it shall fall; and lay it flat on the ground, and its foundations shall be discovered; and when it shall fall, you shall be consumed with rebukes; and you shall know that I am the Lord. [15] When I accomplish My wrath on the wall and on them who anoint it, it shall fall. I have indeed said to you, the wall is no more, nor do they exist who anointed it, [16] namely, the prophets of Israel who prophesy concerning Jerusalem and who see peace for her when there is no peace, saith the Lord.

[17] Now as for thee son of man set thy face also against the daughters of thy people who prophesy from their own heart; and prophesy against them and say,

[18] Thus saith the Lord: Woe to those women who sew pillows under every elbow and make coverings for every head of every age, to lead souls astray. The souls of My people have been turned out of the way. [19] They have indeed inveigled souls and profaned Me to My people, for a handful of barley and for pieces of bread,—to kill souls which should not die, and to preserve souls alive which ought not to live,—by your oracling to the people who hearken to vain oracles. [20] Therefore thus saith the Lord God: Behold I am against your pillows on which you whirl souls about; and I will tear them from your arms and dismiss the souls—those souls which you are whirling about to scatter.

[21] And I will tear in pieces your coverings and deliver My people out of your hand, and they shall no more be in your hands to be confused. And ye shall know that I am the Lord. [22] Because you turned aside the heart of the righteous, whom I turned not aside, in order that you might strengthen the hands of a transgressor that he should by no means turn from his evil way and live; [23] therefore you shall no more see falsities, nor shall you any more utter divinations; for I will deliver My people out of your hand and you shall know that I am the Lord.

* CHAPTER XIV *

WHEN some of the elders, principal men of the people of Israel, had come to me and were sitting before me a [2] word of the Lord came to me, saying:

[3] Son of man, these men have given their imaginations the rule over their hearts, though they placed before their eyes the punishment of their transgressions. Shall I, being consulted, return them an answer? [4] Therefore speak to them, and thou shalt say to them, Thus saith the Lord: Be the man who he may of the house of Israel, who giveth his imagination the rule over his understanding, when he hath set before his eyes the punishment of his iniquity, and cometh to a prophet: I the Lord will answer him by the things with which his mind is entangled, [5] that he may lead the house of Israel astray, according to their hearts which are alienated from Me by their desires.

[6] Say therefore to the house of Israel, Thus saith the Lord God: reform and turn from your evil devices, and from all your acts of impiety; and turn your faces about. [7] For be the man who he may of the house of Israel, or of the proselytes who have sojourned with Israel, who shall separate himself from Me, and give his desires the rule over his understanding when he hath set before his eyes the punishment of his iniquity and shall come to the prophet that he may inquire of Me; I the Lord will answer him by that with which he is entangled. [8] And I will set My face against that man, and give him up to desolation and destruction; and remove him from among My people; and ye shall know that I am the Lord.

[9] And with respect to that prophet when he shall have wandered and spoken, I the Lord have caused that prophet to wander, and I will stretch out My hand against him and destroy him from

among My people Israel. [10] And they shall bear their iniquity; the inquirer according to his guilt, and in like manner the prophet according to his guilt, [11] that the house of Israel may no more be led astray from Me, and that they may no more be polluted with their transgressions: so they shall be my people and I will be their God, saith the Lord.

[12] Again a word of the Lord came to me saying, [13] Son of man, when a country transgresseth against Me, so as to incur ruin; and I stretch out My hand against it; and break the staff of bread, and send against it famine, and destroy out of it both man and beast: [14] should there be in it three such men as Noe, Daniel and Job, they for their righteousness shall be saved, saith the Lord. [15] Or if I send wild beasts against that land and punish it, and it become a desolation not to be travelled by reason of the wild beasts, [16] and there be in it three such as those: as I live, saith the Lord, neither sons nor daughters shall be saved; none save them only shall escape, and the land shall be for destruction.

[17] Or if I bring a sword against that land and say, Sword, pass thou through this land, that I may cut off from it man and beast; [18] should there be in it three such men as those: as I live, saith the Lord, they shall not deliver sons nor daughters; they and they only shall be saved. [19] Or if I send a pestilence against that land, and pour out My wrath upon it with slaughter, with intent to destroy out of it man and beast, [20] and Noe, Daniel and Job be therein; As I live, saith the Lord, neither sons nor daughters shall be left: they for their righteousness shall deliver only their own souls.

[21] Yet thus saith the Lord: Though I send these My four severe judgments sword and famine and wild beasts and pestilence, against Jerusalem to destroy out of it man and beast, [22] still, behold some are left in it, the saved of it, who are leading out of it sons and daughters; behold they are coming out to you and you shall see their ways and their desires, and be sorry for the evils which they have brought on Jerusalem—for all the evils which they have brought upon it. [23] And they will comfort you, for you will see their ways and their desires; and you will know that I have not without cause done all those things which I have done to it, saith the Lord.

* CHAPTER XV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, why should the wood of the grape-vine be distinguished from the wood of all the branchy trees which are among the trees of the forest? [3] Can men use the wood of it for any kind of workmanship? Can they make a pin of it to hang thereon any utensil? [4] Is it not in a peculiar manner doomed to be consumed by fire? Every year the fire consumeth what is lopped from it. And if a bit of it is left, is it fit for any kind of workmanship? [5] Even when entire, it will be unfit for any work; how then, when fire hath burned it to a brand, can it serve for any work? [6] Say therefore, Thus saith the Lord: Like the wood of the vine among the trees of the forest, which I have doomed to be destroyed by fire, so have I doomed the inhabitants of Jerusalem. [7] And I will set My face against them. When they escape out of one fire another shall devour them. And they shall know that I am the Lord, when I set My face against them. [8] And I will make the land a desolation for their apostasy, saith the Lord.

* CHAPTER XVI *

THEN a word of the Lord came to me, saying, [2] Son of man testify against Jerusalem her iniquities, [3] and thou shalt say, Thus saith the Lord to Jerusalem: Thy root and thy pedigree is from the land of Chanaan. Thy father was an Amorite and thy mother a Chettite, [4] and this is the history of thy birth—on the day thou wast born thy navel was not tied nor wert thou washed with water nor sprinkled with salt; nor wert thou wrapped up in swaddling bands. [5] But Mine eye which was over thee did not spare to do for thee all these things—to compassionate thee. When thou wast cast out into the open field for thine ill shape, on the day thou wast born, [6] I passed by thee and saw thee polluted with thy blood, and said to thee, From thy blood there is life. [7] Be multiplied like the grass of the field; I have betrothed thee.

So thou didst increase and grow great and enter the class of chief cities. Thy breasts were fashioned and thy locks flowing. But thou wast naked and exposed to shame. [8] Then I passed by thee and beheld thee and lo! thou wast of a marriageable age. So I spread My skirt over thee and covered thy nakedness; and

swore to thee and entered into covenant with thee, saith the Lord. [9] And when thou becamest Mine I washed thee with water, and cleansed away thy blood from thee and anointed thee with oil; [10] And I clothed thee with embroidery and shod thee with purple sandals and girded thee with a cotton zone and threw around thee a mantle of tissue. [11] And I decked thee with ornaments, and put bracelets round thy wrists and a chain round thy neck, [12] and gave thee a jewel for thy nose and ear-rings for thine ears, and a crown of exquisite beauty for thy head.

[13] So thou wast adorned with gold and silver, and thy raiment was of cotton, tissue and embroidery; and thy food was fine flour, oil and honey. [14] And thou becamest exceeding beautiful, and thy fame spread among the nations for thy beauty. Because it was perfect by reason of the comeliness and the elegance with which I adorned thee, saith the Lord, [15] thou wast vain over thy beauty and became a harlot because of thy renown; and didst pour out thy fornications upon every passenger.

[16] Nay thou didst take some of thy garments and make for thyself idols of needle work; and didst commit gross fornication on them. Though thou shouldst not have gone in; nor should such a thing be done, [17] thou didst take the vessels, which were thy boast, made of My gold and of My silver, some of those which I gave thee; and didst make for thyself male images and commit fornication with them. [18] Thou didst take also thine embroidered raiment and clothe them and didst set Mine oil and Mine incense before them. [19] My bread also which I gave thee—the fine flour, oil and honey with which I fed thee, these thou didst set before them for a sweet smelling savour.

[20] Nay, it came to pass, saith the Lord, That thou didst take thy sons and thy daughters whom thou hadst born and didst sacrifice these to them to be devoured. As if it had been a small matter to commit fornication, [21] thou didst slay thy children and offer them up, making them expiatory sacrifices to those images, [22] (this exceeded all thy fornication) and didst not remember thy youth when thou wast naked and bare, when though polluted with thy blood thou didst live. [23] Nay after all these acts of iniquity, saith the Lord, [24] thou didst moreover build for thyself a brothel; and erect for thyself a place of prostitution in every street; [25] at the head of every street thou didst build thy brothels, and sacrifice thy beauty and prostitute thyself to every comer, and multiply thine acts of whoredom.

[26] When thou hadst committed fornication with the Egyp-

tians, thy neighbours, and lustful paramours; and hadst done this frequently to provoke Me to wrath, [27] though I stretched forth My hand against thee and deprived thee of thy dues and delivered thee up to them who hate thee—to the daughters of the Philistines, who turned thee out of that way in which thou wast committing iniquity. [28] Yet thou wentest a whoring among the daughters of Assur; and even thus wast not satisfied. [29] So having committed whoredom and not being satiated thou didst multiply thy covenants with the land of the Chaldees and even with these thou wast not satisfied. [30] How can I dispose of thy daughter, saith the Lord, seeing thou hast committed all these acts of an abandoned woman? And hast trebled thy fornication by thy daughters?

[31] Having built a brothel at the head of every way, and erected a place of prostitution in every street, wast thou like a harlot collecting hire? [32] Was there ever an adulterous woman like thee receiving gifts from her husband and giving rewards to her gallants? [33] For thou hast given rewards to all thy lovers, and loaded them with gifts to come to thee from all around. [34] So there was in thee a depravity beyond other women, both in thy whoredom and with regard to them who committed lewdness with thee. Thy giving gifts and no rewards being given thee are evidences of thy depravity.

[35] Therefore, hear O harlot, a word of the Lord, thus saith the Lord: [36] Because thou hast squandered thy money, therefore thy scandalous fornication shall be exposed before thy lovers; but for all thy wicked desires and for the blood of thy children whom thou hast sacrificed to them— [37] for this behold I will assemble all thy lovers with whom thou hast had connexion, both all whom thou hast loved and all whom thou hatedst, and I will gather against thee them from all around, and lay open thy wickedness before them, that they may see all thy shame. [38] And I will punish thee with the punishment of an adulteress, and involve thee in the blood of wrath and jealousy; [39] and deliver thee up into their hands. And they shall demolish thy brothel, and pull down thy place of prostitution, and strip thee of thy clothing and seize thy fair jewels; and when they shall have left thee naked and exposed to shame, [40] then crowds shall be brought against thee, who shall stone thee with stones and hack thee with their swords; [41] and they shall burn thy houses with fire, and execute vengeance on thee in the sight of many women.

So will I turn thee from whoredom and no more give thee gifts. [42] Then I will cause My wrath against thee to abate, and My

jealousy shall be removed from thee, and I will be quiet and no more care for thee. [43] Because thou hast not remembered thy youth and hast grieved Me with all these things; therefore behold I have requited thy ways on thy head, saith the Lord. [44] Thou indeed hast so added impiety to all thy transgressions that all these things have occasioned the parable which people use against thee, saying, As was the mother so is the daughter. [45] Thou art indeed a very daughter of thy mother who abandoned her husband and her children: and the sisters of thy brothers are they who abandoned their husbands and their children.

Your mother was a Chettite and your father an Amorite, [46] your eldest sister is Samaria—she and her daughters who live on thy left; and your youngest sister who liveth on thy right is Sodom with her daughters. [47] But thou hast not walked even in their ways, nor done according to their transgressions in a small degree. Thou hast surpassed them in all thy ways. [48] As I live, saith the Lord, Sodom herself and her daughters did not do as thou and thy daughters have done. [49] But this was the iniquity of thy sister, Sodom—pride. Through fulness of bread and prosperity she and her daughter grew wanton. There was this also in her and her daughters that they did not assist the distressed and the needy; [50] but were haughty and committed iniquities in My sight; therefore I destroyed them.

[51] In My view Samaria also did not commit half thy crimes. Thou indeed hast multiplied thine iniquities more than they, and justified thy sisters by all thine iniquities which thou hast committed. [52] Thou therefore shalt bear thy punishment. Inasmuch as thou hast corrupted thy sisters by thy sins, which thou hast committed in a more aggravated degree than they, and made them righteous in comparison of thee; be thou therefore confounded and bear thy dishonour, for having justified thy sisters. [53] When I turn back their apostacies—the apostacy of Sodom and her daughters, and turn back the apostacy of Samaria and her daughters, I will turn back also thine apostacy in the midst of them; [54] that thou mayst bear thy punishment and be dishonoured for all that thou hast done to provoke Me to anger. [55] And when thy sister Sodom and her daughters shall be restored to their former state then thou and thy daughters shall be restored to your former state.

[56] Now was not thy sister Sodom a by word in thy mouth in the days of thy pride, [57] before thy wickedness was discovered, in the same manner as thou art now the scoff of the daughters of

Syria and of all around her and of all the daughters of the foreign tribes around thee? [58] Thou hast borne thy wickedness and thy transgressions, saith the Lord. [59] Thus saith the Lord, I will deal with thee as thou hast done. As thou hast slighted these things that thou mightest transgress My covenant, [60] when I remember My covenant made with thee in the days of thy youth and re-establish for thee an everlasting covenant; [61] then thou wilt recollect thy way and be ashamed, when thou hast again received thy sisters—the elder and the younger. For I will give them to thee to be part of thy family, but not by thy covenant.

[62] And I will establish My covenant with thee; and thou shalt know that I am the Lord, [63] that thou mayst remember and be ashamed, and never more be able to open thy mouth, because of thy confusion when I make a complete atonement for thee according to all that thou hast done, saith the Lord.

* CHAPTER XVII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, relate a fable and speak a parable to the house of Israel and thou shalt say, [3] Thus saith the Lord: There was a great eagle with large wings, rapid in its motion and completely furnished with talons: and it winged its way to Lebanon, and took hold of its choicest cedar; [4] and cropped the tops of the tender branch and brought them to the land of Chanaan, and in a walled city they were deposited. [5] Then he took a seedling of the land and planted it in a field by much water, and ordered it to be taken care of. [6] And it sprang up and became a vine weak and small, so that its branches could be seen only by them near it. But it had roots underneath it, so it grew to be a vine, and put forth shoots and extended its tendrils.

[7] And there was another eagle with large wings and many talons: and lo! this vine warped towards him, and its roots were towards him and it shot out its branches for him, that he might water it together with the shoot of its own planting, [8] which being in a good soil by much water grew luxuriantly, so as to blossom and bear fruit, and become a great vine. [9] Therefore say, Thus saith the Lord: Shall it prosper? Shall not the roots of this tender shoot and its fruit be blasted? Yes; all its former shoots shall wither, so that it will not require a strong arm nor much people to pull it up by its roots. [10] Though behold it is luxuriant, shall it

prosper—shall it not wither at the first touch of a blasting wind? Both it and its sprouting shoot shall be withered.

[11] Moreover a word of the Lord came to me, saying, Son of man, say now to this rebellious house, Do you not know the meaning of this? [12] Say, When the king of Babylon hath come to Jerusalem, and shall take the king thereof and the chiefs thereof, and hath caused them to be brought to him to Babylon; [13] and shall take one of the royal seed and make a covenant with him, and shall lay him under an oath and comprehend the generals of the land, [14] that it shall be a weak kingdom and never be independent—that he will keep this covenant with him and that it shall stand. [15] Now should he revolt from him so as to send his ambassadors to Egypt, that it may furnish him with horses and a great army, shall he prosper? Shall he who is perfidious escape? And shall he who breaketh a covenant be delivered?

[16] As I live saith the Lord, in the place where the king liveth, who made him king; even with him in Babylon shall he die who hath dishonoured My oath and broken My covenant: and neither with a great army nor with much people, [17] shall Pharaoh support him in the war, when ramparts are a-raising, and towers a-building to destroy lives. [18] As he [the king of Jerusalem] hath dishonoured an oath, by breaking a covenant, (when lo! he had given his hand) and hath done all these things to him [the king of Babylon], he shall not escape. [19] Therefore say: As I live, saith the Lord, The oath which he hath dishonoured, and the covenant which he hath broken, even this I will requite upon his head. [20] And I will spread My net for him and he shall be taken in My enclosure. [21] In every engagement his men shall fall by the sword; and them who are left I will scatter to every wind; and you shall know that I the Lord have spoken. [22] For thus saith the Lord: I will Myself take one of the choicest cedars from a summit; (their hearts I will nip) and I will plant it on a lofty mountain; [23] I will cause it to be suspended on a lofty mountain of Israel; and I will plant it, and it shall blossom and bear fruit, and become a great cedar; and under it shall rest every bird, even all the winged tribe shall repose in its shade: its branches shall be renewed: [24] and all the trees of the plain shall know that I am the Lord Who bringeth down the lofty tree, and exalteth the tree which is low, and Who causeth the green tree to wither, and the withered tree to flourish. I the Lord have spoken and I will perform.

* CHAPTER XVIII *

AGAIN a word of the Lord came to me, saying, Son of man why have you this proverb among the children of Israel, saying, [2] The fathers have eaten a sour grape and the children's teeth are set on edge. [3] As I live, saith the Lord, This parable shall no more be used by Israel, [4] for all souls are Mine. As the soul of the father so also the soul of the son is Mine. The soul that sinneth, it shall die. [5] But the man who shall be just, who executeth judgment and justice, [6] who eateth not upon the mountains, nor lifteth up his eyes to the desires of the house of Israel, and defileth not his neighbour's wife, nor approacheth a woman in a state of menstruation; [7] who shall oppress no man; shall restore the pledge of a debtor and not be guilty of rapine; who shall deal out his bread to the hungry, and clothe the naked, [8] and not lend his money on interest nor take usury, and shall turn away his hand from injustice and execute righteous judgment between man and man, [9] and hath walked in My statutes, and kept My judgments to do them. Such a one is righteous,—he shall live, saith the Lord.

[10] But if he beget a profligate son, a shedder of blood and one who committeth sins, [11] who hath not walked in the way of his righteous father but hath eaten on the mountains and defiled his neighbour's wife; [12] hath oppressed the poor and needy, and been guilty of rapine; hath not restored a pledge and hath lifted up his eyes to the idols; hath done injustice, [13] lent on interest and taken usury,—he shall not live. He hath committed all these iniquities. He shall surely die. His blood shall be upon him.

[14] But if he beget a son who hath seen all the sins which his father committed and hath been struck with awe and not done the like— [15] hath not eaten upon the mountains, nor fixed his eyes on the desires of the house of Israel; nor defiled his neighbour's wife, [16] nor oppressed any man, nor taken a pledge; nor been guilty of rapine— [17] hath dealt out his bread to the hungry and clothed the naked, and turned away his hand from injustice; hath neither lent on interest nor taken usury; hath practised justice and walked in My statutes; [18] he shall not die for the iniquities of his father. He shall live. But as for his father, if he be guilty of rapine and oppression, he hath done wrong in the midst of My people, and for his iniquities he shall die.

[19] Now should you say, Why hath not the son borne the iniquity

of his father? Because the son hath practised justice and mercy, hath kept all My statutes and done them, he shall live. [20] But the soul which sinneth shall die. The son shall not bear the iniquity of his father; nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon himself, and upon the iniquitous shall be his iniquity. [21] But if the unrighteous man will turn from all the unrighteous acts which he hath done, and will keep all My commandments, and practise righteousness and mercy; he shall surely live and not die. [22] None of the transgressions which he committed shall be remembered; for the righteousness which he hath exercised, he shall live.

[23] Can I (saith the Lord) so much desire the death of the unrighteous, as I do that he should turn from his evil way and live? [24] But when a righteous man turneth away from his righteousness, and committeth iniquity according to all the iniquities which the wicked hath done, none of the righteous acts which he hath done shall be remembered. For the sins which he hath committed, even for these he shall die. [25] Yet you have said, The way of the Lord is not straight. Hear now, all ye house of Israel, Is not My way straight? Is it not your way which is not straight? [26] When the righteous turneth from his righteousness and committeth a crime, for the crime he committeth he should die—for it he shall die. [27] And when a wicked man turneth from his wickedness which he committed, and shall practise justice and righteousness, he hath saved his soul. [28] He hath turned away from all his wicked acts which he committed; he shall surely live; he shall not die.

[29] Yet the house of Israel say, The way of the Lord is not straight. Is not My way straight, O house of Israel? Is it not your way which is not straight? [30] I will judge you, saith the Lord, O house of Israel, each one according to his way. Be converted and turn from all your acts of wickedness, and they shall not bring upon you the punishment of iniquity. [31] Cast away from you all your impious acts; which you have impiously committed against Me; and make yourselves a new heart and a new spirit. Now why do you die, O house of Israel, [32] since I desire not the death of him who dieth? saith the Lord.

* CHAPTER XIX *

NOW take thou up a lamentation for the prince of Israel [2] and thou shalt say, What was thy mother? She was a lioness

among lions. In the midst of lions she multiplied her young. [3] And one of her young lions sallied forth; he became a lion and learned to prowl. He devoured men [4] and the nations heard of him; in their trap he was taken and carried in a cage to the land of Egypt. [5] When she saw that her main support was removed from her, was lost; she took another of her young lions and made him lion. [6] And he roamed about among lions. [7] He became a lion and learned to seize prey. He devoured men and prowled with fierceness, and made their cities a desolation and laid waste the land, and the fulness thereof by the sound of his roaring.

[8] Then the nations set upon him from the countries around: they spread their nets for him; in their trap he was taken. [9] So they chained him and in a cage he came to the king of Babylon, who put him in prison that his voice should not be heard on the mountains of Israel. [10] Thy mother was like a vine or a flowery pomegranate planted by water. It was fruitful and full of buds by being plentifully watered. [11] And it became a sceptre for them who bear rule over tribes, and became distinguished for its greatness among other stocks, and was conscious of its greatness by the multitude of its branches. [12] But it is broken in wrath and thrown on the ground; and a burning wind hath blasted its choice branches. Vengeance hath been taken on them: and the rod of its strength is withered; a fire hath consumed it. [13] And now, when they had planted it in a desert, in a land without water, [14] a fire hath issued forth from a rod of her choice shoots and consumed her, and she hath no more in her a sceptre of power.

The tribe is become a parable in the song of woe, and shall be for a subject of lamentation.

* CHAPTER XX *

AND it came to pass in the seventh year, on the fifth month and tenth day of the month, that some of the elders of Israel came to inquire of the Lord, and while they were sitting before me [2] a word of the Lord came to me, saying, [3] Son of man speak to the elders of the house of Israel and thou shalt say to them, Thus saith the Lord, Are you come to inquire of Me? As I live, saith the Lord, I will not answer you; [4] I will not, son of man, with avengement avenge them. Testify against them the iniquities of their fathers and [5] thou shalt say to them, Thus saith the Lord, from the day I chose the house of Israel; and was made known to

the seed of the house of Jacob; and acknowledged by them in the land of Egypt; when I took hold of them with My hand, saying, I the Lord am your God,— [6] on the very day when I took hold of them with My hand to bring them out of the land of Egypt into the land which I had prepared for them—a land flowing with milk and honey—it is the honeycomb of the whole earth; [7] though I said to them let everyone put away the abominations of his eyes and with the devices of Egypt be not polluted, I the Lord am your God; [8] yet they apostatised from Me and would not hearken to Me.

They did not cast away the abominations of their eyes, nor did they utterly forsake the devices of Egypt; therefore I spoke of pouring out My wrath on them—of spending Mine indignation on them in the midst of Egypt; [9] but that My name might not be altogether profaned in the sight of the nations among whom they were, I did in their sight [those miracles] by which I was made known to them, in order to bring them out of the land of Egypt.

[10] So I led them into the wilderness; and gave them My statutes [11] and made known to them My rules of rectitude, which if a man practise he shall live thereby; [12] I gave them also My sabbaths, to be a sign between Me and them; that they might know that I the Lord am their sanctifier. [13] And I said to the house of Israel in the wilderness, Walk in My statutes, but they walked not. They rejected My rules of rectitude, which if a man practise he shall live by them; and they profaned My sabbaths exceedingly: whereupon I spoke of pouring out My wrath on them in the wilderness, to destroy them utterly:

[14] But I acted so that My name should not be altogether profaned in the sight of the nations, before whose eyes I had brought them out: [15] and I lifted up My hand against them in the wilderness thus far—that I would not bring them into the land which I had given them (a land flowing with milk and honey: it is the honey comb of the whole earth); [16] because they had rejected My rules of rectitude, and had not walked in My statutes; but profaned My sabbaths, and had gone after the desires of their own heart. [17] But Mine eye had compassion on them so as not to blot them out entirely; so I did not bring them to utter destruction in the wilderness.

[18] Then I said to their children in the wilderness, Walk not ye in the customs of your fathers, nor observe their rules of conduct; have no communication with their devices and be not polluted. [19] I the Lord am your God; walk in My statutes, and

keep My rules of rectitude and practise them; [20] and hallow My sabbaths and let them be a sign between Me and you, that you acknowledge that I the Lord am your God. [21] But even these their children rebelled against Me. In My statutes they did not walk, nor did they keep My rules of rectitude to practise them, which if a man do he shall live by them; and they profaned My sabbaths; therefore I spoke of pouring out My wrath upon them in the wilderness—of accomplishing Mine indignation upon them.

[22] But I acted so that My name should not be utterly profaned in the sight of the nations. As I had brought them out before their eyes, [23] I lifted up My hand against them in the wilderness that I would scatter them among the nations and disperse them through the countries. [24] Because they did not practise My rules of rectitude, but rejected My statutes and profaned My sabbaths, and their eyes were after the desires of their fathers; [25] therefore I gave them statutes not morally good, and rules of conduct in which they could not entitle themselves to life by them, [26] that I might by their own doctrinal notions pollute them, when I passed through all their first-born males in order to remove them out of sight.

[27] Therefore, speak to the house of Israel, son of man, and thou shalt say unto them, Thus saith the Lord: Thus far your fathers provoked Me to wrath, by their transgressions which they committed against Me. [28] And when I brought them into the land, which I lifted up My hand to give them; they beheld every high hill and every shady grove, and there they sacrificed to their gods; and there set in order the sweet smelling savour; and there poured out their libations. [29] And when I said to them, What is this Abama, that you go thither, they called its name Abama, which it retaineth to this day.

[30] Therefore say to the house of Israel, Thus saith the Lord if you are polluted with the iniquities of your fathers and you go a whoring after their abominations [31] even with the first fruits of your gifts—with those dedications with which you are polluted by all your desires even to this day, shall I return you an answer, O house of Israel? As I live, saith the Lord, I will not answer you. [32] And though this should come into your mind, it shall not be as you say: We will be like the nations and like the tribes of the earth in worshipping stocks and stones.

[33] For as I live, saith the Lord, With a strong hand and an uplifted arm, and with an outpoured wrath I will reign over you.

[34] And I will bring you out from among the peoples and gather you from the countries where you have been scattered with a strong hand and an uplifted arm and with outpoured wrath. [35] And I will bring you into the wilderness of the tribes and there plead with you face to face. [36] As I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. [37] And I will make you pass under My rod and bring you in by number, [38] and select from among you the wicked and the apostates (for out of their captivity I will bring even these, but into the land of Israel they shall not come); and you shall know that I am the Lord God.

[39] Now as for you, O house of Israel, thus saith the Lord: put away everyone his devices, and after that if you will hearken to Me, and no more profane My holy name with your gifts and your devices. [40] For on My holy mountain, on My lofty mountain, saith the Lord, there all the house of Israel shall serve Me at last; and there I will expect and there I will accept your offerings—even the offerings of your dedications at all your solemnities. [41] With the odour of sweet smelling incense I will accept you, when I have brought you out from among the peoples, and receive you from the countries in which you have been dispersed, and I will be hallowed among you before the eyes of the peoples, [42] and you shall know that I am the Lord, when I have brought you to the land of Israel, to the land for which I lifted up My hand to give it to your fathers; [43] and you will there remember your ways and your devices with which you have been polluted, and express contrition for all your acts of wickedness; [44] and acknowledge that I am the Lord, when I deal thus with you (that My name may not be profaned according to your evil ways and according to your corrupt devices), saith the Lord.

[45] Then a word of the Lord came to me, saying, [46] Son of man, set thy face against Thaiman and look towards Daram and prophesy against the forest at the head of Nageb, [47] and thou shalt say to the forest of Nageb, Hear a word of the Lord: Thus saith the Lord God, Behold I am kindling a fire in thee, and it shall devour in thee every green tree and every dry tree; and the flame which is kindled shall not be extinguished; and by it the whole surface from south to north shall be burned up. [48] And all flesh shall know that I the Lord have kindled it. It shall not be extinguished. [49] And when I said, O Lord, Lord, forbid, they said to me, Is not this a parable which is spoken?

* CHAPTER XXI *

WHEREUPON a word of the Lord came to me saying, [2] Therefore prophesy, son of man, set thy face against Jerusalem, and look towards their holy things, and thou shalt prophesy against the land of Israel [3] and thou shalt say to the land of Israel, Thus saith the Lord: Behold I am against thee and I will draw My sword out of its sheath, and root out of thee the lawless and unjust. [4] Because I will root out of thee the lawless and unjust; therefore My sword shall come forth out of its sheath against all flesh from south to north. [5] And all flesh shall know, that I the Lord have drawn My sword out of its sheath. It shall not return any more.

[6] Therefore, son of man, heave thou convulsive groans, and sigh sorrowfully before their eyes. [7] And if they say to thee, Why art thou groaning? Then thou shalt say, Because of the news: for it is coming; and every heart shall be broken, and all hands enfeebled; and all flesh and every spirit shall faint; and all thighs shall be polluted with filth. Behold it is coming! saith the Lord.

[8] Then a word of the Lord came to me, saying, [9] Son of man, prophesy; and thou shalt say, Thus saith the Lord: Say, O sword, sword be sharp, and full of fury that thou mayst slaughter; [10] be sharpened that thou mayst glisten; being prepared for destruction, slay! set at naught; fell every tree. [11] He hath now made it ready for His hand to grasp it. The sword is sharpened. It is ready to be put into the hand of the slayer. [12] Scream, son of man, and raise the mournful cry; for it is come among My people; it is among all the leaders of Israel. They shall dwell near the sword. It is among My people. Therefore give it a clap of applause with thy hand.

[13] Because its cause is just, what then? Must the tribe be cast off?

That shall not be the case saith the Lord God. [14] But, thou son of man, prophesy and clap thy hands and redouble the sword. It is the third sword of the slain, the great sword of slaughter. Therefore thou shalt strike them with terror. [15] See that thy heart be not broken, though the fainthearted be multiplied at every gate. They are delivered up to the slaughter of the sword. It is well made for slaughter. It is well made to glitter. [16] Therefore pass through. Be sharp on the right and on the left; which way soever thy face may be raised up. [17] And as for Me

I will clap My hands and give vent to My wrath. I, the Lord, have spoken.

[18] Then a word of the Lord came to me, saying, [19] And thou son of man, sketch out for thyself two ways for the sword of the king of Babylon to enter. From one and the same country let them both come; and let there be a hand at the head of the way to the city. [20] At the head of that way thou shalt set it up for the sword to enter against Rabbath of the Ammonites, and against Judea and against Jerusalem in the midst of it. [21] For the king of Babylon will halt on the old road—at the head of the two roads, to consult an oracle, to divine with an arrow and inquire by graven images and inspect a liver. [22] The oracle against Jerusalem is favourable to throw up a rampart, to open his mouth with a war cry; to raise his voice with shouting, to cast up a rampart against her gates, to raise a mound and build towers for his engines. [23] Now this man is to them as one consulting an oracle, while causing his usurpation to be remembered.

[24] Therefore thus saith the Lord, Because you have brought your iniquities into remembrance by disclosing your impieties, that your sins may be seen by all your acts of impiety and by your subterfuges—because you have brought them into remembrance, for them you shall be taken. [25] And as for thee, thou profane wicked ruler of Israel, whose day is coming at the appointed season, there is an end to thy usurpation. [26] Thus saith the Lord: Thou hast pulled off the coronet, and put on the imperial diadem. It shall not be such. Thou hast debased what was high and exalted what was low. [27] As usurpation, usurpation, usurpation, I will expose it; alas for it! Such it shall be till he come, to whom it of right belongeth; and I will give it to him.

[28] Now as for thee, son of man, prophesy and thou shalt say, Thus saith the Lord, with regard to the Ammonites and their reproach even thus thou shalt say: O sword, sword, drawn for slaughter, and drawn for destruction, be lifted up that thou mayst glisten. [29] By the vain vision and false prophesying concerning thee, the day came at the appointed season, for turning thee on the necks of wounded transgressors. [30] There is an end of usurpation; turn back; tarry not. In the place where thou wast born, in thine own land I will judge thee. [31] And I will pour out My wrath upon thee; and with the fire of Mine indignation blow upon thee, and deliver thee into the hands of barbarous men skilled in destruction. [32] Thou shalt be fuel for fire and thy blood shall

be in the midst of thy land. There shall no more be any remembrance of thee. I the Lord have spoken.

* CHAPTER XXII *

THEN a word of the Lord came to me, saying, [2] Now, son of man, if thou wilt judge this bloody city, then point out to it all its iniquities [3] and thou shalt say, Thus saith the Lord God: O city, which sheddest blood in the midst of thee to cause thy time to come; and which makest idols against thyself to pollute thyself. [4] In the blood which thou hast shed, thou art fallen; and with thine idols which thou hast made, thou art defiled; and thou hast caused thy days to draw near, and hast brought on the term of thy years; therefore I have made thee a scoff to the nations, and a mocking stock to all the countries— [5] to those near and to those far from thee; and they shall insult thee, thou impure, infamous and abandoned city.

[6] Behold in thee the princes of the house of Israel banded themselves, each one with his relations, that they might shed blood. [7] In thee they reviled father and mother; and in thee practised injustice against the stranger. They oppressed the widow and orphan; [8] and in thee they despised My holy things and profaned My sabbaths. [9] In thee men became robbers, that in thee they might shed blood. And they ate upon the mountains near thee; and in the midst of thee committed abominable things. [10] In thee they uncovered the nakedness of a father; and in thee humbled a woman in a state of menstruation. [11] In thee one debauched his neighbour's wife; another wantonly defiled his daughter in law; and another humbled his sister, his father's daughter. [12] In thee they received bribes to shed blood. In thee they took interest and usury, and thou hast completed thy wickedness by oppression. And Me thou hast forgotten, saith the Lord.

[13] Now when I lay My hand on thee to destroy thee, for what thou hast done and for the blood which hath been shed in thee, — [14] will thy heart endure? Will thy hands be strong in the day I deal with thee? I the Lord have spoken, and I will perform. [15] I will scatter thee among the nations and disperse thee through the countries, and when thine impurity shall be consumed out of thee, [16] I will take possession of thee in the sight of all the nations; and you shall know that I am the Lord.

[17] Again a word of the Lord came to me, saying, [18] son of man, Behold to Me the house of Israel are all become mixed with brass and iron and tin and lead with a mixture of silver. [19] Therefore say, Thus saith the Lord God: Because you are become one mass, I will therefore gather you into the midst of Jerusalem: [20] as silver and brass and iron and tin and lead are put in a furnace, that the fire may be blown on it and that it may be melted; so will I take you in My wrath and gather you and melt you. [21] And I will blow upon you with the fire of My wrath and you shall be melted in the midst of it. [22] As silver is melted in the midst of a furnace; so shall you be melted in the midst of it; and you shall know that I the Lord have poured out My wrath on you.

[23] Again a word of the Lord came to me, saying: [24] Son of man, say to this land, Thou art a land which was not watered with showers; nor did rain fall upon thee in the day of indignation. [25] Its princes in the midst of it were like roaring lions, ravening prey, devouring souls by oppression, yet receiving honours; and thy widows were multiplied in the midst of thee. [26] Its priests also despised My law and profaned My holy things; between what was holy and what was profane they made no difference, nor did they distinguish between the unclean and the clean. And from My sabbaths they hid their eyes and I was profaned in the midst of them. [27] Its chiefs in the midst of it were like wolves, ravening prey, to the shedding of innocent blood, that they may glut their greediness.

[28] They shall fall together with its prophets who anointed them, seeing vanities, prophesying lies, saying, Thus saith the Lord, though the Lord did not speak, [29] crushing by usurped authority the people of the land, and ravening prey, oppressing the poor and needy, and paying no regard to strangers to the administration of justice. [30] Though I sought among them for a man of integrity and for one who stood uprightly before Me in the time of indignation that I might not utterly destroy it, yet I found none: [31] therefore I poured out My wrath upon it, to destroy it utterly with the fire of Mine indignation. Their ways I have requited on their heads, saith the Lord God.

* CHAPTER XXIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, there were two women, daughters of the same mother,

[3] who in their youth had committed whoredom in Egypt. There they were first deflowered. [4] And these were their names—the eldest was called Oola and her sister, Ooliba. And when they became Mine and had borne Me sons and daughters, These were their names—Oola was called Samaria, and Ooliba, Jerusalem. [5] And Oola wantonly left Me and attached herself to her lovers—to the Assyrians, her neighbours, [6] whose generals and leaders were clothed in blue. And the chosen youth were all horsemen, mounted on horses. [7] But though she indulged her wantonness with them, who were all the principal men of the Assyrians, and with all them to whom she attached herself; and defiled herself with all their idols; [8] yet she did not forsake her fornication with Egypt, because they had lain with her in her youth and first deflowered her.

[9] Wherefore I delivered her into the hands of her lovers, into the hands of the Assyrians to whom she had attached herself. [10] These exposed her shame. They took her sons and her daughters, and slew her with the sword, and she became a common talk for women, and by her they gave warning to their daughters. [11] Though her sister Ooliba saw this, yet she became abandoned and more inordinate in her fornication than her sister. [12] To the sons of the Assyrians she attached herself—to the rulers and generals near her who were arrayed in sumptuous apparel, who were horsemen mounted on horses. They were all chosen youths.

[13] I saw that they were polluted; and that both took the same course; [14] and that this one was adding to her fornication; for upon seeing men portrayed on the wall, the pictures of the Chaldeans drawn to the life with a pencil, [15] having their loins girded with embroidered girdles, and deep-dyed turbans on their heads; the majestic countenance of all resembling that of the Chaldees of the land of her nativity; [16] she became attached to them by the sight of her eyes, and sent messengers to them to the land of Chaldea. [17] And the sons of Babylon came to her, lay with her, and polluted her in whoredom. And when she was polluted by them, though her mind was alienated from them, [18] still she discovered her whoredom and exposed her shame.

So My mind became alienated from her as it had been from her sister. [19] As thou hast multiplied thy whoredom, to call into remembrance the days of thy youth, in which thou didst play the harlot in Egypt, [20] and though connected with the Chaldeans, men of beastly lust, [21] hast looked back to the transgressions of

thy youth—to what thou didst in the stew of Egypt where thou wast first deflowered.

[22] Therefore O Ooliba, thus saith the Lord, Behold I will raise up against thee thy lovers from whom thy mind is alienated; and I will bring them against thee on every side— [23] the children of Babylon, even all the Chaldeans, Phakuk and Soue and Uchoue and all the Assyrians with them, chosen youths, leaders and generals, all men of high rank and renown, mounted on horses. [24] And they shall come against thee from the north with chariots and wheeled carriages, and a multitude of peoples with bucklers and shields. And when a guard is set on thee round about, I will give judgment before them and they shall punish thee by their judgments.

[25] And I will give a vent to My jealousy; and they shall deal with thee with furious wrath, they shall cut off thy nose and thine ears; and the remains of thee they shall hack with a sword. They shall take thy sons and thy daughters; and a fire shall devour the residue of thee. [26] And they shall strip thee of thy raiment, and take those jewels which are thy boast. [27] And I will remove thine impieties which spring from thyself, and thy fornication which sprang from the land of Egypt; and thou shalt never lift up thine eyes to them, nor shalt thou any more remember Egypt.

[28] For thus saith the Lord God: Behold I deliver thee into the hands of them whom thou hatest, and from whom thy mind is withdrawn; [29] and they shall deal spitefully with thee, and take all those things for which thou hast laboured and toiled: and thou shalt be naked and in disgrace, and the shame of thy whoredom shall be made public. [30] Thine impiety and thy whoredom have brought these things on thee. By thy going a-whoring after the nations, thou hast polluted thyself with their inordinate lusts. [31] Thou hast walked in the way of thy sister; therefore I will put her cup into thy hands.

[32] Thus saith the Lord: Thou shalt drink the cup of thy sister, which is deep, and which is large, and which is foaming over, to cause complete intoxication, [33] that thou mayst be filled with fainting—even that cup of disappearance, the cup of thy sister Samaria. [34] Let her take this: and I will turn away her festivals and her new moons; for I the Lord have spoken, saith the Lord.

[35] Therefore thus saith the Lord, Because thou hast forgotten and cast Me behind thee, take thou the effects of thine impiety and of thy whoredom.

[36] Again the Lord said to me, Son of man, wilt thou not arraign Oola and Ooliba, and announce to them their iniquities? That they have committed adultery and there is blood on their hands? [37] They have committed adultery with their idols; and caused their children whom they bore to Me to pass through fire for them. [38] And when they had done this to Me, they polluted My holy things and profaned My sabbaths; [39] for when they had slaughtered their children to their idols, they went into My sanctuary to profane it.

Now because they have acted thus in My house; [40] and because, for the men who came from afar, to whom messengers had been despatched, thou didst immediately on their coming, anoint thyself with oil and paint thine eyes with stibium, and adorn thyself with sumptuous attire, [41] and sit on a covered sopha with a table set before it; and they were regaled with Mine incense and Mine oil, [42] and joined in the harmonious song, even with men of the common herd who had come from the wilderness, though they had put bracelets on their hands and a crown of exquisite beauty on their heads. [43] I said, surely they do not commit adultery with these! But she acted the harlot and they went in unto her: [44] in the same manner as they go in to a common woman, so did they go in unto Oola and to Ooliba to commit iniquity. [45] Therefore these are righteous men and they will punish them with the punishment of an adulteress and with the punishment for blood.

Because they are adulteresses and there is blood on their hands, [46] thus saith the Lord God: Bring up a multitude against them and expose them to tumult and rapine; [47] and stone them with the stones of tumultuous crowds; and stab them with their swords. Let their sons and their daughters be slain and their houses burned with fire, [48] that I may remove impiety out of the land and that all women may take warning, and not commit the impieties which these have done. [49] Thus shall your impiety be recompensed on you; and for your sins you shall receive retribution; and you shall know that I am the Lord.

* CHAPTER XXIV *

AGAIN in the ninth year, in the tenth month, on the tenth day of the month, a word of the Lord came to me, saying,

[2] Son of man write down for thyself for a day, from this day

on which the king of Babylon hath determinately set himself against Jerusalem; even from this very day; [3] and speak a parable against that provoking family, and thou shalt say to them, [4] Thus saith the Lord: Set on the cauldron and pour water into it; and throw into it the pieces of meat, every choice piece, the flesh of the thigh and the shoulder separated from the bones, [5] and these of the choicest cattle; and burn the bones under them. It hath boiled and the bones have been sodden in it. [6] Therefore thus saith the Lord: Ah! bloody city! a kettle, in which there is verdigris in its very substance, and that verdigris is not gone out of it. She hath brought it out on every member of her: no lot fell upon her. [7] Because her blood is in the midst of her; I have ordered it to be poured out on a smooth stone: I have not poured it on the ground for the earth to cover it. [8] That wrath may be kindled and vengeance executed, I have ordered the blood to be poured out on a smooth stone, that it may not be concealed.

[9] Therefore thus saith the Lord, I will enlarge the pile, and [10] heap on wood and cause the fire to burn, that the flesh may be consumed and the broth evaporated: [11] and it shall stand on the coals that the brass may be heated red hot and melted in the midst of its impurity and its verdigris quite destroyed; [12] so that this its abundant verdigris may not proceed from it. [13] Its verdigris shall be exposed to shame. Because thou wast polluted what else could be done, since thou wouldst not be cleansed till I filled up My wrath? [14] I the Lord have spoken. He shall come: and I will act. I will not defer; nor will I shew compassion. According to thy ways and according to thy lusts I will judge thee, saith the Lord, therefore I will judge thee according to thy blood guiltiness; and I will judge thee according to thine inordinate lusts, O corrupt, infamous and very provoking city.

[15] Then a word of the Lord came to me, saying, [16] Son of man, Behold I take from thee the desires of thine eyes with a stroke. Thou must not mourn, nor utter lamentation. [17] Let sighing for blood and grief of loins be suppressed. Thy hair shall be platted on thy head and thy sandals shall be on thy feet. Thou must not receive comfort from their lips, nor eat funeral bread.

[18] So I spoke to the people in the morning as He had ordered me in the evening. And when I did in the morning as I was commanded, [19] the people said to me, Why dost thou not tell us what these things mean which thou art doing? [20] Thereupon I told them, A word of the Lord came to me saying, [21] Say to the house of Israel, Thus saith the Lord: Behold I will profane My

sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are moved with compassion; and your sons and your daughters whom you left shall fall by the sword: [22] and you shall do as I have done. You shall not receive comfort from their mouth nor eat funeral bread; [23] your locks of hair shall be on your head, and your sandals on your feet; you shall neither utter lamentations nor shed tears; but shall pine away for your iniquities and exhort one another.

[24] And Ezekiel shall be for a sign to you (according to all that he hath done, you shall do when these things happen), and you shall know that I am the Lord. [25] And with regard to thee son of man, will not this be the case? On the day when I take from them their strength—that which was their exultation and boast and the desire of their eyes and the pride of their soul—their sons and their daughters; [26] on that day one who escapeth shall come to thee to tell thee the news; [27] on that day thy mouth shall be opened to him who escapeth. Thou shalt speak and no more be dumb and thou shalt be a sign to them; and they shall know that I am the Lord.

* CHAPTER XXV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against the children of Ammon and prophesy against them and [3] thou shalt say to the children of Ammon, Hear a word of the Lord, Thus saith the Lord: Because you exulted over My sanctuary because it was profaned, and over the land of Israel because it was laid waste, and over the house of Juda, because they went into captivity; [4] therefore behold I deliver you to the children of Kedem for a possession; and in their excursions they shall inhabit thee and pitch their tents in thee. They shall eat thy fruits and drink thy liquors. [5] And I will make the city of Ammon feeding places for camels; and the land of the Ammonites a pasture for sheep; and you shall know that I am the Lord.

[6] For thus saith the Lord, Because thou didst clap thy hands and stamp with thy feet, and exult in thy soul over the land of Israel: [7] therefore I will stretch forth My hand against thee, and deliver thee up for a spoil to the nations: and I will utterly destroy thee from among the peoples, and cause thee to perish out of the countries, and you shall know that I am the Lord.

[8] Thus saith the Lord: Because Moab said, Behold, shall not

the house of Israel and Juda be like all the nations? [9] Therefore, behold, I will loosen the shoulder of Moab from his frontier cities,—that beautiful country, the house of Bethasimoth, at the head of the fountain of the city on the sea shore. [10] I have set the children of Kedem over the Ammonites, I have given them to him for an inheritance, that there may be no remembrance of the Ammonites, [11] and upon Moab I will execute vengeance; and they shall know that I am the Lord.

[12] Thus saith the Lord: Because Idumea in executing vengeance on the house of Juda gratified private resentment and executed the sentence with rigour. [13] Therefore thus saith the Lord, I will also stretch forth My hand against Idumea, and destroy out of it man and beast and make it a desolation. And they who are driven out of Thaiman shall fall by the sword. [14] And I will execute vengeance on Idumea by the hand of My people Israel who shall deal with Idumea according to Mine indignation, and according to My wrath; and they shall know My vengeance saith the Lord.

For the same cause, [15] thus saith the Lord: Because the Philistines acted with revenge and with joy of heart heightened the punishment to destroy utterly; [16] therefore thus saith the Lord: Behold I will stretch forth My hand against the Philistines, and utterly exterminate the Cretans, and destroy the remnants which inhabit the sea coast, [17] and inflict on them great punishments; and they shall know that I am the Lord when I execute My vengeance on them.

* CHAPTER XXVI *

AGAIN it came to pass in the eleventh year on the first of the month, a word of the Lord came to me, saying,

[2] Son of man, Because Sor hath said against Jerusalem, Aha! She is trodden down; the nations have destroyed her; she is turned over to me; she that was full is laid waste,— [3] therefore thus saith the Lord: Behold I am against thee, Sor, and I will bring up many nations against thee, as the sea cometh up with its waves. [4] And they shall demolish the walls of Sor and break down thy towers; and I will brush away the loose earth from it and make it a bare rock. [5] It shall be a place to dry nets in the midst of the sea. As I have spoken, saith the Lord, It shall indeed be a prey for the nations; [6] and its daughters on the continent shall be

slain with the sword: and they shall know that I am the Lord.

[7] For thus saith the Lord, Behold against thee, Sor, I will bring from the North, Nabuchodonosar king of Babylon, a king of kings, with horses and chariots and horsemen, and a great assembly of many nations. Thy daughters on the main land [8] he will slay with the sword; and he will lay siege to thee and surround thee with earthworks, and make a rampart against thee round about, with places for engines; and arrange his lances over against thee, [9] and with his battle axes demolish thy walls and thy towers. [10] By reason of the multitude of his horses their dust shall cover thee; and with the neighing of his horses and the rumbling of his chariot wheels thy walls shall shake when he entereth thy gates like one entering a city from the plain. [11] With the hoofs of his horses all thy streets shall be trampled. He will slay thy people with the sword; and level to the ground the confidence of thy strength; and make a prey of thine army, [12] and a spoil of thy wealth; and break down thy walls and demolish thy lovely houses; and thy stones and thy timbers and thy rubbish he will throw into the midst of the sea. [13] And he will put an end to the multitude of thy musicians, and the sound of thy psalteries shall no more be heard. [14] I will indeed make thee a bare rock. Thou shalt be a place for drying nets, thou shalt never be rebuilt anymore; for I the Lord have spoken, saith the Lord.

[15] For thus saith the Lord God to Sor: At the sound of thy fall; at the groans of thy wounded, when the sword is drawn in the midst of thee, shall not the islands quake? [16] Yes, from their thrones will come down all the chiefs of the maritime nations, and they will take their crowns from their heads, and strip off their embroidered robes. They will be struck with consternation and sit on the ground, and be in dread of their own destruction and groan for thee. [17] And they will take up a lamentation for thee and say to thee, How art thou destroyed from the sea, O renowned city! which didst impress the terror of thee on all who inhabit its shores!

[18] The isles also will be terrified at the day of thy fall. [19] For thus saith the Lord God: When I make thee a desolate city, like cities never to be rebuilt; when I bring up the abyss against thee, much water shall cover thee. [20] And I will press thee down to them who go down to the pit, to the people of old; and make thee dwell in the depths of the earth—in an everlasting desert, with them who go down to the pit; that thou mayst never be rebuilt nor rise again in the land of life. [21] I will make thee a desola-

tion; and thou shalt never come into existence again, saith the Lord God.

* CHAPTER XXVII *

THEN a word of the Lord came to me saying, [2] Therefore, son of man, take up a lamentation for Sor [3] and thou shalt say to Sor, which is situate at the entrance of the sea, the mart of nations from many isles, Thus saith the Lord to Sor: Thou saidst, I have clothed myself with beauty.

[4] In the heart of the sea thy sons clothed thee with beauty for Beelim. [5] The cedars from Senir cut into planks have been built into ships for thee; they took cypresses from Lebanon to make for thee tapering masts: [6] from the groves of Bashan they made thy oars. Thy temples they built of ivory and thy roomy houses from the isles of the Chetians; [7] cotton with embroidery from Egypt was the covering of thy bed. To add to thy glory, and that thou mightest clothe thyself with blue and purple, thy clothing came from the isles of Elisa. [8] The inhabitants of Sidon were thy captains; and the Aradians were thy mariners; thine own wise men, Sor, who were in thee, were thy pilots.

[9] The elders of Biblos, even their wise men who were in thee, invigorated thy counsel. And all the ships of the sea and all the mariners of the western world were in thy service. [10] Persians and Lydians and Libyans were in thine army. Thy warriors hung up in thee shields and helmets. They increased thy glory. [11] The Aradians, the army on thy walls, were guards in thy towers; they hung up their quivers on thy shoulders round about. They made thy beauty perfect. [12] The Karchadians purchased of thee for exportation, from thy vast stock of all kinds of merchandise; and paid thee for their purchases silver and gold and iron and tin and lead. [13] Hellas, even that whole country and those stretching beyond it, traded with thee in the souls of men and supplied thy market with vessels of brass. [14] From the house of Thogarma thy market was supplied with horses and horsemen.

[15] The sons of the Rhodians were thy merchants: from the isles they plentifully supplied thy market with ivory; [16] and in exchange thou didst supply them with thy merchandise, with slaves a part of thy exports from thy vast stock of wares, with stacte and embroideries from Tharsis and Ramoth and Chorchor. [17] Juda also and the children of Israel traded with thee in the

sale of wheat and myrrh and cassia; and for thy merchandises supplied thee chiefly with honey and oil and frankincense. [18] Damascus was thy customer for thine abundant wares of all kinds, they had wine from Chelbon, so they paid for their purchases with wool from Miletus and with wine. [19] From Asel thou wast supplied with manufactured iron, which was a part of thy merchandise by a circuitous trade.

[20] Daidan was a dealer with thee and supplied thee with choice cattle for carriages. [21] Arabia and all the chiefs of Kedar dealt with thee, and paid thee camels and lambs and rams for what they purchased of thee. [22] The merchants of Saba and Ramma traded with thee with the choicest spiceries and precious stones; they gave gold also for thy merchandise. [23] Charra and Chana also were thy customers and so were Assur and Charman: [24] they supplied thy market with blue cloth and choice merchandise bound up in bales. [25] Fleets of cypress ships were employed in thy trade.

So with this multitude and with thy merchandise thou wast filled and deeply laden in the heart of the sea. [26] Into deep water thy mariners steered thee. In the midst of the sea the south wind hath wrecked thee. [27] Thine armies, and the gains of thee and of thy factors, with thy mariners, and thy pilots, and thy counsellors, and thy factors and all thy warriors, were on board of thee; and all this assemblage of thine which are in thee shall sink in the heart of the sea on the day of thy ruin. [28] At the scream of thy voice thy pilots will be astounded. [29] They who handle the oar and they on board ships will quit their vessels; and they who frequent the sea will stand on the land, [30, 31] and with their voice raise a mournful cry for thee, and scream bitterly and put earth on their heads and strew themselves with ashes, [32] and their children will take up a lamentation for thee, a peculiar song of woe for Sor— [33] what immense wealth didst thou acquire from the sea! With thine abundance thou didst fill nations, and with thy traffic enrich all the kings of the earth.

[34] Now thou art overwhelmed in the sea; in deep water, thy merchandise, with all thy crew in thee. All thy mariners are fallen. [35] For thee all the inhabitants of the isles are in distress, and their kings are struck with amazement, and tears bedew their countenance. [36] For thee the merchants of the nations express pity; thou art utterly destroyed and never to be any more.

* CHAPTER XXVIII *

AGAIN a word of the Lord came to me, saying, [2] and thou, son of man, say to the prince of Tyre, Thus saith the Lord: Because thy heart is elated, and thou hast said, I am a god. I inhabit the dwelling of a god in the heart of the sea. Now as for thee, thou art man and not God; though thou hast set thy heart as the heart of a god. [3] Art thou wiser than Daniel? Have not wise men taught thee with their knowledge? [4] Didst thou by thy knowledge, or thine own understanding, procure for thyself power and gold and silver in thy treasuries? [5] By thy great skill and thy traffic thou hast increased thy wealth; and with thy wealth thy heart is elated; [6] therefore, Thus saith the Lord, Since thou hast set thy heart as the heart of a god; [7] for this, behold I will bring against thee strange ravagers from the nations, and they shall unsheath their swords against thee and against the beauty of thy wisdom; [8] and they shall bring down thy beauty to destruction and trample thee down; and thou shalt die the death of wounded men in the heart of the sea. [9] Wilt thou say, I am God, in the presence of them who are slaying thee? Thou indeed art but man, and not God. [10] Among a multitude of uncircumcised thou shalt die by the hand of strangers, for I have spoken, saith the Lord.

[11] Then a word of the Lord came to me, saying, [12] Son of man, take up a lamentation for the prince of Tyre and say to him, Thus saith the Lord God: Thou wast an impression of resemblance and a crown of beauty. [13] In the delightful paradise of God thou wast born. Thou hast been adorned with every precious stone, the sardis and topaz and emerald and carbuncle and sapphire and jasper, and with silver and gold and the ligure and agate, and amethyst and chrysolite and beryl and onyx; and hast filled thy treasuries and thy stores with gold. [14] From the day thou wast created thou wast with the cherub. On the holy mountain of God I placed thee, thou wast born in the midst of sparkling stones. [15] Thou in thy days wast spotless from the day thou wast created, until iniquities were found in thee.

[16] By reason of thine abundant traffic thou didst fill thy stores with iniquity and commit sins; therefore thou art cast out slain from the mountain of God; and from amidst the sparkling stones the cherub hath dragged thee. [17] Thy heart was elated because of thy beauty; with thy beauty thine understanding was perverted.

For the multitude of thy sins I have dashed thee on the ground; in the presence of kings I have made thee a public example. [18] For the multitude of thy sins and the iniquities of thy traffic I have defiled thy sanctuaries; and from the midst of thee I will bring out a fire which shall devour thee. And I will make thee like ashes on the ground, in the sight of all them who behold thee. [19] And all that knew thee among the nations shall lament over thee. Thou art utterly destroyed and never to be any more.

[20] Then a word of the Lord came to me, saying, [21] Son of man, set thy face against Sidon, and prophesy against it and say, [22] Thus saith the Lord, Behold I am against thee, Sidon, and I shall be glorified by thee: and thou shalt know that I am the Lord. When I execute judgments on thee, then shall I be hallowed by thee. [23] There shall be blood and death in thy streets, and the victims of the sword shall fall in and around thee: and they shall know that I am the Lord. [24] And there shall no more be in the house of Israel a pricking briar nor a grieving thorn, by reason of those around them who despised them; and they shall know that I am the Lord.

[25] Thus saith the Lord God: When I gather Israel from among the nations where they were scattered, I shall be hallowed by them even in the sight of the peoples and nations and they shall dwell in their land which I gave to My servant Jacob. [26] And they shall dwell there securely and shall build houses and plant vineyards: they shall indeed dwell securely when I have executed judgment on all who despised them—on all their neighbours around them; and they shall know that I the Lord am their God and the God of their fathers.

* CHAPTER XXIX *

IN the tenth year, in the tenth month, on the first day of the month, a word of the Lord came to me, saying, [2] Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt; [3] and say, Thus saith the Lord: Behold I am against Pharaoh—that great dragon which walloweth in the midst of his rivers, and saith, These rivers are mine and I made them. [4] And I will put grapples in thy jaws, and cause the fishes of thy river to stick close to thy fins; [5] and I will drag thee out of the river, and give thee and all the fishes of thy river a sudden cast. On the face of the plain thou shalt fall and shalt not be

gathered nor composed. To the beasts of the earth and the birds of the air I have given thee for food. [6] And all the inhabitants of Egypt shall know that I am the Lord.

Because thou hast been a staff of reed to the house of Israel; [7] when they took hold of thee with their hand thou didst break: even when every hand was clapping against them, and when they leaned on thee thou didst break and disjoint all their loins; [8] therefore thus saith the Lord: Behold I will bring a sword against thee and destroy out of thee man and beast. [9] And the land of Egypt shall be a destruction and a desolation; and they shall know that I am the Lord.

[10] Because thou saidst, These rivers are mine; I made them; therefore behold I am against thee and against all thy rivers; and I will deliver up the land of Egypt to desolation and sword and destruction. From Magdolus and Syene even to the borders of Ethiopia, [11] no foot of man shall pass across it, nor shall a foot of beast traverse it; and for forty years it shall not be inhabited. [12] I will indeed make its land a desolation in the midst of a desolated land, and its cities, in the midst of desolated cities, forty years. And I will scatter Egypt among the nations, and disperse them through the countries.

[13] Thus saith the Lord, After forty years, I will gather the Egyptians from the nations where they were scattered; [14] and I will bring back the Egyptian captives, and settle them in the land of Pathora—in the land from which they were taken. [15] And it shall be the basest of all governments; it shall no more be exalted against the nations. For I will make them few and of little account, that they may not be great among the nations. [16] And they shall no more be the confidence of the house of Israel, bringing iniquity into remembrance by their going after them; and they shall know that I am the Lord.

[17] Again it came to pass in the seven and twentieth year on the first day of the first month, that a word of the Lord came to me, saying, [18] Son of man, Nabuchodonosar king of Babylon hath caused his army to undergo hard service at Tyre. Every head is bald and every shoulder peeled; and he and his army employed against Tyre, have received no wages; though they have undergone hard service against it. [19] Thus saith the Lord, Behold I will give to Nabuchodonosar king of Babylon the land of Egypt. And he shall make a prey of its prey, and a spoil of its spoil. And it shall be wages for his army. For his service which he hath performed against Tyre, [20] I have given him the land of Egypt.

Thus saith the Lord God: [21] In that day there shall spring up a horn for the whole house of Israel, and I will give thee an open mouth in the midst of them, and they shall know that I am the Lord.

* CHAPTER XXX *

AGAIN a word of the Lord came to me saying, [2] Son of man prophesy and say, Thus saith the Lord: Alas! alas! the day; [3] for the day of the Lord is near. A cloudy day! it shall be the end of nations. [4] A sword shall come upon the Egyptians; and there shall be consternation in the land of Ethiopia; and the wounded shall fall in Egypt, and its foundations shall be shaken. [5] Persians and Cretans and Lydians and Libyans and all the mixed people, and some of the children of My covenant shall fall in it by the sword.

[6] The fortresses of Egypt shall fall, and down shall come the pride of her strength, from Magdolus even to Syene—by the sword they shall fall in it, saith the Lord. [7] And it shall be desolate in the midst of desolated countries; and their cities shall be in the midst of desolated cities. [8] And they shall know that I am the Lord when I send a fire against Egypt, and all her helpers are trodden down. [9] In that day swift messengers will go forth to cause Ethiopia to vanish: and there shall be consternation among them in the day of Egypt. For behold it is come.

[10] Thus saith the Lord God: I will indeed destroy the multitude of the Egyptians by the hand of Nabuchodonosar king of Babylon— [11] of him and his people. They are ravagers sent from nations to destroy a land; and they shall all unsheath their swords against Egypt; and the land shall be filled with the slain. [12] And I will dry up their rivers and destroy the land, and the fulness thereof by the hands of strangers, I the Lord have spoken.

[13] For thus saith the Lord God: When I have destroyed the nobles from Memphis, and the chiefs of Memphis out of the land of Egypt, and they shall be no more; [14] then I will destroy the land of Pathora, and send a fire against Tanis and execute vengeance on Diospolis.

[15] And I will pour out My wrath on Sais, the strength of Egypt, and utterly destroy the multitude of Memphis: [16] and I will send a fire against Egypt, and Syene shall be confounded; and at Diospolis there shall be a breach; and water shall gush out. [17] The young men of Heliopolis and Boubaste shall fall by the

sword, and the women shall go into captivity. [18] And at Taphnis the day will be darkened, when I there break the sceptres of Egypt, for the pride of her strength shall be destroyed there: and a cloud shall cover her; and her daughters shall be carried away captives. [19] Thus will I execute judgment on Egypt, and they shall know that I am the Lord.

[20] And it came to pass in the eleventh year, in the first month, on the seventh of the month, a word of the Lord came to me, saying, [21] Son of man, I bruised the arms of Pharaoh king of Egypt; and behold, he hath made no supplication for a cure to be given, for a poultice to be applied, for strength to be given to handle a sword. [22] Therefore thus saith the Lord God: Behold I am against Pharaoh king of Egypt; and I will break his strong and extended arms, and cause the sword to drop from his hand. [23] And I will scatter Egypt among the nations, and disperse them through the countries. [24] And I will strengthen the arms of the king of Babylon, and put My sword into his hand, and he shall wield it against Egypt, and make a prey of his prey, and a spoil of his spoil. [25] I will indeed strengthen the arms of the king of Babylon; and the arms of Pharaoh shall be enfeebled; and they shall know that I am the Lord. When I put My sword into the hand of the king of Babylon, he shall wield it against the land of Egypt. [26] And I will scatter Egypt among the nations, and disperse them through the countries, and they shall all know that I am the Lord.

* CHAPTER XXXI *

AGAIN in the eleventh year, in the third month, on the first day of the month, a word of the Lord came to me, saying, [2] Son of man, say to Pharaoh king of Egypt, and to his multitude, to whom hast thou likened thyself for thy loftiness? [3] Lo, to Assur! he was a cypress on Lebanon, beautiful with branches and lofty in stature. His top was among the clouds. [4] Water nourished him. The deep made him lofty. It brought its streams about his roots, and sent forth its rills to all the trees of the plain. [5] By reason of this he was exalted in greatness above all the trees of the plain, and by the plentiful supply of water his branches spread. [6] Among his boughs all the birds of the air built their nests; and under his branches all the beasts of the field brought forth their young; and all the multitude of nations dwelt in its shade.

[7] He was beautiful in his height by the multitude of his branches, because his roots shot out into abundance of water. [8] Even the cypresses such as were in the paradise of God and the pines were not to be compared with his shoots, nor were the fir trees comparable to his branches. Not a tree in the garden of God was equal to him in beauty, [9] on the account of the multitude of his branches; therefore, the trees of God's delicious paradise envied him on that account.

[10] But thus saith the Lord, Because thou wast of great magnitude, therefore thou hast shot up thy top among the clouds. Now when I saw that he was lifted up, [11] I delivered him into the hands of the chief of nations, who accomplished his destruction. [12] Strangers, merciless ravagers from nations, destroyed him. They felled him on the mountains and his branches fell in all the valleys, and his shoots were trampled down in every field of the earth; and all the tribes of the nations came down from their shade, and levelled him to the ground. [13] Upon his ruins all the birds of the air rested themselves; and all the wild beasts of the earth came against his shoots; that none of the trees by the water might be exalted by their greatness: though they had shot up their top among the clouds, [14] yet none of these water-drinkers stood in their height before them; they were all delivered up to death, to the depth of the earth, among the children of men, to them who go down to the pit.

[15] Thus saith the Lord. On the day he went down to Hades, the abyss mourned for him. I stayed its streams and restrained the abundance of water. For him Lebanon covered itself with darkness; all the trees of the field were grieved for him. [16] At the sound of his fall the nations were shaken. When he was pressed down to the mansion of the dead, with them who go down into the pit; all the trees of the garden comforted him in the earth—even the choice trees of Lebanon, all that drink water; [17] for they also went down with him to the mansion of the dead, among them who were victims of the sword; and his seed—they who dwelt under his shade were in the middle of their life destroyed. [18] To whomsoever thou hast been likened, down with thee, and be pressed low with the trees of pleasure into the depth of the earth. In the midst of the uncircumcised thou shalt lie, with them who are the victims of the swords. Thus shall it be with Pharaoh and the multitude of his strength, saith the Lord God.

* CHAPTER XXXII *

NOW it came to pass in the tenth year, in the tenth month, on the first day of the month, that a word of the Lord came to me, saying, [2] Son of man, take up a funeral song for Pharaoh king of Egypt, and thou shalt say to him, To the lion of nations thou hast been likened, but thou art like a dragon which is in the sea. Thou hast harried thy rivers and troubled the water with thy feet, and trampled thy rivers. [3] Therefore thus saith the Lord: I will spread for thee the nets of many peoples, and drag thee up with My grapple. [4] And I will lay thee extended on the land. The plains shall be filled. And I will cause all the birds of the air to settle on thee and glut all the beasts of the earth. [5] I will cast thy flesh on the mountains and fill them with thy blood: [6] and the earth shall be drenched with the torrents from thee. By reason of the abundance of thee on the mountains, I will fill the valleys with parcels of thee.

[7] And in the act of extinguishing thee I will cover heaven and darken the stars thereof: I will veil the sun with a cloud and the moon shall not give her light; [8] all that give light in the heaven shall be dark over thee, and I will overspread the earth with darkness, saith the Lord God, [9] and vex the heart of many peoples.

When I bring thy captivity to the nations—to a land which thou hast not known; [10] then shall many nations groan for thee; and their kings will be struck with horror when My sword is brandished before their faces, expecting their own ruin from the day of thy downfall. [11] For thus saith the Lord: The sword of the king of Babylon shall come upon thee. [12] With the swords of giants I will overthrow thy strength. They are all ravagers from the nations; and they shall destroy the haughtiness of Egypt, and all her strength shall be trampled down. [13] And I will destroy all her cattle from her great water; and the foot of man shall no more trouble it, nor shall a hoof of cattle trample it. [14] Thus shall their waters then be at rest, and their streams shall glide like oil, saith the Lord.

[15] When I have devoted Egypt to destruction, and the land is wasted with the fulness thereof—when I have scattered all its inhabitants, then they shall know that I am the Lord. [16] It is a song of woe and thou shalt sing it mournfully, and the daughters of the nations shall bewail Egypt, and over all her strength pour forth this plaint, saith the Lord God.

[17] Again in the twelfth year, on the fifteenth day of the first month a word of the Lord came to me, saying, [18] Son of man, sing a song of woe over the strength of Egypt, when the nations shall thrust down her daughters—shall thrust them down dead to the depth of the earth—to them who are going down into the pit; [20] in the midst of the sword's victims they shall fall with him.

[21] When all his power shall be laid to rest, then will the giants say to thee, Down with thee into the lowest pit! [19] excel whom thou mayst,—down with thee! and be laid with the uncircumcised, in the midst of the victims of the sword.

[22] There lieth Assur and all his assembly; all the victims of the sword are laid there, and their sepulture is in the deep pit; [23] and around his tomb is his assembly—all the slain who fell by the sword, who made themselves dreaded in the land of life.

[24] There lieth Ailam [Elam] with all his host around his tomb—all the slain who fell by the sword, and went down uncircumcised to the depth of the earth: [25] having made themselves dreaded in the land of life, they have received their punishment with them who go down to the pit amidst the slain.

[26] There are deposited Mosoch and Thobel, each with all his host around his tomb—all his slain, all uncircumcised, slain with the sword. Having made themselves dreaded in the land of life [27] they are laid with the giants who fell of old; who went down in their armour to the mansion of the dead, and had their swords placed under their heads; but their iniquities were on their bones, because they were the terror of all during their lives. [28] Thou indeed shalt be in the midst of the uncircumcised, with them who are the victims of the sword.

[29] There have been laid the princes of Assur; they, who gave its strength to the wounding sword, are themselves laid to rest with the slain—with them who go down into the pit. [30] There lie the chiefs of the north, all the generals of Assur who, descending wounded, are with their terror and their strength laid to rest, uncircumcised with those slain by the sword; and have borne their punishment with them who go down to the pit. [31] These king Pharaoh shall see and be comforted for all his host, saith the Lord God. [32] Because I have spread the terror of him over the land of life; therefore he shall be in the midst of the uncircumcised, with those slain by the sword—even Pharaoh and all his multitude with him, saith the Lord God.

* CHAPTER XXXIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man speak to the children of thy people and thou shalt say to them, With regard to a land on which I am about to bring a sword, when the people of that land take a man, one of themselves, and make him their watchman; [3] if he upon seeing the sword coming against the land, sound the trumpet and warn the people; [4] and he who heareth the trumpet doth not take warning; and the sword cometh and cutteth him off; his blood shall be on his own head. [5] Because upon hearing the sound of the trumpet he did not take warning; his blood shall be upon himself; for had he taken warning he might have saved his life. [6] But if the watchman, upon seeing the sword coming, doth not sound the trumpet, and the people are not warned, and the sword cometh and taketh the life of any of them; that person is taken off because of his iniquity; but his blood I will require at the watchman's hands.

[7] Now, as for thee son of man, I have made thee a watchman to the house of Israel, therefore thou shalt hear a word from My mouth. [8] When I say to the sinner, Thou shalt die: if thou dost not speak to warn the wicked from his way; that unrighteous man shall die for his iniquity; but his blood I will require at thy hand. [9] But if thou forewarn the wicked of his way to turn him from it; and he turn not from it, he shall die for his wickedness and thou hast delivered thy soul.

[10] Now son of man, say to the house of Israel, Thus have you spoken, saying, Our errors and our iniquities are upon us, and in them we are pining away; how then can we live? [11] Say unto them: As I live, saith the Lord, I desire not the death of the wicked, but that the wicked should turn from his way and live. Turn ye, turn ye from your way. Why do you die, O house of Israel.

[12] Say to the children of thy people, The righteousness of a righteous man will not save him on the day when he goeth astray. Nor shall the iniquity of a wicked man bring ruin on him, on the day when he turneth away from his iniquity.

What! cannot a righteous man be saved?

[13] When I have spoken to the righteous, saying, Thou shalt live; if he, trusting to his [past] righteousness, shall commit iniquity, none of his righteous acts shall be remembered; for the iniquity which he hath done, even for it he shall die. [14] And when I say to the wicked, Thou shalt die: [15] if he turn from his

sin and execute judgment and justice and restore a pledge and make compensation for acts of rapine and walk in the statutes of life without committing injustice, he shall live and not die. None of his sins which he committed shall be remembered. [16] Because he hath executed judgment and justice; for this he shall live.

[17] Now will the children of thy people say, The way of the Lord is not straight? It is their own way which is not straight. [18] When a righteous man turneth away from his righteousness and shall commit iniquities, for them he shall die. [19] And when the sinner turneth away from his iniquity and shall execute judgment and justice, for them he shall live. [20] Yet this is what gave occasion to your saying, The way of the Lord is not straight. I will judge you, O house of Israel, every one according to his ways.

[21] Now it came to pass in the twelfth year of our captivity, in the twelfth month, on the fifth of the month, that one who had escaped from Jerusalem came to me and said, The city is taken.

[22] Now the hand of the Lord had been upon me the evening before he arrived, and had opened my mouth. So when he came to me in the morning my mouth was opened and no more shut.

[23] And a word of the Lord came to me, saying, [24] Son of man, they who dwell in the waste places in the land of Israel say, Abraham was a single person, yet he had this land, now we are many; to us this land is given for a possession.

[25] Therefore say to them, Thus saith the Lord God: Will ye eat with blood, and lift up your eyes to your idols, and shed blood, and shall ye still inherit the land? [26] Ye stand upon your sword, ye have wrought abomination, and have defiled each one his neighbour, and shall ye inherit the land? [27] As I live, they who dwell in the wastes shall fall by the sword; and they in the open country shall be delivered to the wild beasts of the field for food; and those in walled towns and those in caves I will destroy with pestilence, [28] and I will make the land a desert. And the pride of its strength shall be destroyed, and the mountains of Israel shall be desolate by reason of none passing through it. [29] And they shall know that I am the Lord. For I will make their land a desert and it shall be wasted, because of all their abominations which they have committed.

[30] Now son of man, with regard to these children of thy people who speak of thee by the walls and in the porches of their houses, they indeed speak to one another, saying, Let us assemble and hear what come from the Lord. [31] They come to thee as people assemble; and they sit before thee and hear thy words, but will

not do them, because there is a lie in their mouth, and their heart goeth after their pollutions; [32] therefore thou art to them like the sound of a tuneful psaltery: they will hear thy words, but will not do them; [33] but when they [thy words] come to pass they will say, Lo! they are come! And they will know that there was a prophet among them.

* CHAPTER XXXIV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, prophesy against the shepherds of Israel: prophesy and say to the shepherds, Thus saith the Lord, Lord, O Shepherds of Israel! Do shepherds feed themselves? Do not the shepherds feed their flocks? [3] Behold you devour the milk and clothe yourselves with the fleeces, and that which is fat you slaughter; but My flock you do not feed. [4] You have not strengthened the weak, nor cured the diseased. That which was bruised you have not bound up, nor brought back that which was going astray; nor have you searched for that which was lost: but you have wearied out the strong with toil, [5] so that My flock is dispersed for want of shepherds, and is become a prey to all the wild beasts of the field. [6] On every mountain and on every high hill My sheep are scattered, and dispersed over the face of the earth; and there is none who seeketh or bringeth them back.

[7] Therefore, O shepherds, hear a word of the Lord! [8] As I live, saith the Lord, Because My flock is become a prey, and My sheep are become meat for all the wild beasts of the field, beyond what they would be were there no shepherds; and the shepherds have not looked out for My sheep, and the shepherds have fed themselves and have not tended My sheep; [9] Therefore, O shepherds, [10] thus saith the Lord God: Behold I am against the shepherds; and I will exact My sheep out of their hands, and discharge them from feeding My sheep: and these shepherds shall no longer feed them. I will rescue My sheep out of their mouth, that they may no longer be food for them.

[11] For thus saith the Lord God: Lo! I Myself will seek My sheep and watch over them. [12] As a shepherd searcheth for his flock when mist and murky air overspread his scattered sheep: so will I diligently seek My sheep, and bring them from every place, where they have been dispersed in the day of mist and murky darkness. [13] And I will lead them out from among the

nations, and gather them from the countries, and bring them into their own land, and feed them on the mountains of Israel, and in the vales and in all the habitable part of the land. [14] I will feed them in good pasture. On the lofty mountain of Israel shall be their folds; there they shall lie down and rest there in luxurious ease, and be fed in a rich pasture on the mountains of Israel. [15] I Myself will feed My sheep and I Myself will give them repose, and they shall know that I am the Lord.

[16] Thus saith the Lord God: I will seek the lost, and bring back the stray, and bind up the bruised and strengthen the weak; and I will watch the strong, and feed them with judgment. [17] And as for you sheep, thus saith the Lord God: Behold I will judge between sheep and sheep; rams and he goats. [18] Was it not enough for you, that you fed in a rich pasture, but you must tread down the leavings of your pasture with your feet? Or that you have drunk of the standing water, but you must trouble the residue with your feet? [19] So that My sheep fed on the trappings of your feet, and drank the water which your feet had muddied.

[20] Therefore thus saith the Lord God: Behold I will judge between the strong sheep and the weak. [21] You have pushed with your sides and your shoulders, and have butted with your horns and bruised all the weak: [22] but I will save My sheep and they shall no more be for a prey; and I will judge between ram and ram. [23] And I will set up over them one shepherd who shall feed them, even My servant David, who shall be their shepherd: [24] and I the Lord will be their God; and David shall be chief among them. I the Lord have spoken; and with this David I will make a covenant of peace [25] and remove the wild beasts entirely out of the land; so that they [the flock] may dwell in the desert and sleep in the woods. [26] And I will place them around My mountain, and give them the rain—the rain of blessing; [27] and the trees of the plain shall yield their fruit, and the earth shall yield its increase; and they shall dwell in their land securely and know that I am the Lord, when I have broken their yoke.

And I will rescue them out of the hand of them who enslaved them, [28] and they shall no more be a prey to the nations, nor shall the wild beasts of the earth any more devour them, so they shall dwell secure and none shall make them afraid. [29] I will indeed raise up for them a plant of peace, and they shall no more be consumed with famine in the land; nor shall they any more bear the revile of nations; [30] and they shall know that I am the Lord their God, and that they are My people. O house of Israel, saith

the Lord, you are My sheep, even the sheep of My flock, and I, the Lord, am your God, saith the Lord God.

* CHAPTER XXXV *

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against the mountain of Seir, and prophesy against it and say to it, [3] Thus saith the Lord God: Behold I am against thee, mountain of Seir; and I will stretch forth My hand against thee, and make thee a desert and thou shalt be desolate. [4] And I will make a devastation among thy cities, and thou shalt be a desert and shalt know that I am the Lord. [5] Because thou hast been a perpetual enemy and didst deceitfully lie in wait for the house of Israel—hast been a sword in the hand of enemies in the time of revolt, in their last extremity; [6] therefore as I live, saith the Lord God: As thou hast sinned unto blood, so blood shall pursue thee. [7] And I will make the mountain of Seir an entire desert; and I will destroy from it men and cattle, [8] and fill with the wounded thy hills and thy valleys: and in all thy plains, the victims of the sword shall fall in thee.

[9] I will make thee a perpetual desolation, and thy cities shall no more be inhabited, and thou shalt know that I am the Lord. [10] Because thou saidst, The two nations and the two countries shall be mine, and I will possess them, though the Lord is there. [11] Therefore, as I live saith the Lord, I will deal with thee according to thine enmity, and be made known to thee, when I judge thee; [12] and thou shalt know that I am the Lord. I have heard the sound of thy revilings; because thou saidst, The waste mountains of Israel are given us to be devoured, [13] and didst utter swelling words against me with thy mouth. I heard them; [14] therefore thus saith the Lord: To the joy of the whole land I will make thee a desert. [15] Thou mountain of Seir shalt be a desert; and all Idumea shall be destroyed; and thou shalt know that I the Lord am their God.

* CHAPTER XXXVI *

AND thou son of man, prophesy concerning the mountains of Israel, and say to the mountains of Israel, Hear a word of the Lord. [2] Thus saith the Lord God: For as much as against you the

enemy said, Aha! these everlasting deserts are become our possession; [3] therefore prophesy and say, Thus saith the Lord God: Inasmuch as you have been despised and hated by them around you, by reason of your being a possession for the relics of nations, and you are become a byword and scoff to the nations: [4] therefore, O mountains of Israel, hear a word of the Lord. Thus saith the Lord to the mountains and the hills, and to the brooks and valleys, even to the waste and desolate places, and to the cities which have been utterly forsaken; as they are become a prey and a haunt for the remnants of nations around.

[5] Therefore thus saith the Lord God: In the fire of My wrath I have spoken against these remnants of nations and against all Idumea, because they have with joy distributed this land of Mine among themselves for a possession, jeopardising lives that you might be a waste for prey. [6] Therefore prophesy concerning the land of Israel and say to the mountains and hills and to the vales and forests, [7] Thus saith the Lord: Behold in My zeal and My wrath I have spoken; for inasmuch as you have borne the reproach of the nations; therefore I will lift up My hand against the nations around you; they shall bear their own dishonour: but your grapes and your fruits, [8] O mountains of Israel, shall be eaten by My people.

Because they have confident hopes of coming— [9] because, lo! I am over you, and I will watch over you; therefore you shall be cultivated and sown: [10] and upon you I will multiply men even the whole house of Israel; and the cities shall be rebuilt and the wastes inhabited: [11] and upon you I will multiply men and cattle, and cause you to be inhabited as in your former state. And I will deal kindly with you as I did in times of old; and you shall know that I am the Lord. [12] And I will cause men, my people Israel, to increase upon you; and they shall inherit you, and you shall be a possession for them, and shall no more be without a succession of children from them.

[13] Thus saith the Lord God: For inasmuch they said of thee, Thou art a devourer of men, and art bereft of thy nation,— [14] Therefore thou shalt no more devour men nor make thy nation childless, saith the Lord God. [15] And the reviling of nations shall no more be heard against you, nor shall you any more bear the reproaches of peoples, saith the Lord God.

[16] Again a word of the Lord came to me, saying, [17] Son of man, when the house of Israel dwelt in their land, they polluted it with their ways and with their idols and with their impurities; and

their way was in My view as the uncleanness of a woman in a state of [menstrual] separation. [18] Therefore I poured out My wrath against them, and scattered them through the nations, [19] and dispersed them through the countries: according to their way and according to their sin I judged them. [20] And when they went to the nations, wherever they went they profaned My holy name by saying that they were the people of the Lord and had come from His land; [21] and that I had spared them for the sake of that holy name of Mine, which they, the house of Israel, profaned among the nations wherever they went.

[22] Therefore say to the house of Israel, Thus saith the Lord: I deal thus with you, not for your sakes, O house of Israel, but only for the sake of My holy name, which you have profaned among the nations wherever you went. [23] For I will hallow My great name which hath been profaned, which you have profaned in the midst of them; and the nations shall know that I am the Lord when I am hallowed by you before their eyes. [24] When I take you from among the nations, and gather you out of all the countries, and bring you into your own land; [25] then I will sprinkle upon you pure water, and you shall be cleansed from all your impurities and from all your idols. And when I have cleansed you, [26] I will give you a new heart and put a new spirit in you: I will take away the stony heart out of your flesh, and give you a heart of flesh. [27] And I will put My spirit in you, and cause you to walk in My statutes, and to keep My judgments and practise them.

[28] And you shall dwell in the land which I gave to your fathers; and you shall be My people and I will be your God. [29] And I will save you from all your impurities. And I will call for corn and multiply it: and no more send famine among you. [30] And I will multiply the fruit of the trees and the products of the field; that you may no more bear the reproach of famine among the nations. [31] Then will you call to remembrance your evil ways, and your devices which were not good; and in their sight be grieved for your iniquities and your abominations. [32] It is not for your sakes that I do this, saith the Lord, Lord. This you must needs know. Blush and be ashamed for your ways, O house of Israel.

[33] Thus saith Adonai* the Lord: When I have cleansed you from all your iniquities, I will cause your cities to be rebuilt and the desolate places shall be inhabited, [34] and the land which was a waste shall be tilled. For as much as it was a waste in the

* Hebrew for *Lord*, stemming from the same root as the ancient Phœnician name, carried over into Greece as *Adonis*.

sight of all who passed by; [35] therefore they will say, This land which was a waste is become like a paradise, and the waste, ruined and demolished cities are become places of strength. [36] And the nations which may be left around you shall know that I the Lord have rebuilt the ruined cities and planted the grounds which were a waste. I the Lord have spoken and I will perform. [37] Thus saith Adonai the Lord: Still, that they may do this, the house of Israel must seek Me. [38] I will multiply them like a flock, the men like holy flocks, like the flocks of Jerusalem at her festivals. So shall the wasted cities be filled with flocks of men, and they shall know that I am the Lord.

* CHAPTER XXXVII *

THEN the hand of the Lord came upon me. And the Lord led me out in spirit and set me in the midst of a plain which was full of human bones. [2] And he led me all around them. And lo! there was an immense quantity on the surface of the plain, and they were very dry. [3] And he said to me, Son of man, shall these bones revive? Whereupon I said, Lord, Lord, thou knowest such things.

[4] Then he said to me, Prophecy concerning these bones and say to them, Ye bones which are dry, hear a word of the Lord. [5] Thus saith the Lord to these bones: Behold I will bring upon you a breath of life, [6] and upon you I will lay sinews; and I will bring flesh on you and stretch skin over you, and put My breath in you and you shall live; and you shall know that I am the Lord.

[7] So I prophesied as he commanded me, and it came to pass that, when I had prophesied, behold there was a tremulous motion and it brought the bones together, every one to its proper place. [8] And I beheld and lo! sinews and flesh were grown upon them, and skin covered them, but there was no breath in them.

[9] Then he said to me, Prophecy to the wind. Prophecy, son of man and say to the wind, Thus saith the Lord: From the four winds, come and blow on these dead and let them live. [10] So I prophesied as he commanded me, and breath came into them and they became alive and stood on their feet, an exceeding great multitude.

[11] Then the Lord spoke to me saying, Son of man, these bones are the whole house of Israel. Now they say, Our bones are become dry. Our hope is gone. We are wasted to a shadow. [12] There-

fore prophesy and say, Thus saith the Lord: Behold I will open your graves; and bring you up out of your tombs and bring you into the land of Israel, and you shall know that I am the Lord.

[13] When I have opened your graves that I may bring up My people out of the graves I will then put My breath in you and you shall live. [14] And I will settle you in your own land; and you shall know that I am the Lord. I have spoken and I will perform, saith the Lord.

[15] Then a word of the Lord came to me saying, [16] Son of man, take thee a staff and write thereon, *Juda and the children of Israel who adhere to him*, Then thou shalt take thee another staff and write thereon, *For Joseph the staff of Ephraim, and for all the children of Israel who adhere to him*. [17] Then thou shalt join them one to the other to be bound together into one staff for thee, and they shall be in thy hand. [18] And when the children of thy people say to thee, Why dost thou not tell us, what thou meanest by these? [19] Then thou shalt say to them, Thus saith the Lord: Behold I will take the tribe of Joseph which is administered by Ephraim and the tribes of Israel which adhere to him, and add them to the tribe of Juda, and they shall be one sceptre in the hand of Juda. [20] And while the staves on which thou hast written shall be in thy hand before them, [21] thou shalt say to them, Thus saith the Lord God: Behold I will take the whole house of Israel from among the nations, whither they went; and I will gather them from all those around them, and bring them to the land of Israel, [22] and make them a nation in My land even on the mountains of Israel. And there shall be one chief over them. And they shall no more be two nations; nor shall they any more be split into two kingdoms, [23] that they may no more be polluted with their idols.

And I will deliver them from all their iniquities and purify them from all their sins which they have committed. And they shall be My people, and I the Lord will be their God. [24] And My servant David shall be chief among them. He shall be singly the shepherd of all. Because they will walk in My statutes, and keep My judgments, and practise them, [25] therefore they shall dwell in that land of theirs which I gave to My servant Jacob. Where their fathers dwelt there they shall dwell and My servant David shall be the only chief forever. [26] And I will make a covenant of peace with them. It shall be an everlasting covenant with them. [27] And I will place My sanctuary in the midst of them forever. And My habitation shall be among them; and I will be their God

and they shall be My people. [28] And the nations shall know that I am the Lord who sanctifieth them, by My sanctuary being in the midst of them forever.

* CHAPTER XXXVIII *

AGAIN a word of the Lord came to me, saying, [2] Son of man, set thy face against Gog, and the land of Magog, the Prince of Ros, Mesoch and Thobel and prophesy against him and say to him, [3] Thus saith the Lord God: Behold I am against thee, Prince of Ros, Mesoch and Thobel. [4] And I will gather thee and all thine army, horses and horsemen all clad with coats of mail—a great assembly with shields and helmets and swords, [5] Persians and Ethiopians and Libyans, all armed with helmets and shields; [6] Gomer and all those around him, the house of Thogarma, from the extreme north, with all around him and many nations with thee. [7] Be prepared and make thyself ready, thou and thy multitude assembled with thee; for thou shalt be to Me for a vanguard. [8] After many days he will be in a state of preparation, and in the last of years he will begin his march, and come into the land which is withdrawn from the sword—the land of them who have been collected from many nations, to the land of Israel, which had been made an entire desert.

When he from nations hath begun his march, they will be all dwelling in peace. [9] Then thou wilt come up like rain, and advance like a cloud to cover the land. When thou shalt be with all thy bands around thee, and many nations with thee [10] (Thus saith the Lord God), In that day things will come into thy heart, and thou wilt form wicked devices [11] and say, I will go up against an abject land; I shall come upon them who are living at ease, and dwelling in peaceful security—all inhabiting a land in which there is not a walled town, and who have neither bars nor gates; [12] to take prey and to gather their spoils, by turning my hand against this wasted country which is re-settled, and against a nation gathered together from many nations who have gotten wealth and inhabit the navel of the earth.

[13] Saba and Daidan and the merchants of Carthage, and all their colonies, will say to thee, Thou art coming for prey, just to collect plunder and spoil: thou hast assembled thy troops to take silver and gold, to carry off cattle, to gather the spoil. [14] Therefore prophesy, son of man, and say to Gog, Thus saith the Lord:

At the time when My people Israel shall be dwelling in peace, wilt thou not be roused? [15] Yes; thou wilt come from thy place, from the extremity of the north: thou and many nations with thee, all mounted on horses,—a great assembly and a mighty army [16] will indeed come up against My people Israel as a cloud to cover the land. In the latter days I will bring thee up against My land, that all the nations may know Me when I am hallowed by thee in their sight.

[17] Thus saith the Lord God to Gog, Thou art he of whom I have spoken in former times by the ministry of My servants, the prophets of Israel, that in these days and years I would bring thee up against them. [18] But it shall come to pass on that day, on the day when Gog shall come against the land of Israel, My wrath shall come up, saith the Lord God, and My zeal. [19] In the fire of Mine indignation, I have spoken. There shall indeed be on that day a great shock in the land of Israel. [20] At the presence of the Lord, the fishes of the sea shall be shaken, and the birds of the air, and the beasts of the field, and all the reptiles which creep on the earth, and all the men on the face of the earth. And the mountains shall be rent to pieces, and the valleys shall sink down, and every wall shall fall to the ground.

[21] And for all this indeed I will call up terror, saith the Lord: every man's sword shall be against his brother. And I will execute judgment on him, [22] with pestilence and blood and with tempests of rain and hailstones; and I will rain down fire and brimstone on him, and on all with him, even on the many nations with him. [23] And I shall be magnified and hallowed and glorified, and made known in the sight of many nations, and they shall know that I am the Lord.

* CHAPTER XXXIX *

THOU, therefore, son of man, prophesy against Gog and say, Thus saith the Lord God: Behold I am against thee, Gog, the Prince of Ros, Mesoch and Thobel, [2] and I will assemble thee and lead thee and cause thee to come from the farthest north, and bring thee up to the mountains of Israel; [3] and I will destroy thy bow from thy left hand and thine arrows from thy right, and overthrow thee on the mountains of Israel. [4] And thou and all who are around thee shall fall; and the nations with thee shall be given to multitudes of birds, to all the feathered tribe; and to all the

wild beasts of the field I have given thee to be devoured. [5] On the open field thou shalt fall, for I have spoken, saith the Lord. [6] I will indeed send a fire against Gog, and the isles shall be peaceably inhabited, and they shall know that I am the Lord.

[7] And My holy name shall be known in the midst of My people Israel; and My name which is holy shall no more be profaned; and the nations shall know that I am the Lord, the Holy One of Israel. [8] Behold it is coming and thou shalt know that it will be, saith the Lord God. This is the day of which I have spoken, [9] when they who inhabit the cities of Israel shall come forth, and make fires with the arms—with the shields and spears, and with bows and arrows, and hand-staves and poles—even with these they shall make fires seven years: [10] so that they shall not have occasion to take wood from the plains, nor to cut timber from the forests; but shall burn the arms only. And they shall plunder their plunderers; and spoil those who spoiled them, saith the Lord.

[11] And on that day I will give Gog a noted place—a burying place in Israel, the graveyard of strangers by the seashore. And the slope of the valley shall be enclosed with a wall, and there Gog and all his multitude shall be buried; and it shall then be called the graveyard of Gog. [12] For the house of Israel will bury them, that the land may be cleansed. [13] During seven months the people of the land will be employed in burying them; and it shall be to them a memorable epoch, [to be called] *The day when He was glorified*, saith the Lord. [14] Then they will send men everywhere to traverse the land, and bury them who are left on the face of the ground, in order to purify it after the seven months. And they will make diligent search. [15] And every one who traverseth the land, upon seeing a human bone, shall set up a mark near it; till the buriers bury it at Gai, the graveyard of Gog: [16] (for the name of that city shall be called *Grave-Yard*). Thus shall the land be cleansed.

[17] Thou, therefore, son of man, say, Thus saith the Lord: Say to every winged bird, and to all the wild beasts of the field, Assemble and come; assemble from all around to my sacrifice, to the great sacrifice which I have made for you on the mountains of Israel; and you shall eat flesh and drink blood. [18] You shall eat the flesh of giants and drink the blood of the princes of the earth. Rams and young bulls, and he-goats, and all the bulls are well fattened. [19] And you shall eat fat till you are glutted, and drink blood to satiety at My sacrifice which I have prepared for you. [20] And you shall be filled at My table with horses and

horsemen, and with giants and every great warrior, saith the Lord.

[21] I will indeed display My glory among you, and all the nations shall see My judgment which I have executed, and My hand which I have brought upon them. [22] And the house of Israel shall know that I am the Lord their God from this particular time and thenceforward. [23] And all the nations shall know, that the house of Israel were carried into captivity for their sins. Because they broke covenant with Me therefore I turned away My face from them, and delivered them into the hands of their enemies, and they all fell by the sword. [24] According to their pollutions and according to their iniquities I dealt with them, and turned away My face from them.

[25] Therefore thus saith the Lord: I will now bring back the captivity of Jacob, and have compassion on the house of Israel. And I will shew a zeal for My holy name, [26] when they shall have suffered disgrace for the rebellion of which they were guilty when they dwelt peaceably in their own land. And there shall be none to make them afraid, [27] when I have brought them back from among the nations and gathered them from the countries of the nations. So I shall be hallowed by them in the sight of the nations [28] and they shall know that I the Lord am their God, when I manifest Myself to them among the nations. [29] And I will no more turn away My face from them, for as much as I have poured out My wrath on the house of Israel, saith the Lord God.

* CHAPTER XL *

IN the five and twentieth year of our captivity, in the first month, on the tenth day of the month, the fourteenth year after the city was taken,— on that day the hand of the Lord came upon me [2] and in a vision of God brought me to the land of Israel and set me on a very high mountain on which there was a building before me resembling a city. [3] And He led me thither. And lo! a man, whose appearance resembled that of sparkling brass; and in his hand a builder's line and a measuring reed. And he stood at the gate. [4] And the man whom I saw said to me, Son of man, behold with thine eyes and hear with thine ears, and lay up in thy heart all that I shew thee; for thou art come hither that I may shew thee and that thou mayst point out to the house of Israel all that thou seest.

[5] Now behold there was a wall on the outside of the temple

all around; and the man had in his hand a reed of six cubits long by the cubit and hand breadth, so he measured the outer wall. The breadth equalled the reed and its height was equal to the reed. [6] Then he went up by seven steps to the gate fronting the east, and measured the porch of the gate which was one reed broad; [7] and the chamber was a reed long and a reed broad [8] —and the porch between the chambers was six cubits. And the second chamber was a reed long and a reed broad and the porch was five cubits; and the third chamber was a reed long and a reed broad. [9] And the porch of the gateway adjoining the porch of the gate was eight cubits, and its posts were two cubits. [10] And with regard to the porches of the gate on the inside and the chambers of the gate; the chambers were opposite to those without; three on one side of the gate and three on the other, all of the same measure on this side and on that. And the porches on both sides were of the same measure.

[11] Then he measured the breadth of the door of the gateway ten cubits. [12] But the breadth of the gateway was thirteen cubits, comprehending a border of a cubit on each side, up to the face of the chambers; and the chambers on each side were six cubits. [13] Then he measured the gate from the outer wall of one chamber to the outer wall of the other chamber twenty-five cubits. This was gate upon gate. [14] And the open part of the porch of the gate on the outside was twenty cubits, the chambers of the gate being round about; [15] and including this vestibule of the gate on the outside and the vestibule of the gate on the inside the extent was fifty cubits.

[16] And all around there were windows wide inwards and narrow outwards for the chambers and the inner porches of this gate of the court; and on the windows for the porches on the inside and on the porches there were palm-trees, on this side and that. [17] Then he led me to the court within; and lo! here were houses for those employed in the holy service and ranges of columns all around the court. [18] There were thirty houses in the peristiles or ranges of columns, and the porticos were behind the gate, the lower row of columns being on a range with the gates.

[19] Then he measured the breadth of this court from the inner vestibule of the outer gate to the outer vestibule of a gate facing the east, one hundred cubits. [20] Then he led me northward, and lo! there was a gate to this outer court facing the north, and he measured it, both the length and the breadth, [21] and the chambers three on each side and the posts and the porches, and

its palm-trees. And the measures were the same as those of the gate facing the east. Its length was fifty cubits and its breadth twenty-five cubits. [22] And its windows and the porches and its palm-trees were the same as those of the eastern gate and the ascent to it was by seven steps. But the porches were on the inside. [23] And there was a gate to the inner court facing this northern gate in the same manner as the other did that to the east. And he measured the court from gate to gate, one hundred cubits.

[24] Then he led me southward, and lo! there was a gate facing the south, and he measured it, and the chambers and the pillars and the porches: and the measures were the same as those mentioned. [25] And its windows and the porches around were the same as the windows of that other porch. Its length was fifty cubits and its breadth twenty-five cubits. [26] And it had seven steps and a porch on the inside. It had also palm-trees on each side over the posts. [27] And this gate was directly opposite to the south gate of the inner court; and he measured the court from gate to gate and the breadth on the south side was a hundred cubits.

[28] Then he led me to the inner court of the gate facing the south, and he measured that gate, and its dimensions were the same as those mentioned, [29] and its chambers and its posts and its porches were of the like dimensions. [30] And there were windows to it and to the porch round about. [31] Its length was fifty cubits and the breadth of its porch on the outer court was twenty-five cubits, and there were palm-trees over the posts and it had eight steps.

[32] Then he led me to the gate facing the east, and measured it according to the same measures. [33] And its chambers and its posts and its porches were of the measures above mentioned and it had windows and a porch round about. Its length was fifty cubits and its breadth twenty-five cubits. [34] And its porch was on the inner court, and there were palm-trees over the posts on each side. And there were eight steps up to it.

[35] Then he led me to the north gate and measured it according to the same measures. [36] And it had its chambers and its posts and its porches and its windows around it, and a porch peculiar to it. Its length was fifty cubits, and its breadth twenty-five cubits. [37] And its porches were on the outer court, and there were palm-trees to the aisle, on each side and eight steps up to it. [38] Its houses for the priests, and its doors and its ailammon were at the second gate.

[39] At this gate facing the north there was a common sewer, that they might there kill the sin offerings [for conscious faults] and the trespass offerings [for faults of ignorance]. And behind the sewer of the burnt offerings [40] there were at this gate facing the north, two tables facing the east. Also back of the second gate, and of the porch of the gate were two tables on the east side. [41] There were four on one side, and four on the other, back of this gate. Upon these they slay the burnt offerings. And over against these eight tables for the burnt offerings, [42] there were four tables of hewn stone for the whole burnt offerings. The breadth of these was a cubit and a half, and the length two cubits and a half, and the height one cubit. On these are to be laid the instruments with which they kill the whole burnt offerings and the sacrifices. [43] They have therefore each of them a border of one hand's breadth hewn on the inside all around; and over these tables there is a covering to protect them from the rain and the heat of the sun.

[44] Then he led me into the inner court; and lo! there were two apartments on the inner court: one behind the north gate facing the south, and one behind the south gate facing the north. [45] And he said to me, This apartment which faceth the south is for the priests who keep the watch of the house; [46] and that apartment facing the north is for the priests who have the charge of the altar, namely the sons of Sadduk, the only Levites who come near to the Lord to minister to him. [47] Then he measured this court which was a hundred cubits long and a hundred cubits broad, being four square. And the altar was on one side in front of the house.

[48] Then he led me to the porch of the house and measured the post of the porch, five cubits the breadth on each side and the width of the gateway was fourteen cubits; and the cheeks of the door of the porch were three cubits on the one side and three cubits on the other. [49] And the length of the porch was twenty cubits and the breadth twelve cubits; and the ascent up to it was by ten steps. And there were pillars on the porch, one on the one side and one on the other.

* CHAPTER XLI *

THEN he led me into the temple, and having measured the porch to it, [2] which was six cubits broad on each side, and the

breadth of the gateway was ten cubits, and the cheeks of the gateway five cubits on the one side, and five on the other, he measured the length of the temple forty cubits, and the breadth was twenty cubits. [3] Now when he came to the inner apartment he measured the post of the door two cubits, and the door six cubits, and the cheeks of the door seven cubits on each side. [4] And he measured the length of the doors forty cubits, and the breadth twenty cubits, commensurate with the front of the temple. And he said, This is the Holy of Holies.

[5] Then he measured the wall of the house, six cubits, and the breadth of the gallery four cubits all around. And the galleries were three times thirty [cubits]; one gallery over another twice. [6] And there was a ledge in the wall of the house for the galleries all around to rest on, so as not to be fastened into the walls of the house; [7] and, consequently, this ledge of the house being added to the upper gallery, all around the width of the upper gallery was enlarged by an additional breadth equal to this ledge as one ascended from the lowermost to the second story, and from the second to the third story. [8] And the top of the galleries around, including the ledges, was a platform equal to the reed of six cubits. [9] And the breadth of the wall on the outside of the gallery, was five cubits.

[10] And the spaces between the galleries of the house and the chambers were in breadth twenty cubits, including the circumambient wall around the house. [11] And the doors of the chambers were toward the space on the one side of the house facing the north, and on the other side of the house facing the south. Now the open space for lighting the house was five cubits all around. [12] And the partition wall in front of this space was towards the west, seventy cubits broad; its thickness all around being five cubits; and its length was ninety cubits. [13] And he measured over against the house a length of a hundred cubits. Now the spaces and the partitions and their walls were a hundred cubits. [14] And the breadth in front of the house including the spaces on the sides was a hundred cubits. [15] And he measured the length of the partition wall over against the space behind the house, and the length of it including the spaces on each side, was a hundred cubits.

[16] Now the temple and the corners, and the outer porch were arched; and the windows, the apertures for light through which they looked out from the three stories round about, were grilled, and the parts adjoining were planked, both the floor and from the

floor to the windows. And the windows had shutters which folded back in three sections, to give an opportunity of looking out at them. [17] And near to the inner, and quite to the outer door there were sculptured [18] on the whole wall round about, both within and without, cherubims and palm trees between cherub and cherub. Every cherub had two faces, [19] a face of a man towards the palm tree on one side and the face of a lion towards the palm tree on the other side.

The house was sculptured all around. [20] From the floor to the vaulted ceiling there were carved cherubim and palm trees. [21] And the sanctuary and the open temple were square. [22] In front of the Holies there was an appearance like that of an altar of wood. The height of it was three cubits, and the length two cubits, and the breadth two cubits. And it had horns. And its base and its sides were of wood. And he said to me, This is the table which is in the presence of the Lord. [23] And the temple had two doors, and the sanctuary had two doors. [24] And these pairs of doors which folded back had two leaves apiece. [25] And on these there was sculpture. Even upon the doors of the temple there were cherubim and palm trees like the sculpture of the Holies. [26] And there were large beams on the front of the outer porch, and windows narrow without and wide inwards.

* CHAPTER XLII *

NOW when he had measured on this side and that to the ceiling of the porch and to the galleries adjoining the house, he then led me into the inner court on the east, conducting me towards the north gate. [2] And lo! there were five chambers adjoining the space and the north partition wall, in length fronting the north one hundred cubits and in breadth fifty cubits, [3] sculptured in the same manner as the gates of the inner court and set off in the same manner as the peristyles of the outer court with a triple range of piazzas in front of the house. [4] And over against the chambers was a walk ten cubits broad and a hundred cubits long, and their doors were towards the north. [5] And in like manner there were walks for the upper stories. For the upper piazza was taken from the building and out of that which was a piazza below was made a platform. So there was a piazza and a platform; and this was the case with two of the piazzas, [6] for there were three one above another. But they had not pillars like the pillars

of the outer piazzas; therefore the upper chambers were straightened more than the middle and the middle more than those on the ground.

[7] And they had light from without in the same manner as the chambers of the outer court, in front of these chambers on the north, the extent being fifty cubits. [8] For the chambers which looked into the outer court were fifty cubits deep and were the fore front of these. The whole building was a hundred cubits long. [9] Now there were doors of these chambers opening into an entry facing the east. So there was a passage through them from the outer court along this entry to the lighted walk at the head of this passage. [10] And with regard to those on the south in front of that space and in front of that partition wall, both the chambers [11] and the walk before them were of the same measures as those of the chambers on the north. Their length was the same; and their breadth the same. And all their outlets and all their windings were the same; and their lights and their doors, the same. [12] And these chambers on the south had in like manner doors from the head of the walk into an entry which was a reed broad and gave a passage to the east.

[13] And he said to me, These chambers on the north and those on the south which are in front of the spaces, are the chambers of the sanctuary, in which the priests the sons of Sadduk, who come near to the Lord, are to eat the holy meats and where they are to lay up the most holy things, the sacrifice and the sin offerings and the trespass offerings. Because this is a holy place [14] none but the priests are to go in there. That they who offer up the offerings may be continually holy, and that none may touch the garments in which they minister because they are holy, the priests must not go out from the sanctuary into the outer court. And when they are to mix with the people, they must put on other garments.

[15] Now when he had completed the measuring of the inner house, he then led me out by the way of the gate facing the east and measured the plot of the house all around in order. [16] Having taken a station behind the gate facing the east, he measured five hundred cubits with the measuring reed. [17] Then turning at the north, he measured the north side five hundred cubits with his measuring reed. [18] Then, turning at the west he measured the west side five hundred with his measuring reed; [19] then turning at the south he measured five hundred with his measuring reed. [20] The four sides of the height and breadth of this same reed. And he appointed this, namely, the surrounding parapet

wall which was five hundred cubits on the east side and five hundred cubits broad, to make a separation between the Holies and the vacant space before the wall, which was to be included in the plot of the house.

* CHAPTER XLIII *

THEN he brought me to the gate facing the east and led me out, [2] and lo! the glory of the God of Israel was coming by the way of the east; and the sound of His march was like the sound of redoubling multitudes, and the earth glowed with the splendour of the glory around. [3] And the vision which I saw was like that which I beheld when I went to judge the city. And the appearance of the chariot which I saw was the same as that which I saw at the river Chobar. So I fell on my face. [4] And the glory of the Lord entered the house by the way of the gate which faced the east. [5] Then a spirit took me up and brought me to the inner court. And lo! the house was filled with the glory of the Lord. [6] So I stopped. And lo! [I heard] a voice from the house of one speaking to me, and the man stood near me.

[7] And he said to me, Son of man, Thou hast seen the place of My throne and the place of My footsteps, where My name should dwell in the midst of the house of Israel forever, that the house of Israel may no more profane My holy name; neither they nor their leaders, by their fornication and by the murders of their leaders in the midst of them. [8] By their joining My door to their doors and their thresholds to My thresholds they made My wall as it were common to Me and them, and profaned My holy name by their iniquities which they committed. Therefore I destroyed them with My wrath and with slaughter. [9] But now let them put away their fornication and the murders of their rulers far from Me, and I will dwell in the midst of them forever.

[10] And thou, son of man; shew the house of Israel this house and let them cease from their sins. Point out the figure and arrangement of it; [11] and let them receive their punishment for all that they have done. Delineate the house and its outlets and its whole figure and make known to them the ordinances thereof and all the rites thereof. And that they may keep My rules of rectitude and all My ordinances and practise them, [12] thou shalt sketch out in their sight the draft of this house on the top of this

mountain, all the boundaries of it round about being Holy of Holies.

[13] Now these are the measures of the altar by the cubit of a cubit and a hand-span—the curvature at the bottom a cubit, that is the breadth of a cubit; and the border upon the edge of it round about, a span. [14] And this is the height of the altar—from the lowest part of the beginning of its curvature to the great propitiatory [or mercy-seat] from beneath, two cubits; and its breadth, a cubit; and from the little propitiatory, four cubits; and its breadth, a cubit. [15] Then the altar [or *Mountain of God*] four cubits and from the ariel and upwards the horns one cubit. [16] And the altar is twelve cubits long by twelve broad, the four angles and sides being equal. [17] And the propitiatory is fourteen cubits long and fourteen cubits broad, its four sides being equal. And the border encircling it all around is half a cubit; and the compass of it, a cubit all around. And the steps up to it face the east.

[18] Then he said to me, Son of man, Thus saith the Lord the God of Israel: These are the ordinances of the altar on the day when they make it, [19] to offer thereon whole burnt offerings and to pour blood upon it. Thou shalt give a young bull from the herd of a sin offering to the priests, the Levites of the house of Sadduk who come near to Me, saith the Lord God, to minister to Me; [20] and they shall take some of the blood thereof and put it on the four horns of the altar and on the four corners of the altar and on the base round about, and make atonement for it. [21] Then they shall take the young bull for the sin offering and it shall be burned in the appointed place of the house without the Holies. [22] And on the second day they shall take two kids of the goats without blemish for a sin offering and make atonement for the altar as they did with the young bull.

[23] And after finishing this atonement they shall offer a young bull from the herd without blemish, and a ram from the flock without blemish. [24] And you shall present them before the Lord; and the priests shall throw salt upon them, and carry them up as whole burnt offerings for the Lord. [25] For seven days thou shalt offer every day a kid for a sin offering and a young bull from the herd and a ram from the flock. [26] For seven days they shall offer these sacrifices without blemish, and make atonement for the altar and purify it and shall fill their own hands. [27] And from the eighth day and thenceforward the priests shall sacrifice

upon the altar your whole burnt offerings and your offerings of thanksgiving and I will accept you, saith the Lord.

* CHAPTER XLIV *

THEN he brought me back by the way of the outer gate of these holy places, facing the east, and it was shut. [2] And the Lord said to me, This gate shall be kept shut. It shall not be opened, nor shall any pass through it. Because the Lord God of Israel will enter in at it, therefore it shall be kept shut. [3] Consequently, when the ruler himself shall sit there to eat bread before the Lord, he shall come in by the way of the porch of this gate and by that way he shall go out.

[4] Then he brought me in by the way of the north gate over against the house, and I beheld and lo! the house of the Lord was filled with glory and I fell on my face. [5] And the Lord said to me, Son of man, Lay up in thy heart and see with thine eyes and hear with thine ears, all that I say to thee concerning all the ordinances of the house of the Lord and all the customs thereof; and thou shalt attend diligently to the way of entering into the house and to all the ways out of it in all these holy places. [6] And thou shalt say to this provoking house, to the house of Israel, Thus saith the Lord God: Let it suffice you, O house of Israel, for all your iniquities [7] that you have introduced strangers, uncircumcised in heart and uncircumcised in flesh, to be present in these holy places of Mine and to profane them when you were offering loaves, flesh meat and blood. [8] You indeed broke My covenant by all your iniquities and you appointed them to keep the watches in My holy places.

[9] Therefore thus saith the Lord God: No stranger, uncircumcised in heart and uncircumcised in flesh shall enter into My holy places. Among all the sons of other families which are comprehended in the house of Israel none but the Levites only shall enter. [10] Such of these as were drawn away from Me when Israel strayed from Me after their own desires shall indeed bear their iniquity and [11] be ministering servants in My sanctuary. They shall be porters at the gates of the house and ministering servants for the house. They shall kill the sacrifices and the whole burnt offerings for the people and they shall stand before the people to wait upon them. [12] Because they waited on them before their idols, and this brought on Israel the punishment of rebellion;

therefore I have lifted up My hand against them, saith the Lord God, [13] that they shall not come near Me to minister to Me as priests, nor approach the holy things of the children of Israel, nor My Holy of Holies; but shall bear their dishonour for the error of which they have been guilty.

[14] And they shall be compelled to keep the watches of the house, to perform all the services of the house and all the services required of them [15] by the priests, the Levites, the sons of Saduk. These kept the watches of My sanctuary when the house of Israel strayed from Me. These shall approach Me to minister to Me. And they shall stand before Me to offer unto Me sacrifice, suet and blood, saith the Lord God. [16] These shall enter into My sanctuary; and these shall come to My table to minister to Me. And they shall keep My watches. [17] And when they enter the gates of the inner court, they shall be dressed in linen robes and shall not wear woolens, while they are officiating within the gate of the inner court. [18] And they shall have linen mitres on their heads, and linen garments about their loins. And they shall not be tightly girded.

[19] And when they are going out into the outer court to the people, they shall put off their linen robes in which they minister and lay them up in the chambers of the sanctuary and put on other robes. For with those robes of theirs they must not bless the people. [20] Moreover they shall not shave their heads, nor pull out their hair by the roots. They shall keep their heads covered. [21] And none of the priests shall drink wine when they go into the inner court. [22] Moreover they shall not take to wife a widow, nor one who hath been divorced; but only a virgin of the race of Israel. However, if there be a widow of a priest, they may take her. [23] And they shall teach My people the difference between what is holy and what is common, and cause them to distinguish between clean and unclean.

[24] And they shall attend at trials for blood to pronounce sentence. They shall acquit according to My statutes, and condemn according to My judgments. And they shall keep all My rites and Mine ordinances at all My festivals and shall hallow My sabbaths. [25] And they shall not go in where there is a person dead, to defile themselves. Only for a father or for a mother, or for a son or for a daughter, or for a brother or for a sister that hath not been married, shall a priest defile himself. [26] And after he is purified thou shalt reckon for him seven days. [27] And on the day when they go into the inner court to officiate in the sanctuary they shall

offer an atonement, saith the Lord God. [28] Now with regard to their inheritance I will be their inheritance, therefore no possession shall be given them among the sons of Israel.

[29] Because I am their possession, therefore they shall eat the sacrifices and the sin offerings and the offerings for inadvertencies. Moreover every dedication in Israel shall be for them. [30] All the first fruits and all the firstlings and all oblations. Of all your first fruits a part shall be for the priests, therefore you shall give your first fruits to the priest that your blessings may rest on your houses. [31] But whatever hath died of itself and whatever hath been torn by wild beasts, whether it be of fowls or of cattle, the priests shall not eat.

* CHAPTER XLV *

MOREOVER when you parcel out the land for possessions, you shall set apart for the Lord an oblation from the land, a holy portion twenty-five thousand cubits in length and twenty thousand cubits in breadth. [2] It shall be holy in all its borders round about. And out of this shall be the holy portions, five hundred cubits by five hundred cubits, a square all around, and a space of fifty cubits all around it. [3] Out of the measurement, when thou shalt measure off a length of twenty-five thousand and a breadth of twenty thousand, [4] part shall be for the Holy of Holies and part shall be for the priests who minister in the sanctuary. There shall be both for them who draw near to minister to the Lord, and there shall be for the others, a place for houses set apart in their holy portions.

[5] The length of twenty-five thousand and the breadth of twenty thousand shall be for the Levites who serve in the house. They shall have for a possession cities to dwell in. [6] And for the possession of the city thou shalt give five thousand in breadth and twenty-five thousand in length. This, in the same manner as that set apart for the sanctuary, shall belong to the whole house of Israel. [7] And on each side of these there shall be allotted for the ruler, adjoining the holy oblation and the possession of the city, the tracts in front of the holy oblation and the possession of the city, both westward and eastward; and the length shall be like one of the portions from the boundaries on the sea to the eastern border of the land. [8] And this shall be his possession in Israel.

And the rulers of Israel shall no more oppress My people and the house of Israel shall possess the land according to their tribes.

[9] Thus saith the Lord God: Let this suffice you, O princes of Israel. Put an end to injustice and misery. Execute judgment and justice. Remove oppression from My people, saith the Lord God. [10] Let your weights and measures be just. [11] Let your chenix be the just part of the measure; and let the chenix uniformly contain the tenth of a gomar. Let a chenix and a tenth of a gomar, as it respecteth a gomar, be equal. [12] And the weights shall be twenty oboli, five shekels, fifteen shekels. And fifty shekels shall be your mna [weight of money].

[13] Now this shall be the oblation which you shall set apart, a sixth of a measure from the gomar of wheat and the sixth of the same ephah from the cor of barley. [14] And the ordinance of oil shall be one cotula of oil from ten cotulas; for the ten cotulas are a gomar. [15] And a sheep from the flock, from every ten, shall be an oblation from all the families of Israel for sacrifices and for whole burnt offerings and for offerings of thanksgiving to make atonement for you, saith the Lord God. [16] And all the people shall give this oblation to the ruler of Israel; and by the ruler shall be given the whole burnt offerings and the sacrifices and the libations at the festivals and at the new moons and on the sabbaths. [17] At all the festivals of the house of Israel he shall make the sin offerings and the sacrifices and the whole burnt offerings and the offerings of thanksgiving to make atonement for the house of Israel.

[18] Thus saith the Lord God: In the first month on the first day of the month, you shall take from the herd a young bull without blemish, to make atonement for the sanctuary. [19] And the priest shall take some of the blood of the atonement and put it on the door-posts of the house and on the four corners of the temple and on the altar and on the posts of the gate of the inner court. [20] And in like manner thou shalt do in the seventh month. On the first of that month thou shalt receive a portion from every individual and you shall make atonement for the house. [21] And in the first month, on the fourteenth day of this month, shall be your paschal festival. Seven days you shall eat unleavened bread. [22] And on that day the ruler shall offer, for himself and his house and for all the people of the land, a young bull for a sin offering.

[23] And during the seven days of the festival he shall offer as

whole burnt offerings to the Lord, seven young bulls and seven rams without blemish, every day during the seven days; and for a sin offering, a kid of the goats every day with a sacrifice. [24] And thou shalt prepare a cake for the bull and cakes for the rams, with a hin of oil to the cake. [25] And in the seventh month, on the fifteenth of the month, at that festival thou shalt do in like manner, during seven days, as well in regard to the sin offerings as to the whole burnt offerings and the cakes and the oil.

* CHAPTER XLVI *

THUS saith the Lord God, The gate of the inner court which faceth the east, shall be kept shut the six working days. On the day of the sabbaths it must be opened and on the day of the new moon it shall be opened. [2] And the ruler shall go in by the way of the porch of the gate on the inside and shall stand in the vestibule of the gate. And the priests shall prepare his whole burnt offerings and his offerings of thanksgiving; and he shall make his adoration in the vestibule of the gate and go out. But the gate shall not be shut till evening. [3] And the people of the land shall make their adorations on a range with the vestibule of this gate, both on the sabbath days and at the new moons, before the Lord. [4] And on the sabbath days the ruler shall offer to the Lord, for whole burnt offerings, six lambs without blemish and a ram without blemish and a libation and cake for the ram; and for the lambs, a sacrifice, [5] a free will offering with a hin of oil to every cake; [6] and on the day of the new moon a young bull without blemish and six lambs and a ram which shall be without blemish; [7] and there shall be a cake for the ram and a cake for the young bull with a libation, and for the lambs a voluntary gift and a hin of oil to every cake.

[8] And when the ruler cometh in he shall come in by the way of the porch of the gate, but he shall go out by the way of the gate. [9] And when the people of the land come in before the Lord at the festivals, he who cometh in at the north gate to worship shall go out at the south gate; and he who cometh in at the south gate shall go out at the north gate. He shall not turn back to the gate at which he entered, but shall go out straight forward. [10] And if the ruler is in the midst of them when they come in, he shall come in with them, and when they go out he shall go out. [11] Both at

the festivals and at the general assemblies there shall be a libation and cake for the young bull and a cake for the ram; and for the lambs a voluntary gift with a hin of oil for every cake.

[12] And if the ruler shall make a voluntary whole burnt offering of thanksgiving to the Lord, he may cause to be opened for himself the gate facing the east and make his whole burnt offering and his offerings of thanksgiving in the same manner as he doth on the day of the sabbaths. Then he shall go out, and after he is gone out he shall cause the gates to be shut. [13] Moreover he shall every day prepare a lamb of the first year without blemish for a whole burnt offering to the Lord. In the morning he shall prepare it; [14] and every morning he shall prepare the libation for it, the sixth of the measure and the third of an hin of oil to mix up the offering of fine flour for the Lord. [15] This is a standing order, you shall offer the lamb and its libation. And you shall offer the oil every morning. It is a continual whole burnt offering.

[16] Thus saith the Lord God: If the ruler make a gift to one of his sons out of his inheritance, his sons shall hold it as an hereditary possession; [17] but if he make a gift to one of his servants, it shall be his to the year of jubilee, and shall then revert to the ruler. None but his sons shall have an hereditary right. [18] The ruler must not take any part of the people's inheritance by oppression. Out of his own possessions he shall give an inheritance to his sons, that My people may not be driven every one from his possession.

[19] Then he led me to the entrance of the passage behind the gate, leading to the chambers of the priests facing the north. And lo! here was a place set apart. [20] And he said to me, This is the place where the priests are to boil the trespass offerings, and the sin offerings and where they are to bake all the offerings of flour, that they may not carry them out into the outer court, for fear of hallowing the people.

[21] Then he led me to the outer court and conducted me round the four sides of the court. And lo! a court at the four corners of this court. [22] At every corner a court; a court with four sides; and the little court of this court was forty cubits long and thirty cubits broad. The four were of the same measure; [23] and in them were chambers around the four. And under these chambers round about were kitchens. [24] And he said to me, These are the houses of the cooks, where they who minister in the house are to boil the sacrifices of the people.

* CHAPTER XLVII *

THEN he brought me to the vestibule of the house, and lo! water gushed out from under the porch eastward; for the front of the house faced the east; and the water ran down from the right corner, from the south, by the altar. [2] And he led me out by the way of the north gate, and conducted me round on the outside to the gate facing the east; and lo! the water flowed down from the right corner; [3] as a man cometh out. And having a measure in his hand, he measured a thousand with the measure, and waded across a purling stream. [4] Then he measured a thousand with the measure, and waded through water up to the thighs. Then he measured a thousand and waded through water up to the loins. [5] Then he measured a thousand and could not cross it; for it was swelled to an impassable torrent.

[6] And he said to me, Hast thou seen, son of man? Then he led and brought me back along the border of the river. [7] And on my return, behold there were on the bank of the river, trees in great abundance on both sides. [8] And he said to me, This water which is flowing out to the eastern part of Galilee, hath indeed gone down to Arabia, and hath come to the sea to the water of the outlet, and it will heal the waters; [9] so that every of the animals which breed in all the places whithersoever the stream cometh, shall live, and there shall be fish there in great abundance. Because this water is come there and healeth, therefore they shall live. Everything to which the stream cometh shall live. [10] And fishermen shall there take a stand, from Engadin to Enagallim. There shall be a place for drying nets. The nets shall be of a peculiar kind; and the fishes thereof shall be like the fishes of the great sea; a very great multitude.

[11] But when it is forced from its channel and when it is turned from its course, and when it is caused to swell immoderately, the waters will not heal. They are turned into salt. [12] And along the river there shall spring up on both banks all sorts of trees fit for food. Their leaves shall never fade; nor shall their fruit ever fail. They shall always be in the act of producing fresh fruit, because the waters which nourish them flow down from the sanctuary. And their fruit shall be for food, and their leaves for medicine.

[13] Thus saith the Lord God: These are the boundaries of the land, which you shall inherit. It is an allotted portion for the twelve

tribes of Israel. [14] And you shall inherit it, one as well as another. It is that for which I lifted up My hand that I would give it to their fathers; therefore this land shall fall to you for an inheritance, [15] and these are the boundaries of the land—on the north from the great sea which cometh down and the bay of Emaseldam, Maabtheras, [16] Ebrameliam between the borders of Damascus and the borders of Ematheï, the court of Saunan, which are above the borders of Auranitis, [17] these are the borders from the sea; from the court of Ainan the borders of Damascus. These are the northern boundaries.

[18] And with regard to the borders on the east between Lorranitis and between Damascus and between Galaditis and the land of Israel, the Jordan is the boundary to the sea which is eastward in front of Phœnicon. These are the eastern boundaries. And on the south the boundaries are from Thaiman and Phœnicon to the water of Marimoth Kadem, thence to the great sea. [19] This is the southern boundary. [20] Thence a part of the great sea is the boundary over to the bay of Emath even to the entrance thereof. These are the boundaries to the sea of Emath. [21] And you shall measure out this land for them to the tribes of Israel. [22] You shall parcel it out by lot among you and the proselytes who dwell among you. Whoever have begotten sons among you shall be yours as natives among the children of Israel. With you they shall enjoy an inheritance among the tribes of Israel, [23] but they shall be classed in the tribe of proselytes among the proselytes who are with you. There you shall give them an inheritance, saith the Lord God.

* CHAPTER XLVIII *

NOW these are the names of the tribes beginning northward along the bay to the harbour of Emath, the court of Elam, the border of Damascus northward, along part of Emath Aula; and they shall have from their eastern boundary to the sea one portion for Dan. [2] And bordering on Dan from the eastern boundary to the sea a portion for Aser. [3] And bordering on Aser from the eastern boundary to the sea a portion for Nephthaleim; [4] and bordering on Nephthaleim from the eastern boundary to the sea, a portion for Manasses; [5] and bordering on Manasses from the eastern boundary to the sea, a portion for Ephraim; [6] and bordering on Ephraim from the eastern boundary to the sea, a portion for

Reuben; [7] and bordering on Reuben from the eastern boundary to the sea, a portion for Juda; [8] and bordering on Juda from the eastern boundary shall be the dedicated portion twenty-five thousand cubits broad and the length like one of the portions from the eastern boundary to the sea, so the sanctuary shall be in the midst of them.

[9] The oblation which you shall set apart for the Lord shall be twenty-five thousand cubits long and twenty-five thousand broad. [10] Out of these there shall be for the priests the holy dedication, on the north side twenty-five thousand and on the west side ten thousand and on the south side twenty-five thousand. And the mountain of the Holies shall be in the midst of it. [11] To the priests, the consecrated sons of Sadduk, who keep the watches of the house, who were not led astray in the apostasy of the children of Israel, as the Levites were, [12] even to them this dedicated portion is given out of the dedicated portions of the land, as a Holy of Holies, apart from the Levites; [13] and to the Levites shall be given, adjoining the borders of the priests, a portion twenty-five thousand cubits long and ten thousand broad; the whole being twenty-five thousand in length and twenty thousand in breadth.

[14] No part of this shall be sold; nor shall it be parcelled out; nor shall the first fruits of this land be set apart; for it is dedicated to the Lord. [15] And with regard to the overplus twenty-five thousand in length and five thousand broad, out of it there shall be a plot for the city, for building and for the open walk around it.

Now the city shall be in the middle of it, [16] and these shall be its dimensions—on the north, four thousand five hundred cubits; and on the south, four thousand five hundred; and on the east, four thousand five hundred; and on the west, four thousand five hundred. [17] And the open walk for the city shall be on the north, two hundred and fifty, and on the south, two hundred and fifty, and on the east, two hundred and fifty, and on the west, two hundred and fifty. [18] And the residue of the length adjoining the holy dedication, ten thousand on the east and ten thousand on the west side shall be dedicated portions, and they who occupy the city shall have the products thereof for bread. [19] It may be worked by any out of all the tribes of Israel who occupy the city. [20] The whole oblation twenty-five thousand by twenty-five thousand shall be a square.

From it you shall set apart the oblation for the sanctuary bordering on the possession of the city. [21] And the residue on the one side and the other shall be for the ruler, bordering on the holy

portions and along the possession of the city for twenty-five thousand in length, and thence to the eastern boundary and westward by twenty-five thousand to the western boundary. Adjoining these portions of the ruler shall be the holy oblation. [22] And the dedication appropriate to the house shall be in the middle of it and taken from [that part assigned to] the Levites, and shall border on the possession of the city which is in the middle between the ruler's portions. And it shall be between the borders of Juda and the borders of Benjamin and the portions of the ruler.

[23] And with respect to the rest of the tribes, there shall be from the eastern boundary to the sea, a portion for Benjamin; [24] and bordering on Benjamin from the eastern boundary to the sea, a portion for Symeon; [25] and bordering on Symeon, from the eastern boundary to the sea, a portion for Issachar; [26] and bordering on Issachar from the eastern boundary to the sea, a portion for Zabulon; [27] and bordering upon Zabulon from the eastern boundary to the sea, a portion for Gad: [28] and the borders of Gad shall be from the eastern boundary and on the south along by the border of Thaiman and the waters of Baremoth Kades included in his possession, to the great sea. [29] This is the land which you shall parcel out by lot among the tribes of Israel, and these are their portions, saith the Lord God.

[30] Moreover these shall be the streets of the city: Those running northward, four thousand five hundred cubits; [31] and the gates of the city shall be named after the tribes of Israel, three gates facing the north, one gate Reuben, one gate Juda and one gate Levi; [32] and those running eastward, four thousand five hundred cubits, with three gates: one gate Joseph and one gate Benjamin and one gate Dan; [33] and those running southward, four thousand five hundred cubits with three gates: one gate Symeon, and one gate Issachar, and one gate Zabulon; [34] and those running westward four thousand five hundred cubits with three gates: one gate Gad, and one gate Aser, and one gate Nephthaleim. [35] The circumference, eighteen thousand [cubits]. And the name of the city from the day it is built shall be the name it now hath.

DANIEL

* CHAPTER I *

IN the third year of the reign of Joakim king of Juda, Nabuchodonosar the king of Babylon came to Jerusalem and besieged it. [2] And the Lord delivered into his hand Joakim king of Juda and a part of the vessels of the house of God, which he carried to the land of Sennaar to the house of his god.

And having deposited the vessels in the treasure house of his god, [3] the king ordered Asphanez, his high chamberlain, to bring in of the children of the captivity of Israel, namely, of the seed royal and of the nobility, [4] some youths who had no blemish, and who were of a good countenance, studious of every science, improved in knowledge and understanding and qualified to stand in the house before the king; and to instruct them in the learning and language of the Chaldeans. [5] And the king ordered them a daily allowance from the king's table, and from the wine for his own drinking; and that they should be dieted for three years and after that stand before the king.

[6] Now there were among them of the children of Juda, Daniel and Ananias and Azarias and Misael; [7] and the high chamberlain gave them names, to Daniel: Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago. [8] And Daniel having resolved not to pollute himself with the table of the king nor with the wine which he drank, entreated the chamberlain that he might not be defiled. [9] Now God had brought Daniel into favour and compassion with the high chamberlain. [10] Therefore the chamberlain said to Daniel, I am afraid of my lord the king who hath appointed your meat and your drink. Perhaps he may see your countenance more uncomely than the youths of your age, and you may endanger my head with the king.

[11] Thereupon Daniel said to Amelsad, whom the high chamberlain had set over Daniel, Ananias, Misael and Azarias: [12] Try thy servants, we pray thee, ten days, and let them give us vegetables to eat and water to drink; [13] and let our countenances and the countenances of the youths who eat of the king's table be examined in thy presence; and, as thou [then] seest, deal with thy servants. [14] So he hearkened to them and tried them ten

days. [15] And at the end of the ten days their countenances appeared more comely and their flesh firmer than that of the youths, who had eaten of the king's table; [16] whereupon Amelsad took away the food and the wine for their drink and gave them vegetables. [17] And, as for these four youths, God gave them knowledge and understanding in all literature and science; and Daniel was skilled in all visions and dreams.

[18] And at the end of the years which the king had appointed for introducing them, the high chamberlain brought them in before Nabuchodonosar. [19] And the king conversed with them. And among them all there were none found equal to Daniel and Ananias and Misael and Azarias. So they stood before the king. [20] And in every subject of wisdom and science on which the king questioned them he found them ten times more skilled than all the soothsayers and the magicians who were in the realm. [21] And Daniel continued to the first year of Cyrus the king.

* CHAPTER II *

NABUCHODONOSAR, in the second year of his reign, dreamed a dream and his spirit was troubled and his sleep went from him. [2] And the king gave orders to call the magicians and the astrologers, and the chymists skilled in drugs and enchantments, and the Chaldeans, that they might tell the king his dream. And when they were come and stood before the king, [3] the king said to them, I have dreamed and my mind is anxious to know the dream. [4] Whereupon the Chaldeans said to the king in Syriac, O king, live forever. Tell thy servants the dream and we will explain the meaning. [5] The king answered the Chaldeans, The subject is gone from me. If you do not tell me the dream and the interpretation you shall be put to death and your houses shall be exposed to plunder. [6] But if you let me know the dream and the interpretation, you shall receive of me gifts and immunities and great honour. At all events, tell me the dream and the meaning of it.

[7] They answered again and said, Let the king tell his servants the dream and we will explain the meaning. [8] In reply to which the king said, I know of a truth that you want to gain time, as you see the matter is gone from me. [9] If therefore you do not tell me the dream, I take it for granted that you have agreed upon something false and fictitious to be said before me, until the time

elapse. Tell me my dream, then I will know that you can tell me the meaning of it; [10] The Chaldeans answered in the presence of the king and said, There is not a man on the earth who can make known what the king requireth; nor doth any king or ruler, however great, ask such a thing of any magician, astrologer or Chaldean. [11] For the thing which the king requireth is so difficult, that there is none who can lay it before the king, but the gods only, whose dwelling is not with flesh. [12] Upon this the king in furious wrath gave orders to destroy all the wise men of Babylon. [13] So the decree went forth. And the wise men began to be slain.

Now search had been made for Daniel and his friends to slay them, and [14] Daniel had then addressed Arioch, the king's marshal who was going out to slay the wise men of Babylon, regarding the counsel and decree: [15] Why, O chief of the king, hath this horrid sentence gone forth from the king's presence? And when Arioch informed Daniel of the matter, [16] Daniel had entreated the king to grant him time and he would tell the king the meaning of it [the dream]; [17] and Daniel had gone to his house and acquainted his friends Ananias, Misael and Azarias with the affair; [18] and they had sought mercy of the God of heaven touching this secret, that Daniel and his friends might not perish with the rest of the wise men of Babylon.

[19] And the secret was revealed to Daniel in a vision of the night; whereupon he blessed the God of heaven, [20] and said, Blessed be the name of God from everlasting to everlasting; for wisdom and knowledge are His, [21] and He changeth times and seasons. He setteth up kings and removeth them. He giveth wisdom to the wise and understanding to them who have knowledge. [22] He it is Who revealeth deep and hidden things. He knoweth the things which are in darkness. And with Him is the light. [23] To thee, O God of my fathers, I give thanks and praise; because Thou hast given me wisdom and power and hast made known to me what we asked of Thee, and hast revealed to me the vision of the king.

[24] Then Daniel went to Arioch whom the king had appointed to slay the wise men of Babylon, and said to him, Destroy not the wise men of Babylon; but introduce me to the king, and I will tell him the meaning. [25] Thereupon Arioch with haste introduced Daniel to the presence of the king and said to him, I have found among the captives of Israel, a man who can tell the king the

interpretation. [26] And the king addressing Daniel, whose name was Baltasar, said, Canst thou tell me the dream which I saw, and the meaning of it? [27] And Daniel answered in the presence of the king and said, The secret which the king demandeth, it is not in the power of wise men, astrologers, magicians, [or] soothsayers, to tell the king. [28] There is none but God in heaven who revealeth secrets. He indeed hath made known to the king Nabuchodonosar what must come to pass in latter days.

With regard to thy dream, and the visions of thy head, on thy bed, this is it. [29] Thy thoughts, O king, on thy bed ascended to what might come to pass hereafter. And he who revealeth secrets made known to thee the things which must come to pass. [30] And to me this secret was revealed, not indeed for any wisdom in me above all the living: but for the purpose of making the interpretation known to the king, that thou mayst know the thoughts of thy heart. [31] Thou, O king, didst behold, and lo! an image! Great was that image and its aspect lofty, as it stood before thee; and its appearance was awful. [32] It was an image the head of which was of pure gold; the hands and the breast and the arms of it were of silver; the belly and the thighs of brass; [33] the legs of iron; the feet partly of iron, and partly of potter's clay.

[34] With wonder thou didst view it, till from a mountain there was rent without hands a stone, which smote the image on the feet, which were of iron and potter's clay, and at last broke them to pieces. [35] Then were broken to pieces at once the clay, the iron, the brass, the silver, the gold. And they became like the dust of a threshing-floor in summer; and a great wind swept them away, and there was no place found for them. And the stone which smote the image became a great mountain and filled all the earth. [36] This is the dream. The meaning of it we will now explain to the king.

[37] Thou, O king, art a king of kings, to whom the God of heaven hath given a kingdom, strong and mighty and glorious, [38] in every place where the sons of men dwell. Into thy hand He hath delivered the beasts of the field, and the birds of the air, and the fishes of the sea, and appointed thee lord over all. Thou art the head of gold. [39] And after thee there shall be raised up another kingdom inferior to thee; then a third kingdom which is the brass, which shall rule over the whole earth; [40] then a fourth kingdom which shall be strong as iron. As iron breaketh to pieces and subdueth all things, so shall it break and subdue all.

[41] And inasmuch as thou sawest the feet and toes, partly of clay and partly of iron, it shall be a disjointed kingdom, though there shall be in it some of its iron root.

As thou sawest the iron mixed with the clay, [42] and the toes of the feet were part iron and part clay, some part of that kingdom will be strong and some part of it will be broken. [43] Inasmuch as thou sawest the iron mingled with the clay, there will be mixtures in it of the seed of men, and they will not cement one with another, as iron doth not cement with clay. [44] And in the days of those kings, the God of heaven will set up a kingdom which shall never be destroyed; and this kingdom of His shall not be left to another people. It shall break in pieces and blow away all those kingdoms, and shall itself stand forever. [45] As thou sawest that without hands there was cut from a mountain a stone which broke in pieces the clay, the iron, the brass, the silver, the gold; the God who is great, hath made known to the king what must come to pass hereafter. The dream indeed is true and the interpretation thereof is faithful.

[46] Then king Nabuchodonosar fell on his face, and made obeisance to Daniel and ordered holy gifts, and sweet odours to be offered to him. [47] And the king answered and said to Daniel, Of a truth, your God is the God of gods, and the Lord of kings, the revealer of secrets; since thou hast been enabled to reveal this secret. [48] Then the king raised Daniel to high rank and gave him many great gifts, and set him over the whole region of Babylon, and [made him] a chief satrap over all the wise men of Babylon. [49] And Daniel requested of the king, and he set Sedrach, Misach and Abdenago, over the works of the region of Babylon. And Daniel was in the court of the king.

* CHAPTER III *

IN the eighteenth year of Nabuchodonosar, the king made an image of gold; the height of it was sixty cubits, and its breadth six cubits. And having set it up in the plain of Deeira, in the province of Babylon, [2] he sent for the presidents and the generals, and the governors, rulers and princes, and those in authority, and all the chiefs of the provinces, to come to the dedication of the image which Nabuchodonosar the king had set up. [3] And when the governors, the presidents, the generals, the leaders, the great princes, those in authority, and all the chiefs of the provinces

were assembled for the dedication of the image which Nabuchodonosar the king had set up, and were standing before the image, [4] the herald cried with a loud voice:

To you peoples of different tribes and languages command is given; [5] whenever you shall hear the sound of the trumpet and syrinx and of the cithara and sackbut and of the psaltery, and all kinds of musical instruments, prostrate yourselves and worship the golden image which Nabuchodonosar the king hath set up. [6] And whoever will not prostrate himself and worship shall that very hour be cast into that fiery furnace which is heating. [7] So when the people heard the sound of the trumpet and syrinx, and of the cithara and sackbut, and of the psaltery, and all kinds of musical instruments, all the peoples, tribes and languages, falling prostrate, worshipped the golden image which Nabuchodonosar the king had set up.

[8] Then came certain Chaldeans, and stated to the king an accusation against the Jews: [9] O king, live forever! [10] thou, O king, hast made a decree, that every man who shall hear the sound of the trumpet and syrinx and of the cithara and sackbut, and of the psaltery and all kinds of musical instruments; [11] and who will not prostrate himself and worship the golden image, shall be cast into that furnace of fire which is heated. [12] Now there are certain Jews whom thou hast set over the works of the province of Babylon; namely, Sedrach, Misach, Abdenago, who have not hearkened, O king, to thy decree. They neither serve thy gods, nor do they worship the golden image which thou hast set up.

[13] Upon this Nabuchodonosar in wrath and fury commanded to bring Sedrach, Misach, Abdenago; and when they were brought before the king, [14] Nabuchodonosar addressed them, saying, Is it true, Sedrach, Misach, Abdenago, that you do not serve my gods, nor worship the golden image which I have set up? [15] Now therefore are you ready, when you hear the sound of the trumpet and syrinx and of the cithara and sackbut and of the psaltery and symphony and all kinds of musical instruments, to fall prostrate and worship the golden image which I have made? For if you do not worship, you shall that very hour be cast into the furnace of fire, which is heated. And what god is there who can deliver you out of my hands?

[16] In reply to this, Sedrach, Misach, Abdenago said to the king Nabuchodonosar, We are at no loss to answer thee in respect to this matter. [17] For our God in heaven, Whom we worship,

is able to deliver us out of the fiery furnace which is heated; and He will deliver us, O king, out of thy hands. [18] But even though He do not, be it known to thee, O king, that we cannot serve thy gods, nor will we worship the image which thou hast set up. [19] At this Nabuchodonosar was filled with rage, and the form of his countenance was changed against Sedrach, Misach and Abdenago. And he ordered to heat the furnace sevenfold, till it was hot as possible; [20] and commanded some strong men to bind Sedrach, Misach and Abdenago, and cast them into the furnace of fire which was heated.

[21] Then were these men bound, clad as they were with their Babylonish dress and with turbans and boots, and cast into the midst of the fiery furnace which was heated, [22] as the command of the king was peremptory. But though the furnace was heated to an excessive degree, [23] and these three men, Sedrach, Misach and Abdenago fell bound into the midst of the glowing furnace, yet they walked about in the midst of the flames, praising God and blessing the Lord. [24] When Nabuchodonosar heard them singing praise he was amazed and starting up hastily said to his nobles, Did we not cast three men bound into the midst of the fire? And when they said to the king, True, O king, [25] the king said, Here I see four men loose and walking about in the midst of the fire unhurt: And the appearance of the fourth is like a son of some god.

[26] Then Nabuchodonosar went near to the mouth of the burning fiery furnace and said, Sedrach, Misach, Abdenago, ye servants of the Most High God, come out and come hither. Upon which Sedrach, Misach and Abdenago came forth out of the midst of the fire. [27] And the satraps and the generals and the governors and the mighty men of the king gathered round and viewed the men with astonishment; for the fire had not had any power over their body. Even the hair of their heads was not singed, nor were their mantles changed, nor a smell of fire on them. [28] Then Nabuchodonosar the king addressing them, said, Blessed be the God of Sedrach, Misach, Abdenago, Who hath sent His angel and delivered His servants. Because they have trusted in Him and have altered the king's decree and delivered up their bodies to fire that they might not serve nor worship any god, but only their own God.

[29] Therefore I issue this decree: Every people, tribe, language, which shall utter any reproach against the God of Sedrach, Misach, Abdenago, shall be devoted to destruction and their

houses to plunder: for there is no other god who can deliver in this manner.

[30] Then the king reinstated Sedrach, Misach and Abdenago in the province of Babylon, and advanced them in dignity and honoured them with a command over all the Jews in his realm.

* CHAPTER IV *

NABUCHODONOSAR the king, to all the peoples, tribes and languages who dwell in all the earth: Peace be multiplied to you.

[2] It hath seemed good in my sight to declare to you the signs and the wonders which the God Who is Most High hath performed with me. [3] How great and mighty is His kingdom. His kingdom is an everlasting kingdom; and His dominion is to endless ages.

[4] I Nabuchodonosar was at rest in my house and in the enjoyment of prosperity. [5] I had a dream which terrified me and I was troubled on my bed, and the visions of my head disquieted me. [6] Therefore I issued a decree to bring before me all the wise men of Babylon, that they might explain to me the meaning of this dream. [7] And when the magicians, the astrologers, the soothsayers, [and] the Chaldeans came in, I told my dream before them; but they did not explain to me the meaning of it until [8] Daniel came, whose name is Baltasar, after the name of my god, and who hath in him a holy spirit of a god. [9] To him I said, Baltasar, chief of the soothsayers, who, I know, hast a holy spirit of a god in thee, so that no secret can escape thee, hear the vision of the dream which I have seen; and tell me the meaning of it.

[10] I beheld with astonishment on my bed, and lo! a tree in the midst of the earth. Though its height was great, [11] the tree increased in magnitude and strength and its top reached up to heaven; and its bulk to the extent of the whole earth. [12] Its leaves were beautiful and its fruit abundant. And on it there was food for all: and the wild beasts of the field dwelt beneath it; and the birds of the air lodged among its branches; and from it all flesh was fed. [13] I beheld in a vision of the night on my bed; and lo! a [divine] watcher, even a holy one, came down from heaven [14] and cried with a loud voice, and thus he said:

Cut down that tree and lop off its branches and shake off its leaves and scatter its fruit. Let the beasts be driven from under-

neath it and the birds from its branches. [15] But leave the stump of its roots in the earth; and in a band of iron and brass and in the green grass abroad and in the dew of heaven let it abide: and let its portion be with the wild beasts in the grass of the earth. [16] His heart shall be changed from men and the heart of a wild beast shall be given him and seven seasons shall revolve over him. [17] The sentence is by the decree of a watcher; and the decree is a request of holy ones, that the living may know that there is a sovereign Lord of the kingdom of men and that He can give it to whom He will, and set over it that which is disesteemed by men.

[18] This is the dream, which I Nabuchodonosar the king have seen. Thou, therefore, Baltasar, tell me the meaning; for all the wise men of my kingdom are unable to explain to me the meaning of it: but thou Daniel art able, because there is in thee the holy spirit of a god.

[19] Upon this Daniel, whose name is Baltasar, was absorbed in astonishment for about an hour and his thoughts agitated him and Baltasar answered and said, Let this dream, my lord, be for them who hate thee, and the interpretation thereof for thine enemies. [20] The tree which thou sawest, which was increased in magnitude and strength, the top of which reached up to heaven and its bulk to the extent of the whole earth, [21] the leaves of which were beautiful and its fruit abundant, and on which there was food for all; beneath which the beasts of the field dwelt, and on the branches of which the birds of the air roosted: [22] thou, O king, art it.

For thou art become great and strong and thy greatness hath increased and reached up to heaven and thy dominion to the limits of the earth. [23] And inasmuch as the king saw a watcher, even a holy one descending from heaven who said, Cut down that tree and destroy it, but leave the stump of its roots in the earth; and in a band of iron and brass and in the green grass abroad and in the dew of heaven let it abide; and let its portion be with the wild beasts of the field until seven seasons revolve over it— [24] This, O king, is the interpretation thereof and the decree of the Most High which is about to come upon my lord the king.

Thou wilt be driven from among men; [25] and thy dwelling shall be with the beasts of the field; and they will feed thee with grass like an ox; and thou shalt lodge in the dew of heaven; and seven seasons shall revolve over thee, till thou be made sensible

that the Most High ruleth over the kingdom of men and can give it to whom He will. [26] But inasmuch as they said, Let the stump of the roots of the tree remain, thy kingdom shall remain for thee when thou art made sensible of the Heavenly Authority. [27] For this cause, O king, let my counsel be acceptable to thee. And make atonement for thy sins by acts of kindness; and for thy transgressions, by tender mercies for the distressed. Perhaps God may forgive thine offences.

[28] All these things came upon Nabuchodonosar the king. [29] At the end of twelve months, as the king was walking in the temple of his kingdom at Babylon, [30] he spake, saying, Is not this the great Babylon which I have built for the house of a kingdom, by the might of my power, for the display of my glory? [31] While the word was yet in the king's mouth, there came a voice from heaven: To thee Nabuchodonosar it is said, the regal power is gone from thee [32] and thou shalt be driven from among men and thy dwelling shall be with the beasts of the field; and they shall feed thee with grass like an ox; and seven seasons shall revolve over thee, that thou mayst know that the Most High ruleth over the kingdom of men and can give it to whom He will.

[33] In that very hour the word was fulfilled on Nabuchodonosar; and he was driven from among men and ate grass like an ox and his body was bathed with the dew of heaven, until his hair grew strong like the shag of lions and his nails like the claws of birds. [34] And at the end of the days, I, Nabuchodonosar, lifted up mine eyes to heaven, and mine understanding was restored to me, and I blessed the Most High and praised and glorified Him who liveth forever; for His dominion is an everlasting dominion and His kingdom is to endless generations, [35] and all the inhabitants of the earth are reckoned as nothing; and He doth according to His pleasure in the army of heaven and in the habitations of the earth; and there is none who can stay His hand, or say to Him, What hast Thou done?

[36] At this very hour my senses were restored to me and I reassumed the honour of my kingdom; and my form returned to me; and my princes and my grandees sought me; and I was re-established in my kingdom and greater majesty was added to me. [37] Now, therefore, I, Nabuchodonosar, praise and extol and glorify the King of heaven; for all His works are true and His ways are judgments and all them who walk in pride He can abase.

* CHAPTER V *

KING Baltasar made a great supper for his thousand grandees and wine was set before the thousand. And as he was drinking, [2] Baltasar gave an order upon tasting the wine, to bring the vessels of gold and silver which Nabuchodonosar, his father, had brought out of the temple at Jerusalem; and that the king and his nobles, and his concubines and his wives should drink out of them. [3] Accordingly, the vessels of gold and silver which had been taken out of the temple of God at Jerusalem were brought, and the king and his nobles and his concubines and his wives drank out of them. [4] And having drunk wine they praised the gods of gold and silver and brass and wood and stone.

[5] At that very hour there came forth fingers of a man's hand and wrote over against the lamp, on the plastering of the wall of the king's palace. And the king beheld with astonishment the joint of the hand that was writing. [6] Whereupon the king's countenance changed and his thoughts troubled him and the joints of his loins were loosened and his knees smote one against another. [7] And the king cried aloud to bring in the astrologers, Chaldeans, [and] soothsayers. And he said to the wise men of Babylon, Whoever shall read this writing and explain to me the meaning, he shall be clothed with purple and have a chain of gold for his neck and shall be a chief, third in rank, in my kingdom. [8] And when all the king's wise men came in and could neither read the writing nor explain the meaning to the king, [9] king Baltasar was agitated and his countenance changed, and his nobles were in like trepidation.

[10] Then the queen came to the banquet house and said, O king, live forever! Let not thy thoughts trouble thee, nor thy countenance change. [11] There is in thy kingdom a man, in whom is a spirit of a god, and in the days of thy father, light and knowledge were found in him, and the king Nabuchodonosar, thy father, appointed him chief of the magicians, Chaldeans, [and] soothsayers, [12] because of the extraordinary spirit in him, and of his understanding and knowledge in the interpretation of dreams, and explaining hard sentences and solving difficulties—namely, Daniel, whom the king surnamed *Baltasar*. Now therefore let him be called in and he will tell thee the meaning of this.

[13] Thereupon Daniel was brought in before the king. And the king said to Daniel, Thou art Daniel? One of the captives of Juda whom the king my father brought hither? [14] I have heard

of thee that there is in thee a spirit of a god, and that light and knowledge and extraordinary wisdom have been found in thee. [15] Now the wise men, astrologers, [and] soothsayers have come in before me to read that writing and make known to me the meaning of it, but they are not able to tell me. [16] But I have heard of thee that thou canst solve difficulties. Now therefore if thou canst read that writing and explain to me the meaning of it, thou shalt be clothed in purple and have a chain of gold for thy neck and be a chief, third in rank, in my kingdom.

[17] Then Daniel said before the king, Let thy gifts be thine own, and give to another the honour of thy household; but the writing I will read, and I will explain to thee the meaning of it. [18] O king, God, the Most High gave to Nabuchodonosar, thy father, this kingdom and majesty and glory and honour. [19] And because of the majesty which He gave him, all the peoples, tribes and languages trembled and were struck with awe at his presence. Whom he would he slew, and whom he would he smote, and whom he would he set up, and whom he would he put down. [20] But when his heart became elated and his spirit emboldened to shew its arrogance, he was deposed from the throne of his kingdom and his glory was taken from him; [21] and he was driven from among men, and his heart was disposed to associate with the beasts; and his dwelling was with the wild asses, and he was fed with grass like an ox; and his body was bathed with the dew of heaven, till he was made to know that the Most High God ruleth over the kingdom of men and can give it to whom He will.

[22] Now thou, Baltasar, his son, hast not therefore humbled thy heart before this God. Hast thou not known all these things?

[23] Yet thou hast exalted thyself against the Lord God of heaven. And the vessels of His house have been brought before thee, and thou and thy nobles and thy concubines and thy wives have drunk wine out of them, and thou hast praised the gods of gold and silver and brass and iron and wood and stone, which neither see nor hear, nor understand. But the God in Whose hand is thy breath and all thy ways—Him thou hast not glorified. [24] For this cause a joint of a hand hath been sent from His presence, and it hath sketched this writing. [25] Now this is what is written, *Mane, Thekel, Phares*.* [26] The interpretation of the decree is

* *Mane* (i.e. *Mene*) is the past participle of the Chaldean verb ܡܢܝܢ , to count or allot, hence to set or ordain; *Thekel* (i.e. *Tekel*, Chaldean ܩܝܠܐܢܐ *Teqal*), to balance, to be weighed; and *Phares* (i.e. *Peres*, Chaldean ܦܪܝܫܐ *Peras*), to distribute or divide.

this: *Mane*—God hath measured thy kingdom and brought it to a conclusion. [27] *Thekel*—It hath been weighed in a balance and found wanting. [28] *Phares*—Thy kingdom is taken away and given to Medes and Persians.

[29] Then Baltasar gave orders and they clothed Daniel with purple and put a chain of gold about his neck, and proclamation was made concerning him that he was a chief, third in rank, in the kingdom. [30] And that very night Baltasar the Chaldean king was slain, [31] and Darius the Mede assumed the kingdom, being sixty-two years of age.

* CHAPTER VI *

IT having seemed good in the sight of Darius, he set over the kingdom a hundred and twenty satraps to be governors of provinces throughout his whole dominion; [2] and over these he appointed three ministers, of whom Daniel was one; that the governors might render an account to them, so that the king might not be oppressed with business. [3] And Daniel was at the head of these. Because there was in him an extraordinary spirit and the king had set him over his whole kingdom, [4] therefore the ministers and the governors sought to find some pretext against Daniel. And when they found no pretext, lapse or crime with which to charge him (for he was faithful) [5] the ministers said, We shall not find any pretext against Daniel except in the ceremonies relating to his God.

[6] Then the ministers and the governors waited on the king, and said to him: King Darius live forever! [7] All that are over thy kingdom, the generals and governors, the chief commanders and toparchs have joined in opinion to establish by a royal statute and make a firm decree, that whoever shall make any request of any god or man for thirty days, save of thee only, O king; he shall be cast into the den of the lions. [8] Now therefore, O king, establish the edict and promulgate it in writing, that the decree of the Persians and Medes may not be dispensed with. [9] Upon this Darius the king ordered the decree to be written.

[10] Now when Daniel knew that the decree was passed, he went home and the windows in his upper chamber towards Jerusalem were opened for him, and three times a day, kneeling down on his knees, he prayed and gave thanks before his God as he had done heretofore.

[11] Now those men watched and having found Daniel praising and supplicating his God, [12] they went and said to the king: O king, hast thou not passed an edict, that every man who shall make any request of any god or man for the space of thirty days save of thee only, O king, shall be cast into the den of the lions?

And the king said, It is true; and the decree of the Medes and Persians cannot be altered. [13] Then they answered and said before the king: Daniel, who is one of the captives from Juda, hath not paid obedience to thy decree. For three times a day he maketh requests of his God.

[14] When the king heard this matter he was exceedingly grieved for it and strove hard for Daniel to save him and continued till evening his endeavours to deliver him. [15] Then the men said to the king Know, O king, that it is decreed by the Medes and Persians, that no edict or statute which the king shall pass must be dispensed with. [16] Then the king gave orders and they brought Daniel and threw him into the lions' den. And the king said to Daniel, Thy God whom thou servest continually will Himself deliver thee. [17] And when they had brought a stone and put it on the mouth of the den, the king caused it to be sealed with his own signet and with the signet of his nobles that nothing might be altered in respect to Daniel.

[18] Then the king went to his house and retired to bed without supper. And there was no food brought to him and sleep went from him. But God shut the mouths of the lions so that they did not molest Daniel. [19] And in the morning the king arose as soon as it was light and went in haste to the lions' den. [20] And when he approached the den, he cried with a loud voice, O Daniel, the servant of the living God, hath thy God, whom thou servest continually, been able to deliver thee from the mouths of the lions?

[21] Thereupon Daniel said to the king, O king live forever! [22] My God sent His angel and shut the mouths of the lions and they have not hurt me. For before Him rectitude was found in me; and even in thy sight, O king, I have committed no offence. [23] At this the king was exceedingly rejoiced and gave order to take Daniel up out of the den. So he was taken up out of the den and there was no manner of hurt found on him, because he had trusted in his God. [24] Then the king commanded and they brought the men who had accused Daniel, and they and their sons and their wives were cast into the den of the lions. And before

they reached the bottom of the den the lions had such mastery over them that they broke all their bones.

[25] Then Darius the king wrote:—*To all the peoples, tribes and languages who dwell in the whole earth, Peace be multiplied to you.* [26] *From my presence this decree is established, that in every government of my kingdom men tremble and be struck with awe at the presence of the God of Daniel; for He is the living God and endureth forever, and His kingdom can never be destroyed and His dominion will be to the end.* [27] *He supporteth and delivereth and doth signs and wonders in heaven and on earth. He it is Who hath delivered Daniel from the power of the lions.*

[28] So Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

* CHAPTER VII *

IN the first year of Baltasar king of the Chaldeans, Daniel had a dream and these were the visions of his head on his bed and he wrote down this dream of his.

[2] I, Daniel, beheld, and lo! the four winds of heaven blew violently on the great sea; [3] and four great beasts came up out of the sea, different one from the other. [4] The first was like a lioness, and had wings like those of an eagle. I beheld till her wings were plucked off; and she was raised from the earth and stood on the feet of a man, and a man's heart was given her. [5] And behold, the second beast was like a bear; and it stood half erect and there were three ribs in its mouth between its teeth, and they said to it thus, Arise, devour much flesh. [6] After this I looked, and lo! another beast like a leopard; and it had four wings of a bird on it; and this beast had four heads and to it dominion was given.

[7] After this I beheld, and lo! a fourth beast, dreadful and terrible, exceedingly strong and its teeth of iron, devouring and crushing to pieces! and the residue it trampled with its feet. Now this was far different from all the beasts which were before it, and it had ten horns. [8] I attended to its horns, and behold, another little horn sprouted up in the midst of them; and three of the horns which were before it were rooted out from before it. And behold in this horn there were eyes like the eyes of a man, and a mouth speaking great things. [9] And I beheld till the

thrones were set and an Ancient of days was seated. And his garment was white as snow and the hair of his head was like pure wool. His throne was a flame of fire and his wheels, a blazing fire. [10] A river of fire rolled before him. Thousands upon thousands ministered to him and myriads upon myriads waited on him. The court sat and books were opened. [11] I looked then, because of the sound of the great words which that horn had spoken, until the beast was slain and destroyed and its body given to be burned with fire. [12] And the government of the rest of the beasts was changed and a length of time given them until a time and a time. [13] And I beheld in the vision of the night, and lo! with the clouds of heaven [there was] one like a son of man coming! And he advanced to the Ancient of days and was introduced to him. [14] And to him was given the government and the honour and the kingdom; and all the peoples, tribes and languages are to serve him. His dominion is an everlasting dominion, which shall never pass away, and his kingdom shall not be destroyed.

[15] As for me, Daniel, my spirit quivered in my whole frame and the vision of my head troubled me. [16] And I went to one of them in waiting and made diligent inquiry to learn of him concerning all these things, and he gave me exact information and explained to me the meaning of these things. [17] These beasts, which are four, denote that four kingdoms shall be raised up on the earth. [18] These shall be removed, and the holy ones of the Most High shall take the kingdom and hold it to an age of the ages.

[19] Then I inquired particularly concerning the fourth beast, because it was different from every beast, exceedingly dreadful. Its teeth were of iron and its claws of brass. It devoured and broke in pieces, and the residue it trampled with its feet. [20] And concerning the ten horns which were on its head, and that other [horn], which sprouted up and shook off the three first, and which had eyes and a mouth speaking great things and the appearance of which was greater than the rest; [21] I beheld, and that horn made war on the holy ones and prevailed against them [22] until the Ancient of days came and gave judgment for the holy ones of the Most High, and the time came and the holy ones possessed the kingdom.

[23] And He said: With regard to the fourth beast, there shall be a fourth kingdom on the earth which shall surpass all the kingdoms and devour all the earth and trample down and cut to pieces. [24] And its ten horns denote that ten kingdoms shall be raised

up; and after them another shall be raised up which shall exceed in evils all those before and shall humble three kings [25] and shall speak words against the Most High, and wear out the holy ones of the Most High and think of changing times and law; and this [beast] shall be put in its power for a time and times and the half of a time. [26] When the court hath sat they will change this government to abolish and destroy it utterly. [27] For the kingdom and the dominion and the majesty of the kings who are under the whole heaven, is given to the holy ones of the Most High. And His kingdom shall be an everlasting kingdom, and all the governments shall serve and obey Him. [28] To this is the end of this word.

As for me, Daniel, my thoughts troubled me much and my countenance was changed. But I kept the matter in mine own heart.

* CHAPTER VIII *

IN the third year of Baltasar the king a vision appeared to me. [2] After the first vision which appeared to me, I Daniel was at Susa, the palace which is in the province of Elam; and being on the bank of the Oubal, [3] I lifted up mine eyes and looked, and lo, a ram stood before the Oubal and it had lofty horns and one was higher than the other; and the highest sprang up last. [4] And I saw the ram butting westward and northward and southward, and of all the beasts none could stand before him nor was there any to deliver out of his hand. So he acted according to his pleasure and became great.

[5] And while I was considering, behold a he-goat, a goat of goats, came from the south west over the face of the whole earth and he did not seem to touch the ground. [6] And the goat had a great horn between his eyes. And he came to the ram which had two horns and which I saw standing before the Oubal, and ran up to him with all his might. [7] I saw him indeed coming up to the ram and he was exasperated against him, and he smote the ram and broke his two horns and the ram had not power to stand before him. So he threw him on the ground and trampled him, and there was none to deliver the ram out of his hand. [8] And the goat of the goats became very great, and when he was in full strength that great horn of his was broken; and four others sprang up from under it towards the four winds of heaven.

[9] And out from the first of them there came forth one strong horn which became very great towards the south and towards the host, [10] and its greatness reached even to the host of heaven. And there fell on the earth some of the host of heaven and some of the stars, and these were trodden down. [11] And until the captain general should deliver the captivity, even by reason of him the sacrifice was disturbed; and he was prospered; and the sanctuary is to be desolated; [12] and sin was permitted against the sacrifice; and this righteousness was cast on the ground; so he acted and was prospered. [13] And I heard a holy one speaking; and a holy one said to the Phelmoni who spoke, How long shall this vision last, respecting the sacrifice which is taken away, and the sin of desolation which is permitted; and the sanctuary and the host be trodden down? [14] And he said to him, Even till there shall be, evening and morning, two thousand three hundred days. Then shall the sanctuary be cleansed.

[15] And when I Daniel had seen the vision and sought the meaning, then lo! there stood before me an appearance like that of a man. [16] And I heard a voice of a man amidst the Oubal and it called and said, Gabriel, instruct him respecting the vision. [17] So he came and stood near where I was standing. And when he came, I was struck with terror and fell on my face. And he said to me, Son of man, understand; for this vision also is for the end of a time. [18] And while he was speaking to me, I fell flat with my face on the ground. Then he touched me and set me on my feet, [19] and said, Behold I make known to thee the things which shall be in the last days of the wrath; for this vision also is for the end of a time. [20] The ram which thou sawest which had the horns, is the king of the Medes and Persians.

[21] The goat of the goats is the king of the Grecians; and the great horn which was between his eyes is the first king. [22] Now as upon this being broken, four horns shot up from under it, four kings of that nation of his will be raised up, but not by their own might. [23] And in the last days of their kingdom, their sins being come to the full, a king will be raised up of an unblushing countenance, skilled in problems, [24] and his power will be great, and he will destroy things which are objects of admiration and will prosper and act and destroy mighty men, and a holy people. [25] And the yoke of his chain will prosper; and by his hand and by his heart, deceit will be magnified, and with deceit he will destroy many, and for the destruction of many he will be raised up and will break them like eggs with his hands. [26] Now the

vision of the evening and the morning, which was mentioned is true. Seal thou therefore the vision, for it is for many days.

[27] Upon this I, Daniel, was confined to my bed and sick. And when I arose I did the king's business. And I was astonished at the vision; but none understood it.

* CHAPTER IX *

IN the first year of Darius, the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans, [2] I, Daniel, understood by the books that the number of the years, which was a word of the Lord to Jeremias the prophet, for the accomplishment of the desolation of Jerusalem, was seventy years. [3] Therefore I turned my face to the Lord my God, to seek a prayer and supplication by fasting and sackcloth. [4] And I prayed to the Lord my God and made confession and said, O Lord, the God great and marvellous, Who keepest Thy covenant and Thy mercy for them who love Thee and keep Thy commandments! [5] We have sinned; we have committed iniquity; we have transgressed and apostatised and turned away from Thy commandments, and from Thy judgments, [6] and have not hearkened to Thy servants the prophets who spoke in Thy name to our kings and our chiefs and our fathers and to all the people of the land.

[7] To Thee, O Lord, belongeth righteousness; but to us confusion of face as at this day—to the man Juda and to the inhabitants of Jerusalem and to all Israel—and to those near and to them far off in every land where Thou hast scattered them for their breach of covenant of which they have been guilty. [8] In Thee, O Lord, is our righteousness. Though to us belongeth confusion of face—to our kings, and our chiefs and our fathers, who have sinned against Thee; [9] with the Lord our God are tender mercies and forgiveness. [10] Because we apostatised and did not hearken to the voice of the Lord our God, to walk in His laws which He set before us by the ministry of His servants the prophets; [11] and all Israel transgressed Thy law, and declined to hearken to Thy voice; therefore upon us came the curse and the execration which is written in the law of Moses, the servant of God.

Because we sinned against Him, [12] therefore He confirmed His words which He spoke against us and against our judges Who

judged us, by bringing upon us great evils, such as never happened under the whole heaven; as was the case in Jerusalem. [13] According to what is written in the law of Moses all those evils have come upon us. We indeed did not supplicate the favour of the Lord our God, by turning from all our wickedness, therefore that we might be made sensible of all thy truth, [14] the Lord hath indeed been watchful and hath brought upon us these things. For the Lord our God is righteous in every act of His which He hath done, and we have not hearkened to His voice.

[15] Now, O Lord our God, who broughtest Thy people out of the land of Egypt with a strong hand and Who hast made Thyself a great name as at this day; we have sinned, we have committed iniquity. [16] Mercy, O Lord, is Thine in all things; let Thy wrath, I beseech Thee, be turned away and Thine indignation from Thy city Jerusalem, Thy holy mountain. Because we have sinned, therefore for our iniquities and the iniquities of our fathers, Jerusalem and Thy people are become an object of reproach among all those around us. [17] But now, O Lord our God, hearken to the prayer of Thy servant and to his supplications; and let Thy face shine upon Thy sanctuary which is desolate.

For Thine own sake, [18] O Lord, incline, O my God, Thine ear and hear. Open Thine eyes and behold our desolation and that of Thy city which is called by Thy name. For we do not for our own righteousness present our piteous case before Thee; but we cast ourselves upon Thy tender mercies, O Lord, which are many. [19] O Lord, hear! O Lord, be appeased! Attend, O Lord! Defer not, O my God, for Thine own sake! for Thy city and Thy people are called by Thy name.

[20] Now whilst I was still speaking and praying and confessing mine own sins and the sins of my people Israel, and presenting my supplication before the Lord my God for the mount of the sanctuary; [21] even whilst I was uttering this prayer, behold a man, Gabriel, whom I saw in the former vision, came flying and touched me about the hour of the evening sacrifice [22] and instructed me and conversed with me and said, Daniel, I am now come to teach thee knowledge. [23] At the beginning of thy supplication a word went forth, and I am come to tell thee; for thou art a man greatly beloved. Be instructed therefore by the decree, and understand by the vision. [24] Seventy weeks are set apart for thy people and for the holy city; for finishing sin offerings, and for sealing up sin offerings; and blotting out iniquities, and making atonement for iniquities; and for bringing in

an everlasting righteousness; and for sealing vision and prophet; and for anointing the Holy of Holies!

[25] Therefore thou art to know and understand, that from the going forth of a word for returning an answer and for building Jerusalem until an Anointed ruler are seven weeks, and sixty-two weeks. They shall indeed return and a street shall be built and a wall, and these times shall be emptied out, [26] and after the sixty-two weeks, the Messiah shall be cut off, though there is no crime in him; and he, with the ruler who is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with desolations. [27] Now one week shall confirm a covenant for many and in the half of that week My sacrifice and libation shall be taken away. And upon the temple shall be an abomination of the desolations, and at the end of a time, an end shall be put to that desolation.

* CHAPTER X *

IN the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltasar. And the word is true and great power and knowledge was given him by the vision. [2] In those days, I Daniel, had been mourning three weeks. [3] I had not eaten palatable bread, nor had flesh or wine entered my mouth, neither had I anointed myself to the full end of three weeks. [4] On the twenty-fourth of the first month when I was on the bank of the great river, namely, Tigris Eddekel, [5] I raised mine eyes and looked, and lo! a man clothed with a flowing robe and his loins girded with gold of Ophaz, [6] and his body like Tharsis, and his face like the appearance of lightning, and his eyes like lamps of fire, and his arms and his legs like the appearance of sparkling brass, and the sound of his words like the sound of a multitude.

[7] Now I, Daniel, alone saw this vision. The men who were with me did not see it; but great consternation fell upon them and they fled for fear; [8] so I was left alone. And when I beheld this great vision, there was no strength left in me. Even my comeliness was changed into corruption and I retained no strength; [9] but I heard the sound of his words. And when I heard him, I was struck with awe, and my face was on the ground.

[10] And lo! a hand touched me and raised me up upon my

knees. [11] And he said to me, Daniel, man greatly beloved, gain knowledge by the words which I speak to thee and stand up; for I am now sent to thee. And when he said this to me I stood up trembling. [12] Then he said to me, Fear not, Daniel; for from the first day that thou didst set thy heart to gain knowledge and afflict thyself before the Lord thy God, thy words were heard, and I came at thy words; [13] but the chief of the kingdom of the Persians stood in my way twenty-one days, when lo! Michael, the first of the [divine] princes came to help me, and I left him there with the chief of the kingdom of the Persians, [14] and am come to teach thee what will befall thy people in the last days. Because this vision is for days to come.

[15] Now while he was speaking to me in such terms, I turned my countenance to the earth, and was in amazement; [16] and behold a likeness, as it were of a son of man, touched my lips; whereupon I opened my mouth, and spoke and said to him who was standing before me, O my lord, at the sight of thee my vitals are changed, and I have no strength; [17] how then can thy servant, O my lord, speak with this* my lord? As for me, from that moment my strength could not support me and there was no spirit left in me.

[18] Then an appearance like that of a man touched me again, and strengthened me [19] and said to me, Man much beloved, fear not: peace be to thee. Take courage and be strong. And when he had spoken to me I recovered strength and said, Let my lord speak, for thou hast strengthened me. [20] Then he said, O that thou knewest that for which I came to thee, then would I return to fight for the chief of the Persians; for as I was coming, the chief of the Grecians came. [21] But I will tell thee that only which is ordered in a writing of truth. There is indeed none with me solicitous about him, but only Michael, your prince.

* CHAPTER XI *

AS for me, I in the first year of Cyrus was his strength and power. [2] And now I will tell the truth: Behold, three kings shall yet be raised up in Persia, and the fourth shall abound in great wealth above all.

And after he hath gotten this his great wealth he will be stirred up against all the kingdoms of the Greeks. [3] But there will be

* The third person, used as a token of respect.

raised up a mighty king who will be lord of a great dominion and will do according to his pleasure. [4] But as soon as his kingdom hath been set up, it will be broken in pieces and divided towards the four winds of heaven, but not to his utmost bounds, nor according to his dominion which he ruled. For his kingdom will be torn to pieces, and given to others besides these.

[5] And the king of the south will grow strong; and one of these chiefs will grow strong against him, and will rule over a great dominion. [6] And after his years they will come to an agreement. And a daughter of a king of the south will come to a king of the north for the purpose of making leagues with him. But he will not retain strength of arm, nor shall his seed stand; for she will be delivered up and they who bring her,—both the young woman and he who strengtheneth her in those times. [7] Out of the blossom of her root one having a government of his own will be raised up, and will come to this power, and enter the strongholds of the king of the north, and perform exploits in them and prevail. [8] And he will carry their gods, with their molten images [and] all their precious vessels of silver and gold, with captives to Egypt; [9] and he will stand above the king of the north, who will come to the kingdom of the king of the south and return again to his own land.

[10] But his sons will collect a multitude among many, and one will come with effect, and like a deluge, and will pass through and establish himself, and the war will be carried even to his fortress. [11] Then will the king of the south be furiously enraged, and he will come out and fight the king of the north who will array a great multitude, but this multitude will be delivered into his [the king of the south] hand. [12] And when he shall take this multitude, his heart will be elated, and he will overthrow myriads, but will not prevail. [13] For the king of the north will return, and bring a multitude greater than the former and at the end of times of years invade the frontiers with a great army, and with much wealth.

[14] And in those times many will rise up against the king of the south, and the sons of the pests of thy people will be stirred up to establish a phantom, but they will be weak. [15] For a king of the north will come and cast up a mound and take strong cities. Though the arms of the king of the south will make a stand, and his chosen men will be raised up, yet there will not be power to withstand. [16] So that he who cometh against him [the king of the north] will do according to his pleasure, and there

is none able to stand before him. So he will stand in the land of splendour, and it will be perfected by his hand. [17] Then he will set his face to enter with the strength of his whole kingdom, and will settle all things equitably with him, and will give him a daughter of the women with a view to corrupt her, but she will not continue in his interest, nor be for him.

[18] Then he will turn his face to the islands, and take many, and cause chiefs to cease their reproaches: but his own reproach will be turned upon him. [19] Then he will turn his face to the strength of his own land, and will be weak and fall, and will not be found.

[20] And from his root there will be set upon his throne a plant of royalty plundering, and taxing the glory of a kingdom. And in those days he also will be destroyed, but not with open violence nor in battle. [21] And on his throne one will be settled, who was despised and on whom they did not confer the honour of a kingdom. But he will come to it peaceably and obtain the kingdom by guile. [22] And the arms of the overwheeler will be overwhelmed at his presence, and they with the ruler of the covenant will be destroyed. [23] Because of the associations against him, he will practise guile and come up and overpower them with a small nation [24] and come peaceably into rich provinces, and do what neither his fathers, nor his fathers' fathers ever did.

Plunder and spoils and wealth he will scatter among them; and against Egypt he will forecast devices even for a time. [25] And his power and his heart will be stirred up against a king of the south, with a great army; and the king of the south will join battle with an exceeding great and powerful army, [26] but they will not stand; for they will form devices against him and devour his substance and crush him, and armies will be overwhelmed, and many wounded shall fall. [27] Then both the kings with their hearts bent on mischief will speak lies at one table. But it will not prosper. Because an end is still put off for a time, [28] therefore he will return to his own land with much wealth and his heart will be against the holy covenant, and he will act and return to his own land. [29] At the time he will return and come to the south; but this last expedition will not be like the first: [30] for the Kitians who set out at the same time will arrive, and he will be humbled. Then he will return and will be inflamed with wrath against the holy covenant. And he will act and return and keep up an intelligence with them who have forsaken the holy covenant. [31] And seeds out of him will spring up, and the sanctuary of the dominion

will be polluted; and the daily sacrifice will be removed; and there will be set up an abomination which hath caused desolation, [32] which they who break covenant will bring in by flatteries.

But the people who acknowledge their God will take courage and act. [33] And the men of understanding among the people will keep up an intelligence for many purposes; but they will be weakened by sword and by fire, and by captivity, and by plundering, for days. [34] And when they are weak, they will be helped with a little help. And many will join them by flatteries. [35] Then some of the wise will be weak that they may be tried and chosen, and that at a time the end may be revealed. [36] Because it is still for a time, therefore he will act according to his pleasure. And this king will be exalted and magnified above every god, and will speak swelling words, and prosper until the wrath is completed: for it is coming to a completion.

[37] Though he will not keep up any connection with all the gods of his fathers, including even the desire of women—though he will not pay respect to anything divine, because he will magnify himself above them all, [38] yet in his territory he will glorify god *Maozim* [Forces]—even a god which his fathers knew not he will glorify with gold and silver and precious stones, and with desirable things, [39] and act for the fortresses of them who have taken refuge with a strange god, and he will multiply glory and subject many to them and distribute lands for gifts. [40] And at the end of a time there will be conflicts with the king of the south, and against him there will be brought a king of the north, with chariots and horsemen, and many ships, which shall invade the land, [41] and he will break in pieces and pass through and come to the land of splendour, and many will be weak.

But these will escape out of his hand; namely, Edom and Moab and the children of Ammon. [42] And he will stretch forth his hand against this land, and the land of Egypt will be no security. [43] And he will be master of the hidden stores of gold and silver, and of all the desirable things of Egypt, and of the Libyans and Ethiopians, in their strongholds. [44] And when reports and disturbances shall trouble him from the east, and from the north, he will then come with great wrath to destroy many, [45] and he will pitch his palace tent between the seas on the holy mountain of splendour. Then he will come to his portion, and there is none to deliver him.

* CHAPTER XII *

AND at that time Michael, the great prince who hath been over the children of thy people, will stand up, and there will be a time of tribulation—a tribulation such as hath not been since there was a nation on the earth even to this time. At that time all thy people who are enrolled in the book shall be saved. [2] And many of them who sleep in mounds of earth shall be raised up: some for everlasting life, and some for disgrace and everlasting shame. [3] And they who are wise shall shine like the brightness of the firmament; and some of the many righteous, like the stars for the ages and longer.

[4] As for thee, Daniel, shut up these words and seal the book till the time of accomplishment; until many be taught and knowledge abound.

[5] Then I, Daniel, looked, and lo! two others stood, one on this bank of the river and the other on the other bank of the river. [6] And one said to the man clothed with the flowing robes who was over the water of the river, How long to the end of these wonderful things which thou hast spoken? [7] And I heard the man clothed with the fine robes who was over the water of the river. He lifted up his right and his left hand to heaven and swore by Him Who liveth forever and ever that it will be until a time of times and the half of a time. When an end is put to the dispersion, they will know all these things. [8] As for me, though I heard, I did not understand.

So I said, [my] lord, what will be the issue of these things? [9] And he said, Come Daniel. Because these words are shut up and sealed until the end of a time. [10] Though many be chosen and made white and purified and sanctified, and transgressors transgress; yet no transgressor will understand, but the sensible will. [11] Now from the time of the change of the daily sacrifice, when the abomination of desolation shall be set up there will be a thousand two hundred and ninety days. [12] Happy he who will wait and come to a thousand three hundred and thirty-five days. [13] But as for thee, come and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days.

HOSEA

* CHAPTER I *

A WORD of the Lord which came to Hosea, the son of Beeri, in the days of Ozias and Joatham and Achaz and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

[2] The beginning of the word of the Lord, by Hosea:

When the Lord said to Hosea, Go, take thee a wife of whoredom, and children of whoredoms, since the land is going and will go a-whoring from the Lord, [3] he then went and took Gomer a daughter of Debelaim: and when she conceived and bore him a son, [4] the Lord said to him, Call his name *Jezrael* [God will sow]; for yet a little while, and I will avenge the blood of Jezrael on the house of Jehu, and cause the kingdom of the house of Israel to cease. [5] And it shall come to pass in that day that I will break the bow of Israel in the valley of Jezrael. [6] And when she conceived again and bore a daughter, He said to him, Call her name, *Not-compassionated*; for I will no longer continue to have compassion on the house of Israel, but will set Myself against them. [7] But on the children of Juda I will have compassion and I will save them by the Lord their God, and will not save them by bow nor by sword nor by battle nor by horses nor by horsemen.

[8] And when she had weaned *Not-compassionated*, she conceived again and bore a son, [9] and He said, Call his name *Not-my-people*, since you are not My people and I am not your God. [10] (Now the number of the children of Israel was like the sand of the sea which cannot be measured nor counted.) But it shall come to pass that in the place where it was said to them, You are not My people, they shall be called children of the Living God; [11] and the children of Juda and the children of Israel shall be gathered together and shall appoint for themselves one head, and come up out of the land. For great will be the day of Jezrael.

* CHAPTER II *

SAY ye to your brother, My people, and to your sister, Compassionated; [2] emplead your mother, plead, because with regard to her, is she not My wife? And as for Me, am not I her husband? Therefore I will remove her fornication from before Me and her

adultery from between her breasts. [3] That I may do this I will strip her naked, and reduce her to the state she was in at her birth. I will indeed make her desolate, and order her to a land without water and kill her with thirst, [4] and on her children I will not have compassion. Because they are children of fornication— [5] because their mother hath committed whoredom—she who brought them forth hath acted shamefully—because she said, I will go after my lovers, who give me my bread and my water, and my apparel and my fine linens, mine oil and all things convenient for me.

[6] For this, behold, I will hedge up her way with thorns, and block up her ways that she may not find her path. [7] Though she follow her lovers she shall not overtake them; though she seek them, she shall not find them. Then she will say, I will go and return to my former husband, for it was then better with me than now. [8] She indeed did not acknowledge that I gave her the corn and wine and oil, and multiplied silver for her; but she made ornaments of gold and silver for Baal. [9] Therefore I will turn and take away My corn in its season, and My wine in its appointed time; and I will take away My garments and My fine linens, that she may not cover her nakedness.

[10] And I will now disclose her impurity before her lovers; and none shall deliver her out of My hand. [11] I will indeed turn away all her pleasures, her festivals, and her new moons and her sabbaths and all her solemn assemblies. [12] And I will lay waste her vineyards and her fig orchards—all those things respecting which she said, These are my rewards which my lovers gave me. And I will make them for a memorial; and the wild beasts of the field and the birds of the air, and the reptiles of the earth shall devour them. [13] And I will punish her for the days of the Baalims in which she sacrificed to them.

When she had put on her earrings and her jewels, she went after her lovers and forgot Me, saith the Lord; [14] therefore behold I will cause her to wander, and order her to a wilderness and speak to her heart. [15] And thence I will give her for her possessions, even the valley of Achor to open her understanding: and she shall be humbled there as in the days of her youth, even as in the days of her coming up out of the land of Egypt. [16] And it shall come to pass in that day, saith the Lord, that she will call Me, My husband; [17] and no more call Me, Baalim. I will indeed take away the names of the Baalims out of her mouth, and their names shall no more be mentioned.

[18] And in that day I will make a covenant for them, with the wild beasts of the field and the birds of the air and the reptiles of the earth; and bow and sword and battle I will crush out of the land; and I will settle thee securely and [19] betroth thee to Myself forever. I will indeed betroth thee to Myself by righteousness and by judgment and by compassion and by tender mercies; [20] and I will betroth thee to Myself by fidelity, and thou shalt acknowledge the Lord. [21] And it shall come to pass in that day, saith the Lord, that I will hearken to the heaven, and it shall hearken to the earth, [22] and the earth shall hear the corn and the wine and the oil, and they shall hearken to Jezrael; [23] and I will plant her for Myself in the land, and love her who was not beloved; and to them who were not My people I will say, Thou art My people: and they will say, Thou the Lord art my God.

* CHAPTER III *

AGAIN the Lord said to me, Still go and love a woman who loveth wickedness, even an adulteress, as God loveth the children of Israel, though they look to strange gods and love cakes with dried grapes. [2] So I hired one for myself for fifteen pieces of silver and a gomar of barley and a nebel of wine, [3] and said to her, Thou shalt continue many days for me and shalt not play the harlot nor have commerce with man, then I will be for thee.

[4] For the children of Israel shall continue many days without a king and without a chief, and without a sacrifice and without an altar and without a priesthood, and without manifestations, [5] and afterwards the children of Israel will return and seek the Lord their God, and David their king; and will be amazed at the Lord and at His goodness in the last days.

* CHAPTER IV *

(p) HEAR a word of the Lord, O children of Israel! the Lord hath a controversy with the inhabitants of this land; because there is no truth, nor mercy, nor knowledge of God in the land— [2] Cursing and lying and murder and theft and adultery are burst out on the land, and blood minglenth with blood; [3] therefore the

(J) Jehovah. (p) The prophet speaks.

land shall mourn and be wasted with all its inhabitants, with the wild beasts of the fields and with the reptiles of the earth, and with the birds of the air. Even the fishes of the sea shall fail.

[4] (J) In order that none may be judged, that none may reprove, this people of Mine shall be like a denounced priest, [5] and shall be weak for years; and with thee the prophet shall be without strength. I have compared thy mother to the night; [6] My people is like one that hath not knowledge: because thou hast rejected knowledge, therefore I will reject thee from being My priest; as thou hast forgotten the law of thy God, I also will forget thy children. [7] In proportion to their increase of sin against Me, I will turn their glory into shame. [8] Shall they eat the sin offerings of My people and by their iniquities support their lives? [9] It shall indeed be that as is the people so shall be the priest; I will punish them for their ways and retribute to them their devices. [10] Though they eat they shall not be filled; they have committed fornications, and they cannot prosper.

Because thy forsook the Lord, [11] to attend to fornication and wine, therefore the heart of My people embraced drunkenness. [12] They consulted by symbols, and gave themselves answers by their staves. By a spirit of fornication they were led astray; and they went a-whoring from their God. [13] They sacrificed on the tops of the mountains, and on the hills they burned incense, under an oak and a beech and a shady tree, because shade is good. For this cause your daughters will commit whoredom and your wives adultery; [14] and I will not punish your daughters, when they commit whoredom, nor your daughters-in-law when they commit adultery. Because they conversed with harlots and sacrificed with prostitutes, therefore My people, who were without understanding, were entangled with fornication.

[15] As for thee, Israel, continue not in ignorance; and thou Juda go not to Galgala. Either go not up to the house of On,* or swear not by the living Lord. [16] Because Israel ran about madly like a heifer stung by a gad fly, the Lord will now feed them like a lamb in a roomy place. [17] Ephraim associating with idols, laid stumbling blocks for himself. [18] They addicted themselves to the Chananites; they went on in a continued course of whoredom; they loved dishonour because of its revelry; [19] thou art a whirl of wind in its wings; but they shall be put to shame because of their altars.

* A great city of ancient Egypt, known also as Heliopolis, the City of the Sun.

* CHAPTER V *

(p) HEAR these things, ye priests; and attend, ye house of Israel; and ye household of the king, give ear. For against you is this indictment, because you are become a snare in the watch-tower; and like a net spread upon Itaburion, [2] which they who hunt wild beasts have fixed up.

(J) As for Me, I was your instructor. [3] I acknowledged Ephraim, and Israel did not withdraw from Me. Now because Ephraim went a-whoring, Israel is polluted. [4] They did not apply their thoughts to return to their God. For there is a spirit of whoredom in them, and they have not acknowledged the Lord. [5] Therefore the haughtiness of Israel shall be humbled at His presence, and Israel and Ephraim shall be weakened for their iniquities. When Juda also shall be weakened with them, [6] they will go with sheep and young bulls to seek the Lord, but they shall not find Him, because He hath withdrawn from them. [7] Because they have forsaken the Lord, because strange children have been born to them, the canker worm shall now devour them and their portions.

[8] (p) Sound a trumpet on the mountains; raise a shout on the high places; proclaim in the house of On: Benjamin is confounded, [9] Ephraim is become a desolation in the day of rebuke.

(J) Among the tribes of Israel I have given faithful warnings. [10] The chiefs of Juda are become like the removers of boundaries; upon them I will pour out My fury like water. [11] Ephraim tyrannised over his adversary, he trampled down judgment. Because he set the example of going after vanities, [12] therefore I will be like a terror to Ephraim, and like a goad to the house of Juda. [13] When Ephraim saw his disorder and Juda felt his pain, though Ephraim went to the Assyrians, and sent ambassadors to king Iarim; yet he could not heal you, nor could your pain be assuaged; [14] for I am like a panther to Ephraim, and like a lion to the house of Juda. When I tear, I will go and take and there shall be no deliverer. [15] I will sally forth and return to My place until they are made desolate, then they will seek My face.

* CHAPTER VI *

IN their affliction they will seek Me early, saying, Come, let us return to the Lord our God, for it is He who hath torn and He

can heal us. He can smite, and into our wounds He can pour balm; [2] in two days He can restore us to health; on the third day we shall be raised up and live before Him. [3] Let us acknowledge—let us continue our pursuit to know the Lord; sure as the morning we shall find Him. He will come like rain for us; like the former and latter rain for the earth.

[4] What shall I do for thee, Ephraim? What shall I do for thee, Juda? As for your goodness, it was like a morning cloud—like the transient dew of the morning: [5] for this cause I mowed down your prophets, I slew them with the word of My mouth, and My judgment shall go forth as light; [6] for I desire mercy rather than sacrifice, and an acknowledgment of God rather than whole burnt offerings. [7] As for them, they are like a man transgressing a covenant. [8] There the city Galaad hath contemned Me; it is a framer of vanities, [9] a troubler of water, and thy strength was that of a mighty robber. The priests concealed the way; they acted the murder at Sikima. [10] Because they committed iniquity in the house of Israel, I saw there the horrible fornication of Ephraim. Israel is polluted. [11] Now Juda begin an ingathering for thyself. When I bring back the captivity of My people.

* CHAPTER VII *

WHEN I have healed Israel, then shall be disclosed the iniquity of Ephraim and the wickedness of Samaria. Because they have framed lies, therefore a thief shall come in to him, a skulking robber shall be in his way: [2] that they may chime together like them who sing in unison. I remembered all their wickedness, now their own devices have encompassed them. They were all open to My view. [3] They made kings glad by their wickedness and chiefs by their lies. [4] They all burn with adultery, like an oven for baking cakes, which, after putting in the fire, after mixing the dough, is kept burning till the dough is leavened.

[5] With regard to the days of your kings, the chiefs had begun to be inflamed with wine. He [the king] had stretched forth his hand with turbulent men. [6] Because their hearts were heated like an oven, when they had revelled the whole night, Ephraim fell fast asleep. The morning came, he was heated again like a flaming fire. [7] They were all hot as an oven and devoured their judges; all their kings fell; there was none among them who appealed to Me. [8] Ephraim was mingled among his tribes; Ephraim was a

cake under ashes, which had not been turned. [9] Strangers devoured his strength and he did not know it; grey hairs grew upon him and he did not perceive it.

[10] (p) Though it was evident that the haughtiness of Israel would be humbled, yet despite all this they did not turn to the Lord their God, nor seek Him diligently.

[11] (J) Ephraim indeed was like a silly pigeon which had no understanding. He called upon Egypt: and they went to the Assyrians. [12] Let them go where they will, I will spread My net for them and bring them down like the birds of the air, and instruct them with the report of one another's affliction. [13] Alas for them, because they have departed from Me! They are faint-hearted, because they have transgressed against Me. [14] Though I redeemed them, yet they spoke lies against Me. Their hearts do not cry to Me, but only make moans on their beds—for corn and wine they were deeply affected. [15] By Me they were instructed—I indeed strengthened their arms; but they devised evils against Me. [16] They were turned back to no purpose. They were like a bended bow. Let their chiefs fall by the sword for the folly of their tongue; let the derision they endured in the land of Egypt come into their bosoms like dirt, like an eagle darting upon the house of the Lord.

* CHAPTER VIII *

BECAUSE they have transgressed My covenant, and have sinned against My law, [2] will they cry to Me, O God, we have known Thee? [3] Because Israel turned away good things they met with an enemy. [4] They made kings for themselves, but not by Me—they set up a government and did not consult Me. Of their silver and gold they made idols for themselves that they might be utterly cut off. [5] Away with thy calf, O Samaria! My wrath is kindled against them. [6] How long shall things which cannot be made clean be in Israel? A carpenter made it; it is no god. Because thy calf, O Samaria, was an imposture— [7] because they sowed blasted seed, therefore the catastrophe was correspondent; there is not a handful capable of yielding meal. And had it succeeded, strangers would have devoured it. [8] [As it is,] Israel is swallowed up—he is now among the nations like an useless vessel, [9] because he went up to the Assyrians.

While Ephraim continued at home, he sprouted again. They

loved gifts, [10] therefore they shall be delivered up to the nations. I will now take charge of them, and they shall cease a little while from anointing a king and chiefs. [11] Because Ephraim multiplied altars, [his] beloved altars have become for him sins [12] I will prescribe for him a multitude [of true laws]; but his usages are rejected with his beloved altars. [13] For with what purpose soever they offer sacrifices and eat flesh, the Lord will not accept them; He will now remember their iniquities and punish their sins. They turned back to Egypt, therefore among the Assyrians they shall eat unclean things. [14] Israel indeed forgot his Maker and built [idolatrous] temples, and Juda multiplied fenced cities; but into these cities of his I will send a fire, and it shall devour those buildings of theirs.

* CHAPTER IX *

REJOICE not, Israel; nor be elated like the tribes, because thou hast gone a-whoring from thy God. Thou didst love gifts on every corn floor; [2] floor and press have disowned them, and the wine hath disappointed them. [3] They did not dwell in the land of the Lord: Ephraim became an inhabitant of Egypt; therefore among the Assyrians they shall eat unclean things. [4] They did not pour out wine to the Lord nor offer Him sweet incense; their sacrifices shall be to them like the bread of affliction; all that eat thereof shall be polluted. Seeing their funeral loaves cannot come into the house of the Lord, [5] what will you do on the day of a solemn assembly; and on a day of a festival of the Lord?

[6] For this cause, behold, they are going from the misery of Egypt; and Memphis shall receive them and Machmas shall bury them. As for their silver, destruction shall inherit it. Thorns shall be in their habitations. [7] The days of the visitation are come; at hand are the days of thy recompence, and Israel shall be afflicted like the prophet who was struck with horror—the man who had been taken by winds [of madness]. By the multitude of thine iniquities thy madness was increased.

[8] (p) Ephraim was a watchman with God; [but that] prophet was a cunning snare in all his ways; they had made madness in a house of God; [9] they were corrupt as in the days of Gibeah. He will remember their iniquity; He will punish their sins.

[10] (J) I found Israel as a bunch of grapes in a wilderness; and I saw their fathers like an early watcher in a fig orchard.

They went to Beelphegor and abandoned themselves to shame, and became as abominable as they had been beloved. [11] Ephraim is flown like a bird; their glories from parentage, births, and conceptions are gone. [12] For thou they bring up their children, they shall be bereaved of them from among men: for (and alas for them! My flesh is of them) [13] Ephraim, as I have seen, have roused their children for a hunt—even Ephraim hath, that he may lead out his children to a fatal conflict. Give them—

[14] (p) O Lord, what wilt thou give them?

(J) —A womb incapable of bearing children and dry breasts. [15] All their wickedness was occasioned by Galgal; * because I hated them there on account of the wickedness of their devices, I will drive them out of My house; I will no longer continue to love them. All their chiefs are become rebellious. [16] Ephraim is in distress. His roots are withered. He shall no more produce fruit. For though they bring forth, I will slay the beloved fruit of the womb.

[17] (p) God will cast them off because they hearkened not to Him; and they shall be wanderers among the nations.

* CHAPTER X *

ISRAEL was a vine with beautiful branches; the fruit thereof was abundant. In proportion to the abundance of his fruit he multiplied altars: in proportion to the good things of his land he erected pillars. [2] They divided their hearts; they shall now be destroyed. He will demolish their altars. Their pillars shall be in extreme distress. [3] Because they will now say, We have no king, because we feared not the Lord. But as for this king, what can he do for us? [4] Speaking words, false pretences, will he make a covenant? Will judgment spring up like a weed in an uncultivated field? [5] Let the inhabitants of Samaria sojourn with the calf of the house of On, because its people mourned for it. Now as they provoked it, they should rejoice at its glory—that it hath been removed from them. [6] They indeed having bound it, carried it to the Assyrians, as a present to the king Iarim. As an homage gift of Ephraim he will receive it, and Israel shall be exposed to shame by his counsel. [7] Samaria hath cast away her king as a chip on the surface of water. [8] The altars of On, the stumbling blocks of Israel, shall indeed be taken away; thorns and

* That is, *Gilgal*, a place in Palestine; cf. *Hosea* IV.15.

thistles shall grow on their altars, and they will say to the hills, cover us, and to the mounts, Fall upon us. [9] From the time of those mounts, Israel sinned: it was there they stood. Should not battle against these children of iniquity overtake them on this mount, [10] to chastise them? Peoples shall indeed be gathered against them, when they are corrected for their two iniquities. [11] Ephraim is a heifer taught to love victory; but I will come against her beautiful neck; I will bring Ephraim into subjection; I will cause Juda to keep silence; Jacob shall wrestle for himself.

[12] (p) Sow for yourselves for righteousness; gather in the fruit of life. Light up for yourselves the light of knowledge. Seek the Lord until the fruits of righteousness come for you. [13] Why have you concealed impiety and gathered in the iniquities thereof? You have eaten false fruit.

(J) Because thou hast trusted in thy sins, and in the multitude of thine army, [14] therefore destruction shall be raised up among thy people; and all thy fortifications shall be swept away, as chief Salamin was out of the house of Jeroboam. In the days of battle a mother was dashed to pieces upon her children. [15] In this manner I will deal with you, O house of Israel, because of the perverseness of your iniquities.

(p) Early in the morning they have been rejected! the king of Israel is cast off!

* CHAPTER XI *

(J) WHEN Israel was young I loved him, and I called his children out of Egypt. [2] The more I called them, the more they ran from My presence. They sacrificed to the Baalims, and burned incense to graven images; [3] therefore I bound Ephraim's feet. I took him up in My arms. When they did not know that I heal by the destruction of men, I bound them with the cords of My love. [4] Now I will be to them as a man who slappeth his cheeks, and I will keep an eye upon him, and exercise authority over him. [5] Ephraim dwelt in Egypt, though Assur was his king. [6] Because he refused to return, he was weakened in his cities by the sword. And it caused him to rest with his hands; and they shall eat the fruit of their devices.

[7] (p) His people are indeed in imminent danger of being removed from their dwelling, will God be provoked against his honours so as never to exalt him?

[8] (J) What shall I do with thee, Ephraim? Shall I shield thee, Israel? What must I do with thee? Shall I make thee as Adama and as Seboim? * My heart relenteth for him. My compassion is moved. [9] I will not act according to the fierceness of Mine indignation, I will not give up Ephraim to utter destruction. For I am God and am not man—The Holy One in the midst of thee.

[10] (p) Am I then not to enter a city? Am I to follow the Lord? Will he roar like a lion? And because of his roaring, will the children of waters be affrighted?

[11] (J) They shall be frightened like a bird out of Egypt, and like a dove out of the land of the Assyrians. And I will bring them back to their own homes, saith the Lord.

[12] Ephraim encompassed Me with a lie, and the house of Israel and Juda, with impieties. Now God had acknowledged them, and they were to be called the holy people of God.—

* CHAPTER XII *

BUT this Ephraim is an evil spirit, he pursued a blasting wind the whole day. He multiplied emptiness and vanity. Though he made a covenant with the Assyrians, yet oil went continually to Egypt. [2] With Juda also the Lord hath a controversy. To vindicate Jacob, He will retribute to him, according to his ways, and according to his devices. [3] In the womb Jacob kicked his brother, but in his troubles he wrestled with God. [4] He indeed wrestled with an angel and prevailed. Have they wept or have they supplicated Me? Have they found Me in the house of On? Or have they been spoken to there? [5] The Lord God Almighty was to be his memorial: [6] To thy God therefore thou art to return. Keep mercy and judgment and draw near to thy God continually.

[7] As for Chanaan, in his hand is a deceitful balance. He loved to tyrannise. [8] Ephraim indeed said, But I am rich, I have found a rest for myself. Because of the iniquities which he hath committed, none of his labours shall turn to account. [9] I the Lord am thy God. I brought thee up out of the land of Egypt, I will yet cause thee to dwell in tents, as in the days of a festival. [10] Shall I speak to prophets? Though I have multiplied visions, and by the ministry of prophets made comparisons, [11] was it only because of Galaad? There were liars indeed at Galaad—

* See Deuteronomy XXIX.23.

chiefs sacrificing; but their altars were like heaps in an uncultivated field.

[12] Though Jacob fled to the plain of Syria, and Israel made himself a slave for a wife, and for a wife kept watch, [13] yet by a prophet the Lord brought Israel out of the land of Egypt and by a prophet he was preserved.

[14] Ephraim hath kindled indignation and provoked to wrath; his blood therefore shall be poured out on him, and the Lord will retribute to him his reproach.

* CHAPTER XIII *

ACCORDING to Ephraim's own account he received rules of rectitude by Israel, but he attributed them to Baal and incurred death. [2] And now they have proceeded on to greater acts of sin; and of their silver have made themselves a molten image, according to the image of idols. The handiworks of craftsmen being consecrated for them, they say, Sacrifice men, for young bulls have failed. [3] For this cause they shall be like a morning cloud, and like a transient dew of the morning—like chaff blown from a winnowing floor and like a vapour from tears.

[4] As for Me, I the Lord thy God am He Who established the heaven, and created the earth, Whose hands have created all the host of heaven; but I did not display these to thee that thou shouldst go after them. As I have brought thee up out of the land of Egypt; therefore thou shalt acknowledge no God besides Me. Indeed besides Me there is no saviour. [5] It was I who fed thee in the desert—in an uninhabited land. [6] When in their pastures they were fed to the full; then were their hearts lifted up. For this cause they forgot Me. [7] Therefore I will be to them as a tiger, even as a tigress in the way to the Assyrians. [8] I will meet them as a bear bereaved of her cubs, and rend the covering of their heart; and the young lions of the forest shall there devour them; and the beasts of the field shall tear them to pieces.

[9] In thy destruction, O Israel, who can give succour? [10] Where is this king of thine? Let him save thee in all thy cities. Let him judge thee, of whom thou saidst, Give me a king and a chief. [11] I gave thee a king in Mine indignation, [12] and in My wrath restrained the whirlwind of Ephraim's iniquity. As his sin is carefully laid up in store, [13] pangs as of a woman in travail shall come upon him.

(p) With regard to that son of Thine who is wise, why may not he survive in the destruction of Thy children.

[14] (J) Him I will deliver from the power of the grave, and from death I will redeem them.

(p) O death, where is thy punishment? Where thy sting, O grave?

Is comfort hid from mine eyes? [15] Since he will make a distinction among brethren; let the Lord bring upon him a blasting wind from the desert, and let it dry up his veins and lay waste his fountains; let it parch up his land and all his precious stores.

[16] Samaria shall be utterly destroyed: because she rebelled against her God, they shall fall by the sword; and their infants shall be dashed to pieces, and their women with child shall be ripped up.

* CHAPTER XIV *

(p) O ISRAEL, return to the Lord thy God. Seeing they have been weakened for thine iniquities, [2] take words with you and return to the Lord your God; and, that you may not receive the punishment of iniquity but may receive good things, say to Him: We will render to Thee the fruit of our lips. [3] Assur cannot save us. We will no more mount horses; we will no more say to the works of our hand, You are our gods: He who is in thee will compassionate the fatherless.

[4] (J) I will heal their habitations. I will undoubtedly love them. Because he hath turned away My wrath from him, [5] I will be to Israel like dew. He shall bloom like a lily, and shoot out his roots like Lebanon. [6] His branches shall spread; and he shall be like a fruitful olive tree, and like that of Lebanon shall be his fragrance. [7] They shall return and dwell under his shade; they shall live and be plentifully fed with corn. And he shall flourish like a vine and the memorial of him shall be like the wine of Lebanon. [8] As for Ephraim, what hath he any more to do with idols? I humbled him and I will strengthen him. I am like a fruitful juniper; from Me thou shalt find fruit.

[9] (p) Who is wise that he may understand these things; prudent, that he may know them? Because the ways of the Lord are straight; therefore the righteous will walk in them. But in them the wicked shall be without strength.

JOEL

* CHAPTER I *

A WORD of the Lord which came to Joel son of Bathuel:

[2] Hear these things ye elders! And give ear all ye inhabitants of the land! Have such things happened in your days, or in the days of your fathers? [3] Of these things give an account to your children; and let your children tell their children; and their children, another generation.

[4] The leavings of the palmer worm have been devoured by the grasshopper, and the leavings of the grasshopper have been devoured by the locust. And the mildew hath consumed what the locust left.

[5] Awake ye drunkards, from your wine and weep. Sing a mournful song, all ye who drink wine to drunkenness; for joy and gladness are gone from your mouth. [6] For against my land a nation is come up, strong and innumerable. Their teeth are the teeth of lions; and their grinders, those of a young lion. [7] They have made my vineyard a desolation and my fig orchards a waste. They have searched it thoroughly and it is gone to wreck; they have made the branches thereof white.

[8] Let thy song of woe before me be more plaintive than that of a bride clothed with sackcloth for the husband of her youth. [9] Sacrifice and libation are taken away from the house of the Lord. Mourn, ye priests, who minister at the Lord's altar, because the fields are wasted. [10] Let the land mourn, because the corn hath suffered grievously. Wine is dried away; oil is diminished; husbandmen are parched up. [11] Mourn, ye farms, for the wheat and barley, because the harvester is perished from the field. [12] The vines are withered and the fig trees are diminished; peach and palm and citron trees and all the trees of the field are withered. Because the children of men are ashamed of joy, [13] gird yourselves, ye priests, and lament bitterly. Sing the song of woe, ye who minister at the altar; go in and sleep in sackcloth, ye ministers of God, [14] because sacrifice and libation are withheld from the house of your God.

Set apart a fast; proclaim a solemn service; assemble the elders—all the inhabitants of the land, to the house of your God, and cry to the Lord incessantly, Ah me! Ah me! Ah me! for the day.

[15] For the day of the Lord is at hand; and it will come like destruction on destruction. [16] Food is utterly destroyed before your eyes—joy and gladness, from the house of your God. [17] The heifers startled at their stalls. Stores are exhausted; wine lakes are gone to ruin. As the corn is blasted, what shall we substitute for ourselves? [18] The herds of cattle uttered mournful lowings, because there was no pasture for them; and the flocks of sheep are utterly destroyed. [19] To Thee, O Lord, let me cry for myself, because a fire hath consumed the pleasant places of the wilderness, and a flame hath blasted all the trees of the field. [20] To Thee indeed the cattle in the plain have looked up, because the springs of water are quite dry, and a fire hath devoured the pleasant places of the wilderness.

* CHAPTER II *

BLOW the trumpet in Sion, make proclamation on My holy mountain! And let all the inhabitants of the land be alarmed. For the day of the Lord is approaching—for it is near— [2] a day of darkness and gloom—a day of clouds and thick darkness. Like dawn, there shall be poured out on the mountains a people numerous and powerful; the like of them hath never been, nor shall be any more to the years of all generations. [3] Before them is a kindling fire, and all behind them a glowing flame. Before them the land is like a pleasure garden, and behind them, a scene of desolation: and there is none who can escape them. [4] Their appearance is like the appearance of horses; and like horsemen they can pursue. [5] With a noise like that of chariots they will bound over the tops of mountains and their noise is like that of a flaming fire consuming stubble.

They are like a people numerous and powerful, arrayed for battle. [6] At their presence peoples will be appalled and every face covered with blackness. [7] They can run like warriors and like mighty warriors scale walls; and each one will march in his own path. They will not alter their lines of march, [8] nor will any one separate from his comrade. They will march loaded with their arms, and though they fall on their weapons they shall not be killed. [9] They will surprise the city and run upon the walls; they will climb up the houses and enter at windows like thieves. [10] At their presence the earth will be confounded and the heaven shaken, and the sun and the moon will be darkened, and

the stars will withdraw their light, [11] and the Lord will utter His voice before His army.

Because the circuit of His camp is very large—because the operation of His words is irresistible—because the day of the Lord is great, extremely awful; who therefore shall be able to abide it? [12] Now therefore saith the Lord your God, turn to Me with your whole heart, and with fasting and with weeping and with mourning.

[13] Rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful, longsuffering and full of compassion, and relenteth at evils.

[14] Who knoweth but he will turn and relent, and leave behind him a blessing and a sacrifice and a libation for the Lord your God.

[15] Sound the trumpet in Sion! Appoint a fast; proclaim a solemn act of worship. [16] Assemble the people; sanctify the congregation; choose elders. Bring together infants at the breast. Let the bridegroom come forth from his chamber and the bride from her wardrobe. [17] At the foot of the altar, let the priests who minister to the Lord, weep, and say, Spare, O Lord, Thy people; and give not up Thy heritage to reproach—for the nations to rule over them. That they may not say among the nations. Where is their God?

[18] The Lord was indeed jealous for His land and spared His people. [19] And the Lord answered and said to His people, Behold I will send you corn and wine and oil, and with them you shall be plentifully supplied. And I will no more make you a reproach among the nations. [20] This army from the north I will remove from you, and drive it to a land without water, and destroy its front in the first, and its rear in the last sea; and its smell shall come up and its stench shall ascend, because it hath magnified its [own] works.

[21] (p) Take courage, O land, rejoice and be glad; for it is the Lord who made it great to perform exploits. [22] Take courage, O beasts of the field; for the plains of the wilderness are in bloom. Because the trees have yielded their fruit—the fig tree and the vine have put forth their strength; [23] rejoice therefore, ye children of Sion and exult in the Lord your God: for He hath given you this food for righteousness, and He will distil upon you the former and the latter rain as heretofore. [24] And your threshing floors shall be filled with corn, and your vats shall overflow with wine and oil.

[25] (J) I will indeed make you compensation for what hath

been devoured by the grasshopper and the locust, the palmer worm and the mildew—that great army of mine which I sent against you. [26] And you shall eat plentifully and be satisfied, and shall praise the name of the Lord your God, who hath dealt wonderfully with you; and My people shall never be put to shame. [27] And you shall know that I am in the midst of Israel, and that I the Lord am your God and besides Me there is no other; and My people shall never be put to shame.

[28] And it shall come to pass after these things that I will pour out a portion of My spirit on all flesh, and your sons and your daughters shall prophesy; and your old men shall dream dreams; and your young men shall see visions. [29] And on My servants and on My handmaids in those days I will pour out a portion of My spirit. [30] And I will exhibit wonders in heaven and on the earth, blood and fire and smoky vapour. [31] The sun shall be turned into darkness, and the moon into blood, before the coming of the great and illustrious day of the Lord. [32] But whoever will call on the name of the Lord shall be saved; for on mount Sion and in Jerusalem shall be the Saviour, as the Lord hath said, and the publishers of glad tidings, whom the Lord hath called.

* CHAPTER III *

BECAUSE, lo! Here I am in those days and at that time when I have brought back the captivity of Juda and Jerusalem; [2] and I will gather all the nations and bring them down to the valley of Josaphat and plead with them there for My people and My heritage, Israel, who have been scattered among the nations.

They indeed divided My land among themselves and cast lots for my people; [3] they gave My boys to harlots and sold My girls for wine and drank it. [4] Now what have you, Tyre and Sidon and all Galilee of foreign tribes, to do with Me? Are you rendering Me a retribution? Or are you venting your spite against Me? On your heads I will severely and speedily return your retribution.

[5] Because you have taken My silver and My gold, and carried My choicest goods into your temples, [6] and sold the sons of Juda and the sons of Jerusalem to the Greeks, that you might remove them far from their borders; [7] therefore behold I will raise them up from the places whither you sold them, and return your retribution on your heads. [8] And I will deliver your sons and your

daughters into the hands of the sons of Juda, that they may sell them as captives to a far distant nation.

Because the Lord hath spoken, [9] proclaim these things among the nations. Declare war: rouse the warriors: assemble and march up, all ye men of war. [10] Beat your ploughshares into swords and your pruning-hooks into spears. Let the weak say, I am strong. [11] Assemble and come, all ye nations around, and be there gathered together. Let the man of peace become a soldier. [12] Let all the nations be roused and come up to the valley of Josaphat; for there I will sit to judge all the nations around. [13] Put to the sickles, for the harvest is come; go in and tread, for the wine-press is full. Cause the wine vats to overflow; for their wicked deeds have been multiplied.

[14] Screams resound in the valley of Judgment! because the day of the Lord in the valley of Judgment is at hand. [15] The sun and the moon shall be obscured in darkness; and the stars shall withdraw their light; [16] and the Lord will utter a shout from Sion, and from Jerusalem He will send forth His voice; and the heaven and the earth shall be shaken: but the Lord will spare His people and strengthen the sons of Israel.

[17] And ye shall know that I am the Lord your God, who dwell in Sion My holy mountain, and Jerusalem shall be holy and strangers shall no more pass through it. [18] And it shall come to pass in that day, that the mountains shall distil new wine, and the hills shall send forth streams of milk. And all the fountains of Juda shall pour out water; and a fountain shall issue from the house of the Lord, which shall water the valley of bulrushes. [19] Egypt shall be a desolation, and Idumea a scene of destruction, for the injuries done to the children of Juda—for their having shed innocent blood in their land; [20] but Judea shall be inhabited forever, and Jerusalem for generations of generations. [21] And I will make inquisition for their blood, and will not pass it over unrevenged: and the Lord will dwell in Sion.

AMOS

* CHAPTER I *

THE words of Amos which came to him at Akkarim of Thekoue, which came to him in vision concerning Jerusalem in the days of Ozias king of Juda, and in the days of Jeroboam son of Joas, king of Israel, two years before the earthquake.

[2] And he said:

From Sion the Lord hath spoken with majesty, and from Jerusalem He uttered His voice, and the pastures of the shepherds mourned, and the top of Carmel withered. [3] And the Lord said:

For the three transgressions of Damascus, and for four, shall I not be averse from it? Because with iron saws they sawed asunder the pregnant wives of the men of Galaad; [4] therefore I will send a fire into the house of Azael, and it shall devour the foundations of Ben-Ader. [5] And I will break the bars of Damascus, and utterly destroy the inhabitants out of the plain of On, and I will cut off a tribe from the men of Charran, and the chosen people of Syria shall be made captives, saith the Lord.

[6] Thus saith the Lord: For the three transgressions of Gaza, and for four, shall I not be averse from them? Because they captivated the captives of the Salamonites, to deliver them up to Idumea; [7] therefore I will send a fire against the walls of Gaza, and it shall devour the foundations thereof. [8] And I will utterly destroy inhabitants out of Azotus, and a tribe shall be taken away from Askalon; and I will lay My hand on Akkaron, and the remnant of the Philistines shall be destroyed, saith the Lord.

[9] Thus saith the Lord: For the three transgressions of Tyre, and for four, shall I not be averse from it? Because they delivered up the captives of the Salamonites to Idumea, and did not remember the covenant of brothers; [10] therefore I will send a fire against the walls of Tyre, and it shall devour the foundation thereof.

[11] Thus saith the Lord: For the three transgressions of Idumea, and for four, shall I not be averse from it? Because they pursued their brother with a sword, and violated a mother on the ground: he indeed to evidence his intention seized by force; he kept up his horror and his onset till he accomplished his purpose;

[12] therefore I will send a fire against Thaiman, and it shall consume the foundation of its walls.

[13] Thus saith the Lord: For the three transgressions of the Ammonites, and for four, shall I not be averse from them? Because they ripped up the pregnant wives of the Galaadites, that they might enlarge their own borders; [14] therefore against the walls of Rabbath I will kindle a fire, which shall consume its foundations, with a shout in the day of battle; and it shall be shaken in the day of its destruction; [15] and its kings shall go into captivity, and their priests, and their chiefs together, saith the Lord.

* CHAPTER II *

THUS saith the Lord: For the three transgressions of Moab, and for four, shall I not be averse from him? Because he burned into lime the bones of the king of Idumea; [2] therefore I will send a fire into Moab, and it shall devour the foundations of her cities, and Moab shall die of weakness, with shouting and with the clangour of trumpets; [3] I will cut off her judge, and slay all her chiefs with him, saith the Lord.

[4] Thus saith the Lord, For the three transgressions of the children of Juda, and for four, shall I not be averse from him? Because they have rejected the law of the Lord, and have not kept His commandments, and have been led astray by their vanities which they made, which their fathers had followed; [5] therefore I will send a fire against Juda, and it shall devour the foundations of Jerusalem.

[6] Thus saith the Lord: For the three transgressions of Israel, and for four, shall I not be averse from him? Because they sold a righteous one for silver and a needy one for a pair of sandals; [7] and dashed their sandals against the heads of the poor; and turned aside the way of the meek; and a son and a father went in unto the same handmaid. [8] That they might profane the name of their God, having bound their garments with cords of rushes, they pitched their tents near the altar and drank, in the house of their God, wine got by extortion. [9] As for Me, I removed from before them the Amorite whose stature was like that of a cedar. Though he was strong as an oak, I withered his fruit above and his roots underneath. [10] I indeed brought you up out of the land of Egypt, and led you about in the wilderness forty years, that you might inherit the land of the Amorites.

[11] And I took some of your sons for prophets, and some of your young men for a state of sanctification. Are not these things so, O children of Israel? saith the Lord. [12] But you caused My sanctified ones to drink wine; and charged the prophets, saying, You shall not prophesy. [13] Therefore behold I will roll under you, as a cart rolleth which is loaded with sheaves, [14] so that flight shall perish from the swift runner; and the strong will not be master of his strength, and the warrior shall not save his life. [15] And the bowman shall not stand, nor shall the swift of foot escape; even the horseman shall not save his life. [16] The mighty will not know how to act with their forces; the naked shall in that day pursue, saith the Lord.

* CHAPTER III *

(p) HEAR this word which the Lord hath spoken against you, O house of Israel!

(J) Yes, against every tribe which I brought out of the land of Egypt, saying, [2] Of all the tribes of the earth, I acknowledge none but you. Therefore I will punish you for all your sins.

[3] (p) Will two walk together continually unless they agree? [4] Will a lion roar from his forest when he hath no prey? Will a young lion utter a continued roar from his den unless he be tearing something? [5] Will a bird fall on the ground unless he be shot? Will a trap on the ground be sprung, unless something be caught? [6] Shall a trumpet sound in a city and the people not be alarmed? Can there be in a city a calamity which the Lord hath not inflicted? [7] Seeing the Lord will not do anything without giving warning to His servants, [8] shall a lion roar and none be struck with dread? Hath the Lord spoken and will none prophesy?

[9] Make proclamation in the provinces of Assyria, and in the regions of Egypt, and say, Assemble yourselves on the mountains of Samaria, and see many wonderful things in the midst thereof, and the cruel oppression which is in it. [10] Now did she not know things which will be before her? saith the Lord. They are treasuring up injustice and misery in their countries. [11] Therefore, thus saith the Lord God: Tyre is all around. Thy land shall be wasted. He will break thy power and thy regions shall be ravaged. [12] Thus saith the Lord: As when a shepherd snatcheth from the mouth of a lion two legs or a piece of an ear; so shall the children

of Israel be snatched, who dwell in Samaria over against that tribe, and in Damascus.

[13] Hear, ye priests, and testify to the house of Israel, saith the Lord Almighty: [14] That on the day when I punish Israel for his impieties, I will execute vengeance also on the altars of Bethel; and the horns of the altar shall be cut off and fall to the ground. [15] I will confound and smite the turretted house over the summer house; and the houses of ivory shall perish; and many other houses shall perish with them, saith the Lord.

* CHAPTER IV *

HEAR this word, ye heifers of Basanitis, ye who are on the mountain of Samaria; who tyrannise over the distressed and trample the needy, who say to your masters, Bring and let us drink! [2] The Lord sweareth by his Holies, and lo! days are coming upon you when fiery pestilent men will seize you with arms, and throw them with you into boiling kettles; [3] and you shall be dragged out naked over against one another, and cast out naked on Romman mountain, saith the Lord. [4] You have gone to Baithel and committed transgression, [gone] to Galgala and multiplied transgressions, and have offered your sacrifices every morning, and your tithes every three days; [5] for having publicly read a law they proclaimed thanksgivings. Proclaim them, because in such things the children of Israel delight, saith the Lord. [6] But as for Me, I will give you gnashing of teeth in all your cities, and want of bread in all your places.

When you returned not to Me, saith the Lord, [7] I withheld from you the rain three months before harvest, with an intent to rain on one city and on another city not to rain. One part was to be watered, and the part on which I did not rain, to be dried up, [8] so that two or three cities should crowd to one city for drink and not be satisfied.

And when you turned not to Me, saith the Lord, [9] I smote you with blasting and mildew. You multiplied your gardens: the caterpillar devoured your vineyards and your fig trees and your olive orchards.

When even for this you turned not to Me, saith the Lord, [10] I sent death among you by the way of Egypt, and slew your young men with the sword and gave up your horses to capture: and by

your rage I involved your camps in fire. And when even for this you turned not to Me, saith the Lord, [11] I overthrew you as God overthrew Sodom and Gomorra; and you became like a brand plucked out of fire.

Now as even for this you have not turned to Me, saith the Lord, [12] therefore in this manner will I deal with thee, Israel. But because I will deal thus with thee, prepare, O Israel, to invoke thy God: [13] for behold here am I, Who give strength to thunder—Who create wind, and proclaim for men His anointed one—Who make the morning dawn, and thick darkness, and Who walk on the high places of the earth; Whose name is the Lord God, Omnipotent.

* CHAPTER V *

(p) HEAR this word of the Lord—a song of woe which I take up respecting you.

The house of Israel is fallen. Shall it never more rise again? [2] The virgin of Israel is prostrate on the ground. Is there none to raise her up? [3] For this cause thus saith the Lord God,—of the city from which a thousand marched, there shall be left a hundred; and of the city from which a hundred marched, ten shall be left to the house of Israel. [4] Wherefore, thus saith the Lord to the house of Israel: Seek Me and you shall live. [5] But seek not Baithel, nor go to Galgal, nor pass on to the Well of Oath: because Galgal shall surely go into captivity, and Baithel shall be as if it had never existed. [6] Seek the Lord and live, that the house of Joseph may not blaze like a fire and devour him, and the house of Israel have none to quench it.

[7] He is the exalter of judgment and hath established righteousness for the earth. [8] He is the maker and former of all things. He turned darkness into day, and darkeneth the day into night. He calleth to Himself the water of the sea, and poureth it out on the face of the earth. [9] His name is the Lord. He setteth destruction against strength and bringeth misery on bulwarks.

[10] (J) They hated a reprovener in the gates and held in abhorrence a holy word; [11] therefore because they have beaten the poor with their fists, though you had received from them choice gifts; you have built houses of hewn stone; but in them you shall not dwell; you have planted lovely vineyards, but you shall not drink the wine thereof.

[12] (p) Because I know your manifold impieties and your sins are mighty—you trample down the righteous, take pledges and turn aside the poor in the gates; [13] therefore the prudent will at that time be silent because it is the time of wicked men. [14] Seek good and not evil that you may live, and so the Lord God Almighty will be with you. As you have said, [15] We have hated evil and loved good; therefore re-establish judgment in the gates, that the Lord God Almighty may have compassion on the remnant of Joseph. [16] For this purpose, saith the Lord, the God Almighty, in all the streets let there be wailing, and in all the highways let them say, Alas! Alas! Let the husbandman be called to lamentation and mourning, and to them who are skilled in the song of woe. [17] And in all the ways let there be wailing; for I will pass through the midst of thee, said the Lord. [18] Alas for them who desire the day of the Lord! Why should you desire the day of the Lord, when it is darkness and not light? [19] As if a man would flee from the face of a lion and a bear met him, or, as if one would leap into a house and leaning his hand on the wall a serpent bit him. [20] Is not this day of the Lord darkness and not light—even thick darkness, in which there is not a ray of light?

[21] (J) I have hated, I have rejected your festivals, and I will not smell your sacrifices at your solemn assemblies. [22] Therefore though you offer Me whole burnt offerings, I will not accept your sacrifices nor regard your sumptuous peace offerings. [23] Take from Me the noise of thy songs, and let Me not hear the melody of musical instruments; [24] but let judgment roll down like water, and righteousness like an impassable torrent. [25] Did you, O house of Israel offer to Me burnt offerings and sacrifices, forty years in the wilderness? [26] You have indeed taken up the tent of Moloch and the star of your god Raiphan—those types of them which you have made for yourselves. Therefore I will remove you beyond Damascus; saith the Lord, the God Whose name is the Almighty.

* CHAPTER VI *

ALAS for them who despise Sion and have put their trust in the mount of Samaria. They have gathered as a vintage the governments of nations and gone in. [2] O house of Israel, Go ye all over [to Chalane] and see, and thence pass on to Ematraba and thence go down to Gath of the Philistines, to the strongest of

all those kingdoms of theirs. Are their borders larger than yours, [3] who are coming to an evil day, who are drawing near and on the point of touching false sabbaths? [4] Some of you are sleeping on beds of ivory and lolling at ease on couches, and eating kids from the flocks, and from the herds calves fed with milk; [5] some are dwelling on the sound of musical instruments, as if they thought it eternal and not transient. [6] Some are drinking filtered wine and anointing themselves with most precious ointment, and have no feeling for the affliction of Joseph.

[7] Now for this cause, from being a government of mighty people they shall be captives, and the neighing of horses shall be taken away from Ephraim. [8] For the Lord hath sworn by Himself: As I abhor all this haughtiness of Jacob and have hated all his regions, therefore I will destroy cities with their inhabitants. [9] And it shall come to pass that if ten chief men be left in one family, they shall die, [10] and the residue shall be left and their domestics shall succeed them. And when they are pressed to bring their bones out of the house, one will say to them who are over the family, Are there any more yet with thee? And when one will say, There is no more: then will one say, Forbear to mention the name of the Lord on this account; [11] for behold the Lord commandeth, and He will smite the great house with breaches and the small house with fractures. [12] Can horses pursue among rocks? Will they refrain from whinnying at females? Because you have turned judgment into fury, and the fruit of righteousness into bitterness, [13] some rejoicing in a thing of naught, and others saying, Have we not by our own strength taken horns? [14] Therefore, behold I will raise up against you, O house of Israel, a nation, saith the Lord of hosts, who shall afflict you that you may not enter the bay of Aimath, nor approach the brook at the settings of the sun.

* CHAPTER VII *

(p) SO the Lord God pointed out to me, and lo! an eastern swarm of locusts was coming and behold, a palmer worm, one Gog, was their king; [2] and when they had completely devoured the grass of the land, I said, O Lord God, be appeased. Who shall raise up Jacob? [3] Because he is very small relent, O Lord, at this.

This therefore shall not be, saith the Lord.

[4] So the Lord pointed out to me, and lo! the Lord had called

for the punishment by fire, and it was devouring the great abyss and consuming the portion of the Lord, [5] whereupon I said, Cease, O Lord, I beseech thee. Who shall raise up Jacob? [6] Because he is very small, relent, O Lord, at this. This, then, shall not be, saith the Lord.

[7] So the Lord pointed out to me; and lo! he was standing on a wall of adamant and in his hand was an adamant. And the Lord said to me, What dost thou see, Amos? And when I said, An adamant; [8] the Lord said to me, Behold I interpose an adamant in the midst of My people Israel that I may no more permit them to transgress. [9] Ridiculous altars shall indeed be utterly destroyed and the sanctuaries of Israel shall be laid waste and I will rise up against the house of Jeroboam with a sword.

[10] Then Amasias the priest of Baithel sent to Jeroboam king of Israel, saying, Amos is raising insurrections against thee in the midst of the house of Israel. The land cannot bear all his words. [11] For thus Amos saith: Jeroboam shall die by the sword; and Israel shall be carried away captive from his land. [12] Moreover Amasias said to Amos, Begone, seer. Get thee to the land of Juda and dwell there, [13] and prophesy there: but against Baithel thou shalt not continue to prophesy; for it is the sanctuary of the king. It is the king's house.

[14] Whereupon Amos answered and said to Amasias, I was not a prophet, nor a son of a prophet. I was only a herdsman and a gatherer of dates; [15] and the Lord took me from the flocks and the Lord said to me, Go and prophesy against My people Israel. [16] Now therefore hear a word of the Lord. Thou sayst, Prophesy not against Israel, and Thou shalt not give any disturbance to Israel. [17] Therefore thus saith the Lord:

Thy wife shall be a prostitute in the city; and thy sons and thy daughters shall fall by the sword; and thy land shall be measured out with a line; and thou shalt die in a polluted land; and Israel shall be carried captive from his land.

* CHAPTER VIII *

SO the Lord God pointed out to me, and lo! a fowler's basket. [2] And he said, Amos, what dost thou see? And when I said, A fowler's basket, the Lord said to me: The end is come upon My people Israel. I will no more permit them to transgress. [3] In that day indeed the vaulted ceilings of this temple shall resound

with cries of woe, saith the Lord God. Multitudes are fallen everywhere; I will bring on silence.

[4] (p) Hear this, I beseech you, ye who every morning oppress the needy, and by your tyranny drive the poor from the land, [5] saying, When will the new moon be over that we may buy? And the sabbaths, that we may open store? to make the measure small, and the weight heavy, and to make the balance uneven, [6] that we may purchase the poor for silver, and the needy for a pair of sandals, when from every kind of product we shall have made gain. [7] The Lord sweareth, in opposition to this arrogance of Jacob, that none of these works of yours shall ever be forgotten. [8] Now for these things shall not the land be troubled and every inhabitant therein mourn? Destruction indeed shall swell like a river, and flow down like the river of Egypt. [9] And it shall come to pass in that day, saith the Lord God, That the sun shall set at noonday, and the light on that day shall be darkened on the earth. [10] And I will turn your festivals into mourning, and all your songs into songs of lamentation. And I will bring sackcloth on every loin and baldness on every head, and cause a mourning for him like that for a beloved, and for them with him, like that of a day of sorrow.

[11] Behold days are coming, saith the Lord, when I will send a famine against the land—not a famine of bread, nor a thirst for water; but a famine of hearing the word of the Lord. [12] And they shall fluctuate as water from sea to sea, and run to and fro; from north to east seeking the word of the Lord, and shall not find it. [13] In that day the fair virgins and young men shall faint for thirst. [14] They who swear by the atonement of Samaria, and they who say, Thy God, O Dan, liveth: thy God, O Bersabee, liveth, shall indeed fall and shall never rise any more.

* CHAPTER IX *

I SAW the Lord standing on the altar, and He said, Smite the propitiatory and let the porches be shaken, and cut them down on the heads of them all; and those of them who are left I will slay with the sword. Such of them as flee shall not get away; and such of them as escape shall not be saved. [2] Though they hide themselves in the mansion of the dead, thence My hand will drag them up. And though they climb up to heaven, thence I will bring them down. [3] Though they hide themselves on the top of

Carmel, I will there search them out and take them. And should they go down from My sight into the depths of the sea, I will there give orders to the dragon and he will bite them.

[4] And if they go into captivity before their enemies, I will there command the sword and it shall slay them. I will indeed keep Mine eyes fixed on them for evils and not for good—even I Who am the Lord, [5] the Lord God Almighty Who toucheth the earth and shaketh it, and all its inhabitants shall mourn, and its destruction shall swell like a river, and flow down like the river of Egypt; [6] Who buildeth His stairs up to heaven, and His tribunal on the foundations of the earth; Who calleth to Himself the water of the sea and poureth it out on the face of the earth, the Lord Almighty is His name.

[7] Are not you, O Israelites, the same to Me as the Ethiopians, saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines out of Cappadocia and the Syrians from Bothras? [8] Behold the eyes of the Lord God are against every kingdom of sinners, and I will cut it off from the face of the earth. But because I will not utterly destroy the house of Israel, saith the Lord, [9] therefore I order, and I will scatter the house of Israel among all the nations, as if they were winnowed with a fan; and not a morsel of it shall fall on this land. [10] By the sword all the sinners of My people shall die who say, These evils shall not come near nor fall upon us.

[11] In that day I will raise up the tabernacle of David which hath fallen; I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old, [12] that the rest of mankind may seek [the Lord], even all the nations who are called by My name, saith the Lord Who doth all these things.

[13] Behold the days are coming, saith the Lord, When the harvester shall overtake the grape-gatherer; and the grape shall begin to ripen at seeding time; and the mountains shall distil sweet wine; and all the hills shall be planted. [14] And I will bring back the captivity of My people Israel; and they shall rebuild the wasted cities and inhabit them; and they shall plant vineyards and drink the wine thereof, and make gardens and eat the fruits of them. [15] I will indeed plant them in their own land; and they shall no more be rooted up from the land which I have given them, saith the Lord God Almighty.

OBADIAH

THE vision of Obadiah:

Thus saith the Lord God to Idumea, (I heard the report from the Lord, when He sent a message to the nations,—Arise and let us go up against her to battle):

[2] Behold, I have made thee very small among the nations: thou art dishonoured in a high degree. [3] The pride of thy heart puffed thee up, dwelling in the clefts of rocks. (Having made his habitation high, he said in his heart, Who can bring me down to the ground?) [4] Though thou shouldst soar aloft like an eagle, and make thy nest among the stars; thence I will pull thee down, saith the Lord. [5] If thieves come to thee, or robbers by night, in what place soever thou mayst be cast, would they not steal what suited themselves? And if grape-gatherers came to thee, would they leave no gleaning? [6] How Esau hath been searched! are even his hidden stores left? They have driven thee to the borders. [7] All the men in league with thee, have risen up against thee. Thy men of peace prevailed against thee. They laid snares under thee. They have no understanding.

[8] In that day, saith the Lord, I will destroy wise men out of Idumea, and understanding out of the mount of Esau. [9] And thy warriors from Thaiman shall be dismayed, that man may be removed from the mountain of Esau. [10] On account of the impious slaughter of thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever. [11] From the day that thou didst become an adversary, whenever the Philistines captivated his army, or strangers entered his gates and cast lots on Jerusalem, thou also wast as one of them. [12] But thou shouldst not have looked on thy brother's day in the day of strangers, nor rejoiced over the children of Juda in the day of their destruction; nor shouldst thou have vaunted in the day of affliction; [13] nor entered people's gates in the day of their distresses.

Thou especially shouldst not have beheld their congregation in the day of their destruction, nor joined to fall on their army in the day of their defeat; [14] nor beset the passes to cut off such of them as were escaping; nor shouldst thou have hemmed in his fugitives, in a calamitous day. [15] Because the day of the Lord against all the nations is near, as thou hast done so shall it be done to thee: thy dealings shall be returned on thy head. [16] For in the same manner as thou hast drunk on My holy mountain,

all the nations shall be drunk up as wine. They shall be drunk up and swallowed down, and be as if they had never been. [17] But on mount Sion shall be safety and a sanctuary; [18] and the house of Jacob shall possess those who possessed them; and the house of Jacob shall be a fire, and the house of Joseph, a flame; and the house of Esau shall be as stubble; and upon these they shall kindle and consume them, so that there shall not be a torch-bearer to the house of Esau. For the Lord hath spoken.

[19] And they in the south shall inherit the mountain of Esau; and those in Sephale shall inherit the Philistines; and they shall possess mount Ephraim and the plain of Samaria and Benjamin and Galaaditis. [20] And this shall be the dominion of the captivity—to the Israelites shall belong the land of the Chananites to Sarepta; and to the captives of Jerusalem, to Ephratha: they shall possess the cities of south [Juda]. [21] And they who have been preserved shall go up from mount Sion to execute vengeance on the mountain of Esau. And the kingdom shall be the Lord's.

JONAH (JONAS)

* CHAPTER I *

A WORD of the Lord came to Jonas the son of Amathi, saying, [2] Arise and go to Ninive, that great city, and proclaim in it that the cry of its wickedness is come up to Me. [3] [But] Jonas arose to flee to Tharsis from the presence of the Lord, and went down to Joppa; and finding a ship bound to Tharsis, he paid his fare and went on board with a design to sail with them to Tharsis, from the presence of the Lord. [4] But the Lord raised a wind on the sea, and there was a great tempest in the sea, so that the ship was in danger of foundering. [5] And the mariners were terrified, and cried every one to his god, and threw overboard some of the cargo, to lighten the vessel.

Now Jonas had gone down into the ship's hold, and was asleep and snoring. [6] And the master of the ship came to him and said to him, What! art thou snoring? Arise and call on thy God, that thy God may save us, and that we may not perish. [7] Then they said, one to another, Come let us cast lots and know on whose account this calamity is come on us. So they cast lots, and the lot fell upon Jonas. [8] Whereupon they said to him, Tell us. What is thy business? And whence comest thou? And of what country, and of what people art thou? [9] And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, Who made the sea and the dry land.

[10] Upon this the men were greatly terrified and said to him, Why hast thou done this? (For the men knew that he was fleeing from the presence of the Lord, for he had told them.)

[11] Then they said to him, What shall we do to thee that the sea may be calmed for us? For the sea rolled and grew more and more tempestuous. [12] And Jonas said to them, Take me up and throw me into the sea, and the sea will be calm for you; for I know that on my account this great tempest is come upon you. [13] When the men had laboured hard to reach land, but could not because the sea ran high, and grew more tempestuous against them, [14] then they cried to the Lord and said, Forbid it, O Lord, that we perish, for the life of this man, and bring not upon us innocent blood; for Thou, O Lord, hast done according to Thy pleasure. [15] Then they took Jonas and cast him into the sea.

Whereupon from raging the sea became still. [16] And the men feared the Lord exceedingly, and offered a sacrifice to the Lord and made vows.

[17] Now the Lord had commanded a great whale to swallow Jonas, so Jonas was three days and three nights in the belly of the whale.

* CHAPTER II *

AND from out of the belly of the great whale, Jonas prayed to the Lord his God, [2] and said: In my affliction I cried to the Lord my God, and He hearkened to me. Thou didst hear my cry from the womb of Hades, Thou didst hearken to my prayer; [3] Thou hast cast me into the depths of the heart of the sea. When streams encompassed me—all Thy billows and Thy waves passed over me. [4] Then I said, I am cast out from Thy sight; nevertheless I will continue to look towards Thy holy temple. [5] The water was poured around me to my soul, and the lowest abyss encompassed me; my head hath gone down into the clefts of mountains. [6] I have gone down to a land, the bars of which are everlastingly fixed.

Let my soul now, corrupted as it is, ascend, O Lord, my God. [7] When my soul was fainting I remembered the Lord; let my prayer now come to Thee into Thy holy temple. [8] They who worship vanities and lies have forsaken their mercy: [9] but I will sacrifice to Thee with the voice of praise and thanksgiving. I will pay Thee what I have vowed to the Lord for my deliverance.

[10] Upon this a command was given by the Lord to the whale, and it cast forth Jonas upon the dry ground.

* CHAPTER III *

THEN a word of the Lord came to Jonas a second time saying, [2] Arise and go to Ninive, that great city, and proclaim in it according to the former proclamation which I spoke to thee. [3] So Jonas arose and went to Ninive as the Lord had spoken.

Now Ninive was an exceeding great city, of about three days' journey. [4] And Jonas began at his entering the city, and for about one day's journey cried with a loud voice, and said, Yet three days and Ninive shall be destroyed! [5] And the men of

Ninive believed God and proclaimed a fast, and put on sackcloth from the greatest to the least.

[6] When the word reached the king of Ninive, he arose from his throne and stripped off his robes and clothed himself with sackcloth and sat in ashes. [7] And proclamation was made and orders issued in Ninive from the king and from his nobles, saying, With regard to men and beasts, including herds and flocks, Let them not taste anything; let them neither feed nor drink water. [8] So both men and beasts were covered with sackcloth; and there was an incessant cry to God; and everyone turned from his evil way, and from the wickedness of their hands, saying, [9] Who knoweth but God will relent and turn away from his fierce wrath, so that we may not perish. [10] And God saw their works, that they turned from their evil ways. And God relented at the evil which He said He would do to them, and did it not.

* CHAPTER IV *

THEREUPON Jonas was exceedingly grieved and confounded, [2] and he prayed to the Lord and said, O Lord were not these my words, when I was yet in my own country? For which cause I attempted to flee to Tharsis. For I knew that thou art compassionate and merciful, longsuffering and abundant in kindness and relenest at evils. [3] Now, therefore, O Sovereign Lord, take my life from me, for it is better for me to die than to live. [4] And the Lord said to Jonas, Art thou very sorry? [5] (Now Jonas had gone out of the city and sat over against it, and had made for himself a booth and sat under it until he should see what would befall the city.)

[6] And the Lord had given orders to a gourd vine, and it had sprung up over the head of Jonas to be a shade over his head to shade him on account of his sufferings; and Jonas was exceeding glad of the gourd vine. [7] But early the next morning God gave orders to a worm and it smote the gourd and it withered. [8] And when the sun rose God ordered a burning wind to spring up and the sun beat upon Jonas' head so that he became fainty and abandoned himself to despair and said, It is better for me to die than to live. [9] And God said to Jonas, Art thou very sorry for the gourd vine? And he said, I am sorry even to death. [10] Thereupon the Lord said, Thou hast compassion for the gourd, for which

thou hast not toiled and which thou hast not nourished, which sprang up in a night and perished in a night. [11] And shall not I have compassion on Ninive, this great city, in which there are more than one hundred and twenty thousand of the human species who know not their right hand and their left, and also much cattle?

MICAH

* CHAPTER I *

A WORD of the Lord came to Micah the Morasthite in the days of Joatham and Achaz and Ezekias, kings of Juda, with regard to those things which he saw touching Samaria and touching Jerusalem:*

[2] Hear, O peoples, words! and let this land attend and all who are in it. And let the Lord, Lord among you be a witness—the Lord from His holy temple. [3] For behold, the Lord is coming forth from His place; and He will come down and walk on the heights of this land; [4] and under Him the mountains will tremble, and the valleys shall melt like wax before fire, and be like water rolling down a precipice.

[5] (J) All this is on account of the impiety of Jacob, and for the sin of the house of Israel. What is the impiety of Jacob? Is it not Samaria? And what is the sin of the house of Juda? Is it not Jerusalem? [6] Therefore I will make Samaria like a hut of a field and like a plant of a vineyard, and I will drag the stones thereof into a ditch and lay her foundations bare. [7] And all her graven images shall be hacked to pieces; and all her earnings shall be burned with fire; and all her idols I will utterly destroy.

Because she collected from the earnings of fornication, and from the earnings of fornication, amassed; [8] therefore she shall wail and utter lamentations: she shall walk barefoot and naked; she shall utter a wailing like that of jackals; and moanings like the daughters of the ostrich, [9] because her wound is large; because it hath come even to Juda and reached the gate of My people, even to Jerusalem.

[10] Magnify not yourselves ye men of Gath, and ye Enakims, rebuild not from a [ruined] house, in derision. According to your derision you shall sprinkle yourselves with dust. [11] Sennaar, who dwelt at ease in her cities, went not forth to bewail a neighbouring house; from you she shall receive a painful wound.

[12] Who led the way to good for her who was dwelling in sorrows, because evils from the Lord, a sound of chariots and horsemen came down against the gates of Jerusalem? [13] Was it the

* In the Greek transliteration, *Michæas*.

inhabitant of Lachis? She is a leader to sin for the daughter of Sion. Because in thee have been found the impieties of Israel, [14] therefore even to the inheritance of Gath he will give up idolatrous houses as abandoned. To the kings of Israel they were of no avail. [15] O inhabitant of Lachis! until the true heirs shall be brought in—O, Odollam! until an inheritance, the glory of the daughter of Israel, shall come,— [16] shave thy locks and make thyself bald for thy delicate children; lengthen out thy widowhood like an eagle, for they shall be carried from thee into captivity.

* CHAPTER II *

THEY planned mischief; they contrived evils on their beds, and soon as it was day they executed them; for they did not lift up their hands to God. [2] They coveted fields and plundered orphans and tyrannised over houses; they plundered a man and his household—a man and his inheritance; [3] therefore thus saith the Lord: Behold against this tribe I am planning evils, from which you shall not withdraw your necks, nor walk erect suddenly. Because it is an evil time, [4] a parable will in that day be taken up against you, and a song of lamentation will be sung, saying, With affliction we have been afflicted! the portion of my people have been measured with a line, and there was none to hinder or turn it aside.

Your fields have been parcelled out, [5] therefore there shall be none to stretch a line for thee by lot in the congregation of the Lord. [6] Weep not bitterly, nor let tears be shed for these things, for reproaches will not be cast off even by him who saith, [7] The house of Jacob hath provoked to wrath the Spirit of the Lord. Are not these his ways? Are not His words good with him [the house of Jacob]? Have these walked in a straight course?

[8] Indeed this people of mine have openly risen up for enmity. In direct opposition to his peace they have even stripped off his skin, that the extreme horror of war might destroy hope.

[9] The leaders of my people shall be hurled from their houses of pleasure; for their wicked devices they have been expelled; draw ye near to the everlasting mountains. [10] Arise and depart, for this is not a rest for thee. By reason of impurity you are utterly corrupted: [11] you have been put to flight when there was no pursuer: a spirit hath set up a lie: it hath dropped on thee for wine and plenty. [12] Yet it shall come to pass that from a drop of this

people, Jacob with all his sons shall be gathered together. With expectation I will expect the remnant of Israel. I will place together them who are about to return. Like sheep in distress, like a flock in their fold, they shall rush out from among men through a breach before them. [13] They have broken through and passed the gate; they are gone through it and their king is gone out before them; and the Lord will be their leader.

* CHAPTER III *

AND He will say: hear these things ye children of the house of Jacob, and ye remnant of the house of Israel; is it not your business to know judgment? [2] As for them who hate good and seek evil, who tear off the skin from these and the flesh from their bones, [3] as they have devoured the flesh of my people and have flayed off their skin from them; and have broken their bones and chopped them up, as flesh for a kettle and as pieces of meat for a pot: [4] so they shall cry to the Lord but He will not hearken to them; but will turn away His face from them at that time, because by their devices they have committed evil against these.

[5] Thus saith the Lord against the prophets who led my people astray, who gnash with their teeth and proclaim peace for them, though it was not put in their mouths; they have raised up war against them. [6] Therefore from vision you shall have night; and from prophesying you shall have darkness. And the sun shall set upon the prophets, and upon them the day shall darken; [7] and the seers of dreams shall be put to shame; and the diviners shall be laughed to scorn, and reviled by all; for none will hearken to them.

[8] None but I can, by the spirit of the Lord, supply strength both of judgment and might to declare to Jacob his impiety and to Israel his sins. [9] Hear these things I beseech you, ye leaders of the house of Jacob, and ye remnant of the house of Israel, who abhor judgment and pervert all equity; [10] who are building up Sion with blood and Jerusalem with injustice.

[11] Her rulers have judged for rewards; and her priests have given answers for hire; and her prophets have prophesied for silver, without waiting for the Lord, saying, Is not the Lord among us? No evils shall come upon us: [12] therefore because of you, Sion shall be ploughed like a field; and Jerusalem shall be like a

temporary building for summer fruits; and the mountain of the house shall be for a grove of a forest.

* CHAPTER IV *

BUT it shall come to pass in the last of these days, that the mountain of the Lord shall be conspicuous: it shall be established on the tops of the mountains, and raised high above the hills; and peoples shall hasten to it. [2] And many nations shall come—they will say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; that they may point out to us his ways, and that we may walk in his paths.

For out of Sion shall go forth a law; and the word of the Lord from Jerusalem. [3] And He will judge among many peoples, and rebuke nations of extensive power. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall no more lift up a sword against nation; nor shall they any more learn to fight. [4] But they shall rest every man under his own vine, and every man under his own fig tree; and there shall be none to make them afraid.

Because the mouth of the Lord Almighty hath spoken these things— [5] because all the people will walk each one in his own way, let us therefore walk in the name of the Lord our God until that age and beyond it.

[6] In that day, saith the Lord, I will gather her that hath been bruised, and take back her who was cast off and them whom I had put away; [7] and I will make the bruised a remnant, and her who was put away, a mighty nation. And the Lord will reign over them on mount Sion henceforth and forever. [8] And as for thee, thou squalid tower of a flock, thou daughter of Sion; to thee He will come, when the chieftom, the first royal government shall have come from Babylon for the daughter of Jerusalem. [9] Now therefore why hast thou known evils? Was there no king for thee? Or was thy counsel destroyed, that pangs of a woman in travail have seized thee?

[10] Be in pangs, but take courage and draw near to delivery, O daughter of Sion. For thou art now to go from a city and to make thy abode in a field, and go even to Babylon. Thence He will deliver thee; yes, thence the Lord thy God will redeem thee out of the hands of thine enemies. [11] Now indeed many nations

are assembled against thee, saying, Let us rejoice exceedingly and let our eyes look upon Sion. [12] But they did not know the determination of the Lord nor understand His counsel. Because He hath gathered them as sheaves for a threshing floor, [13] arise, daughter of Sion and tread them out. Because I will make thy horns iron and thy hoofs I will make brass; therefore thou shalt break many peoples in pieces, and devote the multitude of them to the Lord, and their substance to the Lord of the whole earth.

* CHAPTER V *

(p) NOW shall a daughter be hedged in with a hedge. He hath ordered a siege against us.

(J) With a rod they will smite on the cheek the tribes of Israel. [2] But as for thee, Bethlehem, thou house of Ephratha, art thou too little to be one of the thousands of Juda? Out of thee one shall come forth for Me, to be the chief of Israel. His goings forth have been from the beginning—from the days of an aeon. [3] Therefore he will continue them till the time of one in travail. She shall bring forth, and the rest of their brethren shall turn to the children of Israel. [4] And they will stand and look and the Lord will feed His flock with majesty; and in the glory of the name of the Lord their God, they shall subsist; because they shall now be magnified to the ends of the earth; therefore she shall have peace.

[5] As for Assur, when he hath come against your land and when he hath passed over your country, against him shall be raised up seven shepherds. And there shall be eight bites of men [6] and they will feed Assur with a sword, and the land of Nebrod* in its enclosure. So he will deliver from the Assyrian, when he hath come against your land and when he hath passed over your borders. [7] And the remnant of Jacob shall be among the nations in the midst of many people, like dew falling from the Lord and like lambs upon the wilds.

That none may be left ungathered or behind among the children of men, [8] the remnant of Jacob shall be among the nations in the midst of many peoples, like a lion among beasts of the forest, and like a young lion among flocks of sheep; so that when he passeth through and hath made a choice, he may tear and there shall be none to deliver. [9] Thy hand shall be raised up against them who afflict thee; and all thine enemies shall be utterly cut off.

* Nimrod, who in other connections too is identified with Babylonia.

[10] And it shall come to pass in that day, saith the Lord, that I will destroy the horses from the midst of thee and destroy thy chariots [11] and I will root out the cities of thy land and demolish thy fortifications. [12] And I will cut off thy sorceries out of thy hands and in thee shall be no diviners. [13] And I will cut off thy graven images and thy pillars from the midst of thee; and thou shalt no more worship the works of thy hands. [14] And I will cut down the groves from amidst thee and utterly destroy thy cities; [15] and with indignation and with wrath I will execute vengeance among the nations because they have not hearkened.

* CHAPTER VI *

HEAR, I beseech you, a word. The Lord God, hath commanded.

Arise! come to judgment before the mountains, and let the hills hear thy voice!

[2] Hear, ye mountains, the controversy of the Lord! And ye valleys the foundations of the earth! For the Lord hath a controversy with His people, and with Israel He will plead: [3] O My people, what have I done to thee? Or wherein have I grieved thee? Or what molestation have I given thee? Answer Me. [4] For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses and Aaron and Mariam.

[5] O My people call now to remembrance what counsel Balak, king of Moab, took against thee; and what answer was made him by Balaam, son of Beor, that from Schoinon the righteousness of the Lord may be made known to Galgal:

[6] [Balak] "By what means shall I win over the Lord? Shall I take Him for my God most high? Shall I gain Him over by whole burnt offerings—by calves of a year old? [7] Will the Lord accept me for thousands of rams or myriads of fat goats? Must I give my first-born for iniquity—the fruit of my body for the sin of my soul?"

[8] [Balaam] "Must thou, O man, be told what is good? What doth the Lord require from thee, but to do justice and to love mercy, and to be prepared to walk with the Lord thy God?"

[9] (6) Let the voice of the Lord be proclaimed in the city and it will save them who fear His name.

(J) Hear, O tribe! Who is the man that will adorn a city? Will

fire, and the house of an unrighteous man? [10] Or he who is treasuring up unlawful treasures and iniquities with haughtiness? Will an unrighteous man be justified by a balance, [11] or false weights by a bag with which they have increased their wicked wealth? [12] As they who inhabit it have spoken lies and their tongue hath been exalted in their mouth; [13] therefore I will begin with smiting thee—I will make thee desolate for thy sins. [14] Thou shalt eat but shalt not be satisfied. Though darkness come and warn thee, thou shalt not escape; and if any escape, to the sword they shall be delivered up. [15] Thou shalt sow, but thou shalt not reap. Thou shalt press the olive, but shalt not anoint thyself with oil. Thou shalt make wine, but shalt not drink it.

And the ritual services of My people shall be utterly destroyed. [16] As thou hast kept the statutes of Zambri, and all the works of the house of Achab, and have walked in their ways, that I might deliver thee up to desolation, and the inhabitants of this city to hissing; therefore, you shall bear the reproaches of peoples.

* CHAPTER VII *

(p) WOE is me! for I am like one picking up stalks in harvest, and like one gathering a gleanings at the vintage. Not a bunch of the first fruits is left for me to eat. [2] Ah woe is my life, that the pious is perished from the land, and among men there is not an upright man left!

(J) They are all indicted for capital crimes: they grievously afflict every man his neighbour; [3] they are preparing their hands for evil. The chief asketh, and the judge hath spoken words of flattery,—the desire of their soul; [4] therefore I will take away their good things, like a consuming moth advancing regularly in the day of visitation.

(p) Alas! alas! thy punishments are come; now will their lamentations be:— [5] Trust not in friends, nor confide in rulers, against the wife of thy bosom be on thy guard—to trust nothing to her; [6] for a son dishonoureth a father; a daughter will rise up against her mother; a daughter-in-law against her mother-in-law; all a man's household are his enemies.

[7] (c) But as for me I will look to the Lord; I will wait for the God Who is my saviour; He Who is my God will hearken to me.

(c) The chorus, or Sion.

[8] Rejoice not over me, O mine enemy, because I have fallen. I shall rise again, for though I sit in darkness the Lord will give me light. [9] I will bear the indignation of the Lord, because I have sinned against Him; until He vindicate my cause. He will do me justice and bring me out into light; [10] and shame shall cover her who saith, Where is thy God? Mine eyes shall see her. She shall now be trodden down like dirt in the streets.

[11] (J) The day for anointing a brick [wall]—that day will be the unanointing of thee, that day will indeed destroy thy ritual services. [12] And thy cities shall become plains and be distributed among the Assyrians; even thy fortified cities shall be for distribution, from Tyre to the river and from sea to sea, and from mountain to the mountain. [13] And the land shall be for desolation, together with them who inhabit it, because of the fruits of their devices.

[14] (p) Feed thou thy people with thy crook—the flock of thy heritage—they who are by themselves in a forest in the midst of yonder Carmel.

(J) They shall feed in Bashan and Gilead, as in the days of old. [15] And as in the days of thy coming out of Egypt, you shall see wonderful things. [16] Nations shall see and be confounded, and because of all the mighty power of these [things], they will lay their hands on their mouths. Their ears will be stopped. [17] They will lick dust like serpents trailing on the ground; they will be confounded in their enclosure.

(p) At the Lord our God let them be confounded and struck with terror because of thee. [18] Who is a God like unto Thee, taking away iniquities, and passing by the transgressions of the remnant of His heritage? He hath not kept His anger in remembrance; because He delighteth in mercy; [19] He will turn and have compassion on us: He will bury deep our iniquities, they shall be whelmed in the depths of the sea,—all our sins. He will give truth to Jacob, and mercy to Abraham, as He swore to our fathers, according to the days of old.

NAHUM

* CHAPTER I *

THE sentence on Ninive. The book of the vision of Nahum, the Elkosite.

[2] God is zealous. The Lord is about to take vengeance: the Lord is about to take vengeance with wrath: the Lord is about to take vengeance on His adversaries, and to destroy utterly His enemies Himself.

[3] The Lord is slow to anger, though His power is great; will not the Lord then acquit the innocent? Is His way in destruction and whirlwind, when clouds are the dust of His feet? [4] When He rebuketh the sea He maketh it dry, and drieth up all the rivers. Bashan and Carmel are diminished, and the bloom of Lebanon languisheth. [5] At Him the mountains quake and the hills tremble; at His presence the earth is startled—the world and all its inhabitants. [6] At the presence of His wrath who can stand, or who can resist His fierce indignation? His wrath dissolveth governments, and by Him the rocks are rent to pieces.

[7] The Lord is kind to them who wait for Him in a day of distress: and He knoweth them who reverence Him. [8] When with a deluging march He maketh destruction; them who raise themselves up and are His enemies, darkness shall pursue.

[9] What are you devising against the Lord? He will make complete destruction, and not punish twice by distress for the same thing. [10] Because one shall be utterly destroyed, and consumed like bindweed and dry stubble; [11] shall a reasoning against the Lord proceed from thee, O wicked city, devising things in opposition? [12] Thus saith the Lord: With respect to the ruler of many waters! they shall be so dispersed, that what thou hearest shall be heard no more. [13] I will now break his sceptre from thee, and burst the bands asunder. [14] Concerning thee the Lord will command: Let none of thy name be sown any more. From the house of thy god I will root out the graven and molten images; I will make it a sepulchre for thee.

[15] (p) Because yonder on the mountain are the swift feet of one bringing good news—even of one announcing peace; O Juda, solemnize thy festivals, pay thy vows; for they shall no more pro-

ceed to pass through thee for conflict. It is completely laid waste, entirely removed.

* CHAPTER II *

INTO thy presence came up panting one who is delivered from affliction. Watch the way; strengthen thy loins; act manfully with all thy might, [2] since the Lord hath averted contumely from Jacob, as He did [avert] reproach from Israel; since emptiers have emptied them out and destroyed their branches— [3] the instruments of their tyranny—from among men, their mighty men insulting with fire. In the day of His preparation the reins of their chariots, and the horsemen will be disordered in their ranks; [4] and the chariots will jostle together and be entangled with one another in the streets. The appearance of them is like flaming torches and like streamy lightning.

[5] Their grandees will recollect and flee by day; but they shall be weak in their march. While they shall be hasting to her walls, and preparing their out guards; [6] the gates of the cities are opened, and the palaces are fallen. [7] And the empress herself is exposed to view; even she herself is gone up, and her maids are led along, cooing plaintively like doves in their hearts. [8] As for Ninive, her waters are like a standing pool. They who fled away made no halt, nor was there one who looked back. [9] They plundered the silver; they plundered the gold; but of her furniture there was no end; every one is loaded with her precious utensils.

[10] What quaking and driving! what groans and heart breaking! what feebleness of knees and pangs in every loin! what blackness, like that of a pot, on the countenance of all! [11] where is the habitation of the lions, and the feeding places of the young lions? Where had the old lions gone, that a young lion entered and there was none to scare him? [12] The old lion had seized enough for his whelps, and had strangled for his lionesses, and had filled his hole with prey, and his den with ravin: [13] behold I am against thee saith the Lord Almighty, and I will burn out thy multitude with smoke; and a sword shall devour thy lions: and I will cut off thy prey from the earth; and of thy deeds nothing more shall be heard.

* | CHAPTER III | *

O BLOODY city, wholly perfidious and full of lies! shall not thy prey be handled? [2] A sound of whips! and the sound of the rumbling of wheels, and of the pursuing horse! and bounding chariot! [3] and of the cavalry advancing! and of the glittering sword and gleamy arms! and of the multitude of wounded! and of the hideous crash! Though there was no bound to her nations, they shall be weak of body by reason of great fornication.

[4] O fair harlot and bewitching mistress of sorceries, who sellest nations by thy whoredom, and peoples by thy sorceries! [5] behold I am against thee, saith the Lord God Almighty, and I will expose thy skirts to view; and shew nations thy shame; and kingdoms, thy dishonour; [6] and cast abomination on thee according to thine impurities; and make thee a public example, [7] so that everyone who seeth thee shall go down from thee, and say, Wretched Ninive! who can bemoan her? Whence can I find comfort for her?

[8] Prepare a funeral cake! attune the lyre! prepare the funeral cake of Ammon! she dwelt among rivers; water was around her. The sea was her dominions, and water, her walls, [9] and Ethiopia and Egypt, her strength; and the end of her flight was not stopped and the Lybians were her auxiliaries. [10] Yet she is to go captive into banishment; and her infants shall be dashed to the ground at the head of all the streets; and for all her splendid treasures lots shall be cast; and all her grandees shall be bound with fetters. [11] And as for thee thou shalt be made drunk and be despised, and shalt seek for thyself a resting place from enemies. [12] All thy fortresses are like figs which have watchers; when shaken they will fall into the mouth of the eater. [13] Behold thy people in thee are like women; the gates of thy land shall be opened wide to thine enemies; a fire shall utterly devour thy bars.

[14] Draw thee water for a siege, and fortify thy bulwarks. Go down into the clay, and let it be trampled with straw. Make it harder than any brick. [15] There a fire shall devour thee; a sword shall cut thee off. Like a locust it will devour thee; and like a cankerworm thou shalt be stamped out. [16] Thou hast multiplied thy merchandise above the stars of heaven; the cankerworm came rushing on, and is flown. [17] Thy merchandise is swept away like the locust—like the small locust mounted on a hedge, in a cold day: the sun broke out and they are swept away, and

their place is not known. Alas for them! [18] thy shepherds slumbered; an Assyrian king lulled to sleep thy mighty men; thy people fled to the mountains and there was none to rally them. [19] There is no cure for thy bruise. Thy wound is festered. All that hear the news of thee will clap their hands at thee. For upon whom hath not thy wickedness come continually?

H A B A K K U K (A M B A K U M)

THE vision which Ambakum the prophet saw:

[2] How long, O Lord, shall I cry, and Thou not hearken? How long shall I, being injured, cry to Thee, and Thou not save? [3] Why hast Thou pointed out to me to behold labours and sorrows, misery and impiety? A suit is instituted against me and the judge receiveth [bribes], therefore law is disregarded and the cause is not brought to an issue. [4] Because a wicked man oppresseth the just, therefore wrong judgment will be given.

[5] (J) See ye despisers! and view intently and be amazed at wonderful things and vanish. For in your days I am doing a work which you will not believe though one tell you. [6] For lo! I am raising up the Chaldeans, that bitter and hasty nation which marcheth over the breadth of the earth, to possess dwellings which belong not to them. [7] He is terrible and illustrious; his judgment will be from himself, and from himself his prophesy will proceed. [8] His horses can out leap leopards and are swifter than the lynxes of Arabia. When his horsemen have mounted, they will rush impetuously from afar, and will fly like an eagle, eager for prey. [9] Destruction will come on the wicked who set themselves against him; and he will gather captives like the sand. [10] He indeed will riot in kings; and petty princes will be his scorn. Of every fortress he will make a scoff and will raise a mount and take it. [11] Then he will change his mind and depart and be pacified.

(p) This is the majesty which belongeth to My God. [12] Art not Thou from everlasting? O Lord, My God, my Holy One! let us not die. Thou, O Lord, hast appointed this for judgment: and formed it that its correction may work conviction in me. [13] Thine eye is too pure to behold wicked deeds, or to look on the labours of sorrow. Why lookest Thou upon despisers? Wilt Thou be silent when the wicked swallow up the righteous? [14] Wilt Thou make these men like the fishes of the sea, and like those reptiles which have no leader? [15] He hath drawn up destruction with a hook, and hath dragged out one with a dredge, and enclosed another with his sweep-net. For this cause he will rejoice and his heart will be glad; [16] therefore he will sacrifice to his net and burn incense to his dredge. Because by these he made his food rich and his meats delicious, [17] shall he cast his dredge on account of this, and not spare to slay nations continually?

* CHAPTER II *

I WILL stand on my watch and go up upon a rock and look around, that I may see what he will say to me and what answer I shall receive to my expostulation. [2] And the Lord answered and said:

Write a vision; write it distinctly in a book that the reader may trace these things; [3] for the vision is for a time yet to come. But it will spring up at last and will not be vain. Though he may tarry, wait for him; for he will assuredly come and will not fail. [4] If anyone draw back, My soul hath no pleasure in him. But the just shall live by faith in Me.

[5] Now this arrogant and contemptuous man—this man of boasts—shall not exceed a certain bound. He enlarged his soul like Hades and like death was not satisfied. When he shall have gathered to him all the nations and received for himself all the peoples, [6] will they not all take up a parable against him and a fable to tell of him, saying, Woe to him who is heaping up for himself things which do not belong to him? For how long? And making his yoke grievously heavy. [7] For them that bite him shall start up suddenly. And the plotters against thee shall be watchful, and thou shalt be plundered for them. [8] Because thou hast plundered many nations, all the remaining peoples shall plunder thee for the blood of mankind, and for the impieties of a land and a city and of all them who inhabit it. [9] Woe to him who coveteth wicked gain for his house, that he may raise his nest high, to be out of the reach of evils. [10] Thou hast contrived shame for thy house; thou hast provoked many peoples and thy soul hath sinned; [11] for a stone out of a wall will cry out, and a worm from a beam will proclaim these things.

[12] Woe to him who buildeth a city with blood and furbisheth up a city with iniquities! [13] Are not these things from the Lord Almighty? When many nations have fainted by fire, and many peoples have been dispirited, [14] that the earth may be filled with a knowledge of the glory of God. Like water it will cover them.

[15] Woe to him who maketh his neighbour drink a foamy intoxicating draught, making him drunk that he may inspect his caves. [16] Instead of honour, drink thou also a full draught of dishonour, and be confounded at heart and shaken. The cup of the right hand of the Lord is come round to thee, and dishonour is heaped upon thy glory. [17] For the impiety at Lebanon shall

cover thee and the sufferings of wild beasts shall terrify thee, on the account of the blood of mankind, and for the wickedness of a land and a city and of all them who inhabit it. [18] Of what avail is a graven thing, that they have engraved it? Did one cause a molten mass, a false fantasy, to be cast, because the caster had confidence that by [thus] casting he would make dumb idols? [19] Woe to him who saith to wood, Awake, arise! And to stone, Be thou exalted. The one is indeed a fantasy; and the other, a plating of gold and silver: there is no breath in it. [20] But the Lord is in His holy temple. Let all the earth be awed before Him.

* CHAPTER III *

THE prayer of Ambakum the prophet; with an Ode.

[2] O Lord, I have heard the report of Thee and am terrified; I have considered Thy works and am struck with amazement. In the midst of two living beings Thou wilt be known; when the years draw nigh Thou wilt be acknowledged; when the time is come Thou wilt be pointed out: when my soul is troubled, in wrath remember mercy. [3] God will come from Thaiman, even the Holy One from the thick shady mountains of Pharan.

His glory obscured the heavens; and the earth was full of His praise. [4] His splendour will be like light—beaming rays in His hands, which impressed a lasting love of His Majesty.

[5] Before him the word [Logos] will march, and advance into the plain. [6] He stood, and the earth was shaken; He looked, and nations melted away; the mountains were violently convulsed, the everlasting hills melted with His everlasting marches. [7] The dwellings of the Ethiopians shall be terrified! And the tents of the land of Madiam! [8] Wast thou, O Lord, angry with the rivers? Or was Thy wrath against the rivers? Or Thine indignation against a sea, that Thou shouldst mount Thy horses? Thy riding is indeed salvation. [9] Thou hast bent Thy bow effectually against sceptres. The Lord saith: The land of rivers shall be broken; [10] peoples shall see and be in pangs.

Thou art scattering the rolling waters. The deep roared. It swelled high. [11] The sun was lifted up, and the moon stood still in its orbit. Thy bolts will glance for light, for a glare of the lightening of Thine arms. [12] With a threat thou canst diminish a land, and with wrath crush nations. [13] Thou hast marched forth for the salvation of Thy people, to save Thine anointed one.

Thou wilt pour death on the head of transgressors, Thou hast raised chains up to the neck. [14] Thou hast struck with consternation the heads of mighty ones; at this they will be appalled! They will slacken their reins and be like a poor man eating in secret, [15] whilst Thou art pressing into the sea Thy horses, ruffling a mighty water.

[16] I watched myself; and at the sound of the prayer of my lips, my bowels trembled and a tremor seized my bones; and under me my whole frame quivered. I shall be at rest in the day of affliction, at the time of His coming to the people of my neighbourhood. [17] For the fig tree will not flourish, nor will there be fruit on the vines; the product of the olive will fail, and the fields will supply no food. For want of food the flocks have failed, and there are no kine in the stalls; [18] As for me, I will rejoice in the Lord; I shall have joy for God my Saviour. [19] The Lord God is my strength, and will guide my feet to the end. He maketh me walk in high places, that I may triumph with His song.

ZEPHANIAH (SOPHONIAS)

* CHAPTER I *

THE word of the Lord which came to Sophonias the Chusite, the son of Godolias son of Amorias, son of Ezekias in the days of Josias son of Amos king of Juda:

[2] Let there be a total failure from the face of this land, saith the Lord. [3] Let man and beast perish. Let the birds of the air and the fishes of the sea perish. As for the wicked, they shall be without strength; and I will remove transgressions from the face of this land, saith the Lord. [4] I will indeed stretch forth My hand against Juda, and against all the inhabitants of Jerusalem. And I will remove out of this place the names of Baal and the names of the priests; [5] and them who worship the host of heaven from the housetops—both those worshippers and them also who swear by the Lord and who swear at the same time by their king [Moloch]; [6] and them who turn aside from the Lord, and them who seek not the Lord, and them who cleave not to Him. [7] Be struck with awe at the presence of the Lord God, for the day of the Lord is near at hand.

Because the Lord hath prepared His sacrifice and hallowed His guests; [8] therefore it shall come to pass in the day of the sacrifice of the Lord, that I will execute vengeance on the chiefs and on the house of the king, and upon all them who are clothed with strange apparel. [9] And I will punish publicly before the gates, on that day, them who fill the house of the Lord their God with impiety and deceit. [10] And it shall come to pass in that day, saith the Lord, that there shall be a sound of shouting from the gate of the warriors, and a doleful lamentation from the second gate, and a great crashing from the hills.

[11] Raise the song of woe, ye who inhabit the stormed city; because all the people are like Chanaan. And they who were elated over silver are to be all cut off. [12] Therefore it shall come to pass in that day, that I will search Jerusalem with a lamp, and execute vengeance on the men who are despisers—upon their stores. And as for them who say in their hearts, The Lord will neither do good nor harm, [13] their wealth shall be for plunder; and their houses, for desolation. Though they build houses, they shall not inhabit them; and though they plant vineyards; they shall

not drink the wine thereof; [14] because the great day of the Lord is near—is near and hasting with great speed.

The sound of the day of the Lord is bitter, and dreadful things are ordained: [15] that day will be a mighty day of wrath, a day of tribulation and distress; a day of wasting and desolation, a day of gloom and darkness, a day of clouds and thick darkness; [16] a day of the trumpet and shouting against the fortified cities and against the lofty towers. [17] And I will bring distress upon the men and they shall walk as if blind. Because they have sinned against the Lord, therefore He will pour out their blood like dust and their flesh as dung. [18] And their silver and their gold shall not be able to deliver them in the day of the indignation of the Lord. By the fire of His zeal the whole land shall be consumed, for He will bring speedy destruction on all the inhabitants of this land.

* CHAPTER II *

ASSEMBLE and make joint supplication, O unimproved nation, before you become like a flitting flower— [2] before the wrath of the Lord come upon you—before the day of the fierce anger of the Lord reach you. [3] Seek the Lord, all ye meek of the land; exercise judgment and seek righteousness, and live answerably; that you may be sheltered in the day of the anger of the Lord. [4] For Gaza shall be plundered and Askalon shall be a waste; and Azotus shall be driven out at noonday, and Akkaron shall be rooted out.

[5] Alas for them who inhabit the seacoast—the emigrants from Crete! a word of the Lord is against you in Chanaan, the land of the Philistines, and I will destroy you from your habitations. [6] And Crete shall be a pasture for flocks and a fold for sheep; [7] and the coast shall be for the remnant of the house of Juda. They shall feed upon them. In the houses of Askalon they will lie down in the evening for fear of the children of Juda. Because the Lord their God hath visited them; therefore He will bring back their captivity. [8] I have heard the revilings of Moab and the buffets of the children of Ammon, with which they have reproached My people, and magnified themselves against My borders: [9] therefore as I live, saith the Lord of Hosts, the God of Israel, Moab shall be like Sodom, and the children of Ammon like Gomorra; and Damascus shall be left like the heap of a winnowing floor, and shall be deso-

late forever, that the remnant of My people may spoil them: and the remains of My nation shall inherit them.

[10] This they shall have for their haughtiness, and their reproaches and for magnifying themselves against the Lord Almighty. [11] The Lord will display Himself illustriously against them, and will root out all the gods of the nations of the earth, and all the isles of the nations shall worship Him, each one from his place— [12] even you Ethiopians are the victims of My sword. [13] And He will stretch forth His hand against the north, and destroy the Assyrian and make Ninive a desolation—dry as a desert, [14] and in the midst of it flocks shall feed and all the wild beasts of the land. In its stalls the chameleons and porcupines shall make their beds; and wild beasts shall utter their cries in its vaults, and ravens in its gates; for a cedar is the only relict of it.

[15] This is the scornful city which dwelleth securely, which saith in her heart, I am, and there is none besides me. How it is become a desolation, the haunt of wild beasts! Everyone who passeth through it will express his pity and shake his hands.

* CHAPTER III *

O THE illustrious and redeemed city! [2] This dove hearkened not to a voice. She received not instruction; she trusted not in the Lord, nor did she draw near to her God. [3] Her chiefs within her were like roaring lions, and her judges like the wolves of Arabia. They left nothing for the morning. [4] Her prophets are enthusiasts, arrogant men: her priests profane the Holies and unhallow the law. [5] But the righteous Lord is in the midst of her and will not do an unjust thing. Every morning He will bring His judgment to light: for it was not hidden; nor did He countenance injustice for solicitation, nor make injustice successful.

[6] (J) With destruction I dragged down the proud. Their towers were made desolate. I will make their highways entirely waste, that none may travel them. Their cities are destroyed so that there is not a man—not an inhabitant. [7] I have spoken. Nevertheless, fear Me, and receive instruction, and you shall not be cut off out of her sight. All that I have inflicted on her, repair thou. Arise betimes.

(p) All the gleanings of them are spoiled.

[8] (J) On that very account, wait thou for Me, saith the Lord, until the day of My resurrection for a testimony. For this judg-

ment of Mine is for the assemblies of nations; to admit kings, to pour out all the fury of My wrath on them. For by the fire of My zeal all this land shall be utterly destroyed, [9] that I may then bring back upon peoples a tongue for its generation, that they may all invoke the name of the Lord—that they may serve Him under one yoke. [10] From the ends of the rivers of Ethiopia I will expect them; among My dispersed they shall bring sacrifices for Me. [11] In that day thou shalt not be put to shame for all thy devices, which thou hast impiously devised against Me; because I will then take away from thee those trifles which occasion thy haughtiness, that thou mayst no more continue to boast of My holy mountain; [12] and I will then expect in thee a meek and lowly people; [13] and the remnant of Israel will revere the name of the Lord, and no more commit iniquity, nor speak vain things; nor shall a deceitful tongue be found in their mouth, for they shall feed and lie down and there shall be none to make them afraid.

[14] (p) Rejoice, O daughters of Sion, Make proclamation, O daughters of Jerusalem! Be glad and rejoice with thy whole heart, O daughter of Jerusalem. [15] The Lord hath taken away thy transgressions; He hath redeemed thee out of the hand of thine enemies. The king of Israel—the Lord—is in the midst of thee; thou shalt no more see evils.

[16] At that time the Lord will say to Jerusalem: Take courage, Sion. Let not thy hands hang down. [17] The Lord thy God is with thee. The Mighty One will save thee. He will bring thee gladness and renew thee in His love; and rejoice over thee with joy as in the day of a festival, [18] when I have gathered those of you who have been bruised.

Ha! who is this that hath taken up a reproach against her? [19] Behold here am I—I am dealing with thee for thy sake at that time, saith the Lord, and I will save her who hath been trodden down; and take back her who hath been put away; and I will make them a boast and renowned in every land. And they shall be ashamed at that time when I deal kindly with you. [20] Even at the time when I take you back. For I will make you renowned, and a boast among all the people of the earth, when I bring back your captivity before their eyes, saith the Lord.

HAGGAI

* CHAPTER I *

IN the second year of Darius the king, in the sixth month, on the first day of the month, a word of the Lord came by the ministry of Haggai the prophet, saying:

Say to Zorobabel, the son of Salathiel, of the tribe of Juda, and to Jesus, the son of Josedek, the high priest, these words:

[2] Thus saith the Lord Almighty: This people say, The time is not come to build the house of the Lord. [3] Now a word of the Lord is come by the ministry of Haggai the prophet, saying: [4] Is it indeed time for you to dwell in your ceiled houses, whilst this house of ours is lying waste? [5] Now therefore thus saith the Lord Almighty: Turn your thoughts on your ways. [6] You have sown much and gathered little. You have eaten but have not had enough. You have drunk, but not plentifully; you have clothed yourselves, but have not been warmed. And he who earned wages put it in a bag with holes.

[7] Thus saith the Lord Almighty: Apply your thoughts to these ways of yours; [8] go up to the mountain and cut timber. Build this house that I may take pleasure in it and be glorified, saith the Lord. [9] You have looked for much, but little came; and when it was brought home I blowed upon it on this account, saith the Lord; because My house is waste and you attend everyone [only] to his own house; [10] therefore the heaven shall refrain from dew and the earth shall withhold her products. [11] And I will bring a sword on this land and on the mountains, and on the corn, and on the wine, and on the oil—even on all that the earth produceth, and on the cattle and on the men and on all the labours of their hands.

[12] Thereupon Zorobabel, the son of Salathiel, of the tribe of Juda, and Jesus, the son of Josedek, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God and to the words of the prophet Haggai, as the Lord their God had sent him to them. And when the people were terrified at the presence of the Lord, [13] then Haggai, a messenger of the Lord among the messengers of the Lord to the people, said: I am with you, saith the Lord. [14] And the Lord stirred up the spirit of Zorobabel, the son of Salathiel, of the tribe of Juda, and the spirit

of Jesus, the son of Josedek, the high priest, and the spirit of all the remnant of the people; and they went and worked at the house of the Lord Almighty their God [15] on the four and twentieth day of the sixth month in the second year of Darius the king.

* CHAPTER II *

IN the seventh month, on the twenty-first of the month, the Lord spoke by the ministry of Haggai the prophet, saying: [2] Speak now to Zorobabel the son of Salathiel of the tribe of Juda, and to Jesus the son of Josedek [Lord of Righteousness], the high priest, and to all the remnant of the people, saying, [3] Is there any of you who hath seen this house in its former glory? How then must you look upon this now as a mere nothing before you! [4] But be strong now, Zorobabel, saith the Lord; and be strong, Jesus, son of Josedek, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord Almighty, [5] and My Spirit is in the midst of you. Be of good courage; [6] for thus saith the Lord Almighty: Yet once more, I will shake the heaven and the earth, including the sea and dry land, [7] and I will convulse all the nations; and the choice things of all the nations will come, and I will fill this very house with glory, saith the Lord Almighty.

[8] The silver is Mine and the gold is Mine, saith the Lord Almighty. [9] Because the glory of this house shall be great, the latter greater than the first, saith the Lord Almighty; therefore in this very place I will give peace, saith the Lord Almighty—even peace of mind for a possession to everyone active in again raising up this temple.

[10] On the twenty-fourth of the ninth month, in the second year of Darius, a word of the Lord came to Haggai the prophet, saying, [11] Thus saith the Lord Almighty: Ask the priests the law, saying, [12] If a man take holy flesh in the skirt of his mantle; and the skirt of his mantle touch bread, or pottage, or wine, or oil, or any kind of food, will they be hallowed? And the priest in reply said, No. [13] Then Haggai said, If a polluted person—one who is unclean by a dead body—touch any of these things, will they be polluted? And the priests answered and said, They will be polluted. [14] Thereupon Haggai said in reply, So is this people and so is this nation before Me, saith the Lord: and so are all the works of their hands. And whoever shall come near there shall be pol-

luted because of their morning tasks. Are they to be afflicted with grief on account of their toils? And have you not hated a rebuker in the gates?

[15] Recollect now, I beseech you, from that day back, before there was a stone laid upon a stone in the temple of the Lord, [16] what were ye? When you came to the bin to measure twenty measures of barley, it was become ten. And when you went to the wine vat to draw off fifty measures, there were only twenty. [17] I smote you with blasting and mildew and hail in all the works of your hands when you turned not to Me, saith the Lord. [18] Turn now your thoughts from this day forward, from this twenty-fourth of the ninth month: and from the day on which the foundation of the house of the Lord is laid, lay up in your minds [19] whether that will be the case in the threshing-floor? whether the vine or the fig tree or the pomegranate or the olive tree will any more be unproductive? From this very day I will bless.

[20] Moreover a word of the Lord came a second time to Haggai the prophet on the twenty-fourth day of the month, saying: [21] Say to Zorobabel, the son of Salathiel, of the tribe of Juda—say: I will shake the heaven and the earth including the sea and the dry land, [22] and I will overthrow the thrones of kings and destroy the power of the kings of the nations: and I will overthrow the chariots and the charioteers; and horses and their riders shall come down each one with a sword against his brother. [23] On that day, saith the Lord Almighty, I will take thee, Zorobabel, the son of Salathiel My servant, saith the Lord, and make thee a signet, because I have chosen thee, saith the Lord Almighty.

Z E C H A R I A H (Z A C H A R I A S)

* CHAPTER I *

IN the eighth month of the second year of Darius, the word of the Lord came to Zacharias the Barachite, the son of Addo, the prophet, saying: [2] The Lord was very angry with your fathers, [3] therefore thou shalt say to them, Thus saith the Lord Almighty, Turn to Me, saith the Lord of Hosts and I will turn to you saith the Lord of Hosts. [4] And be not like your fathers to whom the former prophets called, saying, Thus saith the Lord Almighty: Turn from your evil ways and from your wicked practices. But they hearkened not, nor gave attention to listen to Me, saith the Lord. [5] As for your fathers, where are they? And the prophets, will they live forever? [6] But receive ye My words and My statutes—all that I, by My spirit, give in charge to My servants the prophets, who reached your fathers when they addressed them and said: As the Lord Almighty determined to deal with us according to our ways, and according to our practices, so hath He dealt with us.

[7] On the twenty-fourth of the eleventh month, which is the month Sabat, in the second year of Darius, the word of the Lord came to Zacharias, the Barachite, the son of Addo, the prophet:

[8] I had been viewing the night, and lo! [there appeared] a man mounted on a red horse, and he stood between the shady mountains, and behind him were horses, red and ash-coloured, and dappled and white. [9] And I said, Lord what are these? And the angel who was talking with me said to me, I will shew thee what these are. [10] Then the man who stood between the mountains addressing me said, These are they whom the Lord sent to go round the earth. [11] Then they addressed the angel of the Lord who stood between the mountains, and said: We have gone round all the earth, and lo, all the land is inhabited, and quiet. [12] And the angel of the Lord answered and said, O Lord Almighty, how long wilt Thou not have mercy on Jerusalem, and the cities of Juda, which Thou hast overlooked those seventy years? [13] And the Lord Almighty answered the angel, who had been talking with me, with good determinations, and comfortable words. [14] Whereupon the angel who had been talking with me said to me—he cried with a loud voice, saying:

Thus saith the Lord Almighty: I have been jealous of Jerusalem

and Sion with great jealousy; [15] and with great wrath [also] I am angry with the nations who were set on [her]. Because I was indeed a little displeased [with Jerusalem], but they [the nations] were bent on mischief. [16] Therefore thus saith the Lord: I will turn to Jerusalem with compassion, and My house shall be rebuilt in it, saith the Lord Almighty, and a line shall be stretched over Jerusalem.

[17] And again the angel who had been talking with me said to me—again he cried with a loud voice, and said: Thus saith the Lord Almighty: Again shall cities abound with prosperity; and again the Lord will compassionate Sion and make choice of Jerusalem.

[18] Then I lifted up mine eyes and looked, and lo, four horns!

[19] And I said to the angel who was talking with me, [My] lord, what are these? And he said to me, These are the horns which have scattered Juda and Israel and Jerusalem.

[20] Then the Lord shewed me four carpenters. [21] And I said, What are these going to do? And He said, Those four horns which scattered Juda and Israel are broken, and not one of them hath raised a head; now these are come to sharpen for themselves those four horns; namely, the nations which lifted up a horn against the land of the Lord to scatter it.

* CHAPTER II *

THEN I lifted up mine eyes and looked, and lo! a man with a measuring line in his hand! [2] and I said to him, Whither art thou going? And he said to me, To measure Jerusalem to see how broad it is, and what is its length. [3] Now behold the angel who had been talking with me had stopped—and another angel came out to meet him [4] and spoke to him saying, Run and speak to that young man and say, Jerusalem shall be crowded with inhabitants by reason of the multitude of men and cattle therein. [5] And I will be to her, saith the Lord, a wall of fire around; and I will be a glory in the midst of her.

[6] O flee! flee from the land of the north, saith the Lord, for from the four winds of heaven I will gather you, saith the Lord.

[7] To Sion make your escape, ye who inhabit the daughter of Babylon! [8] For thus saith the Lord Almighty.

He behind glory hath sent me against the nations which plundered you: for he who toucheth you, is like one touching the apple

of His eye. [9] For behold I am bringing my hand upon them; and they shall be spoils for them who were their vassals: and you shall know that the Lord Almighty hath sent me.

[10] Rejoice and be glad, O daughter of Sion! for lo! I am coming; and I will dwell amidst thee, saith the Lord; [11] and many nations will flee to the Lord in that day, and be His people and dwell in the midst of thee; and thou shalt know that the Lord Almighty hath sent me to thee. [12] And the Lord will settle Juda in His portion, in the holy land; and will again make choice of Jerusalem. [13] Let all flesh be struck with awe, at the presence of the Lord, for He is risen up from His holy clouds.

* CHAPTER III *

THEN the Lord shewed me Jesus the high priest standing before the angel of the Lord, and Satan stood at his right hand to oppose him. [2] And the Lord said to Satan, [3] The Lord rebuke thee, Satan! even the Lord who hath chosen Jerusalem, rebuke thee! Lo! is not this [Jerusalem] like a brand snatched from fire?

[4] (Now Jesus was clothed with filthy garments and stood before the angel.) [5] Then [the Lord] addressing them who stood before Him spoke, saying, Take away from him those filthy garments (and to him He said, Behold I have taken away thy transgressions), and clothe ye him with a flowing robe [6] and put on his head a clean mitre. And when they had put a clean mitre on his head and clothed him, then the angel of the Lord stood up.

[7] And the angel of the Lord testified to Jesus saying, [8] Thus saith the Lord Almighty: If thou wilt walk in My ways, and keep My statutes, thou shalt judge My house. And if thou wilt carefully watch My court I will give thee men conversant with these attendants.

[9] Hear now, O Jesus, the high priest, thou and they near thee who sit in [thy] presence, for they are men who foretell wonderful things; for lo! I am bringing My servant *Anatole*, [the Day-spring], [10] since, with regard to that stone which I have set before Jesus,—upon that one stone there are seven eyes.

Behold, I am digging a pit, saith the Lord Almighty; and I will uncover all the iniquity of this land in one day. [11] In that day, saith the Lord Almighty, you will be inviting each one his neighbour under a vine, and under a fig tree.

* CHAPTER IV *

THEN the angel who talked with me turned and roused me, as when a man is roused from his sleep, [2] and said to me, What dost thou see? And I said, I have looked, and lo! a candlestick all of gold with the lamp-dish on the top of it; and seven lamps on the top of it; and seven pipes for the seven lamps on the top of it; [3] and two olive trees over it, one on the right of its lamp-dish and the other on its left. [4] Then I inquired and spoke to the angel who was talking with me, and said, What are these, lord? [5] And the angel who was talking with me, answered and said to me, Dost thou not know what these are? When I said, No, lord. [6] Then he answered and said to me, This is the word of the Lord to Zorobabel, saying:

Not by mighty power nor by strength, but by My Spirit, saith the Lord Almighty. [7] Who art thou, to complete this great mountain before Zorobabel! I will indeed bring out the stone of the inheritance, an equality of favour, a free gift of it.

[8] Then a word of the Lord came to me saying, [9] The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know, (for the Lord Almighty hath sent me to thee, [10] since a certain person hath despised these as insignificant days), that those seven eyes will be gladdened when they shall see the plumb-line in the hand of Zorobabel; they are the eyes which survey the whole earth.

[11] Then I answered and said to him, What are those two olive trees which are on the right and left of the candlestick? [12] And I inquired a second time and said to him, What are those two branches of the olive trees which are in the handles of those two funnels of gold, which are pouring into and supplying the golden pipes? [13] And he said to me, Dost thou not know what these are? And when I said, No, lord, [14] then he said to me, These are the two anointed sons. They stand before the Lord of the whole earth.

* CHAPTER V *

THEN I turned and lifted up mine eyes and looked, and lo! a flying sickle. [2] And he said to me, What dost thou see? And I said, I see a flying sickle twenty cubits long and ten cubits broad.

[3] Whereupon he said to me, This is the curse which is going forth over the face of the whole earth. Since every thief on the one hand is to be punished with death, and every false swearer on the other hand is to be punished; [4] therefore I will bring it forth, saith the Lord Almighty. And it shall enter into the house of the thief, and into the house of him who sweareth by My name to a falsehood; and it shall lodge in his house, and destroy it together with the timber and the stones thereof.

[5] Then the angel who was talking with me went out and said to me, Look up with thine eyes and see this which is going out. [6] And I said, What is it? And he said, This is the measure which is going forth. Then he said, This is the iniquity of them in all this land. [7] Then lo! a talent of lead was brought out; and behold! a woman was seated in the midst of the measure. [8] And he said, This is the iniquity. Then he threw her down into the measure and he threw the mass of lead on her mouth. [9] And I lifted up mine eyes and looked, and lo! two women came out, and there was a wind by their wings. Now they had the wings of a stork. And when they had lifted up the measure between heaven and earth, [10] I said to the angel who was talking with me, Whither are they carrying the measure? [11] And he said to me, To build a house for it in the land of Babylon and make preparation that they may place it there on its base.

* CHAPTER VI *

THEN I turned, and lifting up mine eyes I looked, and behold, four chariots came out from between two mountains. And the mountains were mountains of brass. [2] In the first chariot were red horses, and in the second chariot black horses, [3] and in the third chariot white horses, and in the fourth chariot bay spotted horses. [4] Whereupon addressing the angel who was speaking with me, I said, What are these, lord? [5] And the angel who was talking with me answered and said, These are the four winds of heaven. They are going out to wait on the Lord of the whole earth.

[6] That in which were the black horses went out to the land of the north; and the white went out after them; and the spotted went out to the land of the south; [7] and the bay went out and looked with an intent to go round the earth: and he said, Go and scour round the earth. And when they had encompassed the earth

[8] he cried aloud and spoke to me, saying, Behold they who went to the land of the north have appeased my wrath in the land of the north.

[9] Then a word of the Lord came to me, saying, [10] Take the gifts of the captivity, [which are coming] from their chiefs and from those who have been kind to the captives and from those who have taken notice of them; and on that same day thou shalt go to the house of Josias, son of Sophonias, who is coming from Babylon. [11] And thou shalt take silver and gold and make crowns and put one on the head of Jesus, the son of Josedek [Lord of Righteousness] the high priest, [12] and say to him, Thus saith the Lord Almighty: Behold a man! his name is *Anatole* [Day-spring] underneath him he shall spring up. And he shall build the house of the Lord. [13] And he shall take authority and sit and rule on his throne; and there shall be a priest on his right hand; and there shall be a counsel of peace between both.

[14] And the crown shall be for them who wait, and for them who have been kind to the captives, and for them who have taken notice of them, as a token of the gratitude of the son of Sophonias, and as a psalm in the house of the Lord.

[15] And they who are far from them shall come and dwell in the house of the Lord; and you shall know (since the Lord Almighty hath sent me to you) that this indeed will come to pass, if you will hearken diligently to the voice of the Lord your God.

* CHAPTER VII *

AND it came to pass in the fourth year of Darius the king, that a word of the Lord came to Zacharias on the fourth of the ninth month which is Cheseleu. [2] When the king and his men sent Sarasar and Arbeseer to Baithel to conciliate the favour of the Lord, [3] saying to the priests who were at the house of the Lord Almighty, and saying to the prophets: The dedication came hither in the fifth month as it hath done now for many years.

[4] Then a word of the Lord of Hosts came to me saying, [5] Speak to all the people of the land and to the priests, saying: Though you fasted and mourned in the fifth and seventh months, lo, seventy years! did you keep a fast for me? [6] And though you ate and drank, did you not eat and drink for yourselves?

[7] Were not these the words which the Lord spake by the ministry of the prophets who were in former times when Jerusalem

was inhabited and in prosperity, and the cities around her and the hilly country and the plain were inhabited?

[8] Then there was a word of the Lord to Zacharias saying, [9] Thus saith the Lord Almighty: Execute just judgment and shew mercy and compassion one to another; [10] and oppress not the widow, nor the orphan, nor the stranger, nor the poor; and let none treasure up in his heart for evil an injury done by his brother.

[11] But they refused to attend and turned back contemptuously; and stopped their ears that they might not hear; [12] and made their heart disobedient that they might not hearken to My law. Therefore (according to the words which the Lord Almighty by His spirit sent by the ministry of the former prophets) there was great wrath from the Lord Almighty, [13] that it might come to pass as He said: As they hearkened not, so they shall cry and I will not listen, saith the Lord Almighty, [14] and I will cast them out into all the nations which they knew not; and the land behind them shall be a desolation, without a traveller and without a sojourner.

* CHAPTER VIII *

NOW a word of the Lord Almighty is come saying, [2] Thus saith the Lord Almighty: I have had a great jealousy of Jerusalem and Sion, and with great wrath I have been jealous of her. [3] But thus saith the Lord, I will return to Sion, and I will dwell in the midst of Jerusalem. And Jerusalem shall be called a city of truth; and the mountain of the Lord Almighty, a holy mountain. [4] Thus saith the Lord Almighty: Again old men and matrons shall sit in the streets of Jerusalem, every one with his staff in his hand, for many days; [5] and the streets of the city shall be filled with boys and girls playing in her streets. [6] Thus saith the Lord Almighty: If this shall appear impossible in the view of the remnant of this people in these days; shall it also be impossible in My sight, saith the Lord Almighty?

[7] Thus saith the Lord Almighty: Behold I will save My people from the land of the east and from the land of the west. [8] And I will gather them and dwell in the midst of Jerusalem; and they shall be My people and I will be their God in truth and in righteousness.

[9] Thus saith the Lord Almighty: Let your hands be strong, ye who in these days hear these words from the mouth of the proph-

ets, from the day the foundation of the house of the Lord Almighty was laid and during the time the temple was being built. [10] For before those days, the earnings of the men could be of no avail, and the proceeds of cattle could not be lasting; nor could there be any security from affliction to him who went out or to him who came in. For I set all the men each one against his neighbour.

[11] But I will not deal now with the remnant of this people, as in the former days, saith the Lord Almighty: [12] but will shew peace. Their vine shall yield its fruit; and the earth shall yield its products; and the heaven shall shed its dew. And I will cause the remnant of this people to inherit all these things. [13] And it shall come to pass, that as you, the house of Juda and the house of Israel, were for a curse among the nations; so I will save you, and you shall be for a blessing. Be of good courage and let your hands be strong, [14] for thus saith the Lord Almighty: In the same manner as I thought of afflicting you, when your fathers provoked Me, (saith the Lord Almighty) and I relented not; [15] so I have determined and have My mind bent, in these days, on prospering Jerusalem and the house of Juda.

Be of good courage. [16] These are the things which ye shall do—Speak truth each one to his neighbour; administer the judgment of truth and peace in your gates, [17] and devise not evil in your hearts each one against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

[18] Then a word of the Lord Almighty came to me, saying, [19] Thus saith the Lord Almighty: The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Juda for joy and gladness and for cheerful festivals, and ye shall rejoice. Therefore love truth and peace. [20] Thus saith the Lord Almighty: There shall yet come many peoples, and the inhabitants of many cities— [21] even the inhabitants of five cities shall come together to one city, saying, Let us go to pray before the Lord and to seek the face of the Lord Almighty.

I am going. [22] And many peoples and many nations will come to seek the face of the Lord Almighty at Jerusalem, and to conciliate the favour of the Lord. [23] Thus saith the Lord Almighty: If in those days ten men of all the tongues of the nations take hold, they must take hold of the skirt of a Jew, saying, We will go with thee, for we have heard that God is with you.

* CHAPTER IX *

A BURDEN of the word of the Lord:

In the land of Sedrach and Damascus is His sacrifice, because the Lord hath an eye over men, particularly over all the tribes of Israel; in Hemath also—in the borders thereof.

[2] As for Tyre and Sidon, because they were very prudent, [3] therefore Tyre built for herself bulwarks, and treasured up silver like dust, and collected gold like dirt in the highways; [4] but on account of this the Lord will take possession of them, and He will smite her power into the sea; and she shall be consumed by fire. [5] Askalon shall see and be terrified; so shall Gaza, and be exceedingly pained: Akkaron also; because at her fall she was confounded.

And a king shall perish out of Gaza; and Askalon shall no more be inhabited. [6] And strangers shall dwell in Azotus. And I will destroy the pride of the Philistines, [7] and take away their blood out of their mouths, and their abominations from between their teeth. But they themselves shall be left for our God and shall be like a captain of a thousand in Juda; and Akkaron shall be like a Jebusite. [8] And I will station for my house a bulwark not to be passed nor re-passed. And the plunderer shall no more come against them; for now I have seen with mine own eyes.

[9] Rejoice exceedingly, O daughter of Sion! Make proclamation, O daughter of Jerusalem! Behold thy king is coming for thee. He is righteous and a saviour. He is meek and mounted on an ass, even a young colt. [10] He will destroy chariots out of Ephraim and horses out of Jerusalem: and the battle-bow shall be destroyed. And there shall be a multitude and peace from the nations; and he shall rule over waters to the sea, and over rivers to the ends of the earth. [11] As for thee, thou by the blood of thy covenant hast sent forth thy prisoners out of a pit which hath no water.

[12] You, the prisoners of the congregation, shall be placed in strongholds, and for one day of thy sojourning I will make thee twofold compensation. [13] For I have bent thee, Juda, [as] a bow for Myself, and filled it with Ephraim; and I will raise up thy sons, O Sion, against the sons of Greece, and I will handle thee as the sword of a warrior. [14] Let but the Lord be against them and he will dart out like a thunderbolt. The Lord Almighty will sound a trumpet, and march in the [onrushing] billow of His threat.

[15] The Lord Almighty will protect them, and they shall consume them and overwhelm them with sling-stones; and drink them up as wine and fill the bowls as an altar. [16] In that day the Lord their God will save them—His people—like a flock; for holy stones are rolled on His land.

[17] Because if there be anything good it is His; if anything comely, it is His; corn for the youths, and flavourous wine for virgins.

* CHAPTER X *

ASK ye of the Lord rain in its season, the early and later rain. The Lord hath made signs, and He will give rain in plenty—to each one herbage in his field. [2] Because the prophesiers preached grievous things, and the diviners told false visions and lying dreams—gave false comfort, therefore they were dried up. Like sheep they were afflicted. Because there was no healing; [3] against the shepherds My wrath is kindled; but over the lambs I will keep a strict watch. The Lord God Almighty will indeed watch over His flock, the house of Juda, and He will array them as His comely horse in battle. [4] When from him [*i.e.* Juda] He hath looked, and from him drawn up in array; then from him shall issue forth the wrathful bow, from him every expeller [of oppression] at the same time. [5] And they shall be like warriors trampling dirt in the highways, and shall be drawn up in array for battle.

Because the Lord is with them, therefore the riders on horses shall be put to shame. [6] And I will strengthen the house of Juda, and save the house of Joseph, and settle them in their houses,—because I have loved them. And they shall be as if I had not cast them off; for I am the Lord their God and I will hearken to them; [7] and they shall be like the warriors of Ephraim; and their heart shall be gladdened as with wine; and their children shall see and be made glad; and their heart shall rejoice in the Lord. [8] I will make a signal for them and receive them in, for I will redeem them and they shall multiply as before. [9] Though I sow them among peoples, yet they who are far off will remember Me. They shall nurture up their children and return: [10] and I will bring them back out of the land of Egypt, and gather them from amongst the Assyrians; and bring them to Galaaditis and Lebanon and not one of them shall be left behind.

[11] And they shall cross over a narrow sea and lash waves at

sea; and all the depths of rivers shall be dried up, and all the haughtiness of the Assyrians shall be removed; and the sceptre of Egypt shall be taken quite away. [12] And I will strengthen them in the Lord their God, and in His name they shall boast; saith the Lord.

* CHAPTER XI *

OPEN thy gates, O Lebanon and let a fire devour thy cedars.

[2] Raise the mournful cry, O pine tree, since the cedar is fallen, because the mighty are in great distress. Howl, ye oaks of Basan, because the thick-planted forest is rooted up. [3] A sound of shepherds [is heard] singing the song of woe, because their greatness is brought to distress; a sound of lions roaring, because the swelling of the Jordan hath been distressed.

[4] Thus saith the Lord of Hosts: You are feeding the flock prepared for slaughter, [5] which their possessors were slaughtering, and spared not; and they who sold them said, Blessed be the Lord for we are enriched. And their shepherds had no feeling for them. [6] Therefore I will no more spare the inhabitants of this land, saith the Lord. Now behold I deliver up the men, each one into the hand of his neighbour, and into the hand of his king; and they shall smite the land, and I will not deliver out of their hand.

[7] Again I will feed the flock of the slaughter in the land of Chanaan; and I will take my two staves, one I had called *Beauty*, and the other I called *Portion**; and I will feed the flock, [8] and remove three shepherds in one month; and my soul will be weighed down against them. For as their souls roared against me, [9] therefore I said, I will not feed you; what is dying, let it die; and what is fainting let it faint. And as for the rest, let them devour everyone the flesh of his neighbour. [10] And I will take my staff *Beauty*, and throw it away, that I may break my covenant which I made with all these tribes. [11] And on that day it shall be broken; and the Chananites, the sheep that are kept for me, shall know for what cause there is a word of the Lord.

[12] Then I will say to them, If it seemeth good in your sight, give me my wages; if not, forbear. And when they had weighed for my wages thirty pieces of silver, [13] then the Lord said to me, Put them in the smelting furnace, and let Me see whether it be

* Literally, Measuring-line.

proof: as I have been proved for them. So I took the thirty pieces of silver and threw them down in the house of the Lord, for the smelting furnace.

[14] Then I threw away the other staff *Portion*, that I may break the joint tenancy between Judah and Israel.

[15] Then the Lord said to me, Take thee yet the pastoral utensils of an unskilful shepherd; [16] for behold I am about to raise up a shepherd against this land, who will not visit what is fainting, nor seek what is scattered; nor heal what is bruised; nor lead aright what is sound; but will devour the flesh of the choice shepherds, and tear their joints asunder.

[17] O ye wanton who have forsaken the sheep. There is a sword against his arms, and against his right eye. His arm shall be quite withered, and his right eye utterly blinded.

* CHAPTER XII *

THE burden of the word of the Lord against Israel. The Lord Who stretcheth out the heaven and layeth the foundation of the earth, and formeth the spirit of man within him, saith:

[2] Behold I will make Jerusalem like a porch shaken by all the peoples round about. And in Judah there shall be a siege against Jerusalem, [3] and in that day I will make Jerusalem a stone to be trampled by all the nations: every one who trampleth her will make her his mocking stock.

[Yet] when all the nations of the earth shall be gathered against her, [4] in that day, saith the Lord Almighty, I will smite every horse with astonishment and his rider with madness. But upon the house of Judah I will open Mine eyes. When I smite all the horses of the nations with blindness, [5] then will Judah's captains of thousands say in their hearts, We shall find those for us who inhabit Jerusalem by the Lord Almighty their God. [6] In that day I will make Judah's captains of thousands like a firebrand among wood, and like a flaming torch among stubble. And they shall devour on the right and on the left all the peoples around. And Jerusalem shall again dwell by herself in Jerusalem. [7] And the Lord will save the dwellings of Judah as at the beginning.

That the boasting of the house of David may not be magnified, nor the elevation of the inhabitants of Jerusalem depend upon Judah, [8] The Lord will indeed, in that day, spread a shield over the inhabitants of Jerusalem, and the weak among them shall in

that day be like David, and the house of David like the house of God—like an angel of the Lord before them.

[9] And it shall come to pass, in that day, that I will seek to destroy all the nations that come against Jerusalem. [10] And when I pour on the house of David and on the inhabitants of Jerusalem a spirit of grace and compassion, then will they look to Me whom they jeered; and they will mourn over Me with a mourning as for a beloved, and be afflicted with sorrow as for a first-born [son].

[11] In that day the weeping in Jerusalem will be great, like the weeping of a pomegranate grove cut down in the plain. [12] And the land will mourn in separate families, the family of the house of David by itself and their women by themselves; the family of the house of Nathan by itself and their women by themselves; [13] the family of the house of Levi by itself and their women by themselves; the family of Symeon by itself and their women by themselves; [14] all the remaining families, every family by itself and their women by themselves.

* CHAPTER XIII *

IN that day every place will be opened to the house of David and to the inhabitants of Jerusalem for the removal and for the separation. [2] And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land; and there shall no more be a remembrance of them. And I will remove the false prophets and the unclean spirit out of the land. [3] And it shall come to pass that if any man shall still prophesy, even his father and his mother who begot him will say to him, Thou shalt not live, because thou hast spoken lies in the name of the Lord. And his father and his mother who begot him will bind him when he prophesieth. [4] And in that day the [false] prophets shall be exposed to shame; each one for his vision, when he prophesieth: and they shall be clothed with a hairy skin because they lied.

[5] And when one will say, I am not a prophet, I am a husbandman; for a man reared me [thus] from my youth; [6] then I will say to him, What wounds are these in thy hands? And he will say, Those with which I was wounded in my beloved house.

[7] Awake, O sword, against My shepherds, and against My chief citizen, saith the Lord Almighty; I will smite the shepherds,

and the sheep shall be scattered and I will bring My hand on the little ones.

[8] And it shall come to pass, that in all the earth, saith the Lord, two parts of it shall be cut off and die and the third part shall be left in it. [9] And when I have passed this third part through fire, and tried them as silver is tried, and proved them as gold is proved; this people will invoke My name, and I will hear them and say, This is My people, and they will say, The Lord is my God.

* CHAPTER XIV *

BEHOLD, days of the Lord are coming when thy spoils shall be divided in thee. [2] I will indeed gather all the nations against Jerusalem for battle, and the city shall be taken and the houses rifled and the women polluted. And the half of the city shall go forth into captivity. As for the remainder of My people they shall not be utterly cut off. [3] From this city, the Lord indeed will come forth and draw up in array among the nations, as in the day of His array in the day of battle; [4] and on that day His feet will stand on the Mount of Olives over against Jerusalem on the east side, and the Mount of Olives shall be cleft, east and west, a very great chasm. And the half of the mount will lean to the north and the half of it to the south. [5] And the valley of My mountains shall be blocked up; and the valley of mountains shall be closed up even to Jasod. It shall be blocked up as it was in the days of the earthquake—in the days of Ozias, king of Juda.

And when the Lord my God shall come and all the holy ones with Him, [6] it shall come to pass that on that day there shall not be light; there shall be chill and cold during one day. [7] That day [is] known to the Lord. It will neither be day nor night; but towards evening there will be light.

[8] And on that day living water will flow out of Jerusalem: the one half of it to the eastern sea, and the one half of it to the western sea; both in summer and spring it shall be so. [9] And the Lord will be king over all the earth. In that day there will be one Lord and His name [will be] one, [10] encompassing all the earth, and the desert from Gabea to Remmon south of Jerusalem.

As for Rama, it shall continue in its place. From the gate of Benjamin to the place of the first gate, on to the gate of the corners and to the tower of Anameel, on to the king's wine-presses,

[11] there shall be dwellers in it and there shall no more be a curse and the inhabitation of Jerusalem shall be secure.

[12] And this shall be the plague with which the Lord will smite all the peoples who have warred against Jerusalem:—their flesh shall waste away while they stand on their feet; and their eyes shall melt from their sockets, and their tongue shall rot in their mouth. [13] And in that day there shall be a great dread of the Lord upon them. And they will lay hold, each one, on the hand of his neighbour, and his hand will be grasped in his neighbour's hand. [14] And Juda will draw up in array in Jerusalem and collect the wealth of all the peoples around—gold and silver and raiment in great abundance. [15] And the plague of the horses and the mules and the camels and the asses—that of all the cattle in those camps shall be the same as this plague.

[16] And it shall come to pass that all who are left of the nations which came against Jerusalem shall come up every year to worship the Lord Almighty and to celebrate the Festival of Tabernacles. [17] And it shall come to pass that whosoever shall not come up to Jerusalem from all the tribes of this land, to worship the king, the Lord Almighty, even they shall be added to those. [18] But if the tribe of Egypt go not up nor come; upon them shall be the plague with which the Lord will smite all the nations which come not up to celebrate the Festival of Tabernacles. [19] This shall be the punishment of Egypt and the punishment of all the nations which decline to come up to celebrate the Festival of Tabernacles.

[20] In that day there shall be [written] on the bridle of the horse, *Holy to the Lord Almighty*. And the [very] kettles in the house of the Lord shall be like the bowls before the altar. [21] And every kettle in Jerusalem and in Juda shall be holy to the Lord Almighty. And all that sacrifice will come and take of them and boil in them. And there shall no more be a Chananite in the house of the Lord Almighty in that day.

THE charge of the word of the Lord to Israel by the ministry of His messenger. Lay it up in your hearts I beseech you.

[2] I have loved you, saith the Lord. But you said, Wherein hast thou loved us? Was not Esau the brother of Jacob? saith the Lord: yet I loved Jacob and [3] slighted Esau and made his borders a waste, and the houses of a desert his inheritance. [4] For should he say, Idumea is overthrown, let us return and build up the waste cities, thus saith the Lord Almighty: Let them build, but I will overturn. They shall indeed be surnamed, *The borders of iniquity and A people to whom the Lord hath ever been opposed.* [5] And your eyes shall see and you will say, The Lord is magnified far beyond the borders of Israel.

[6] A son honoureth a father; and a servant, his master. Now if I be a father, where is My honour? And if I be a master, where is My fear? saith the Lord Almighty.

As for you priests, you are they who bring dishonour on My name. Do you say, By what have we brought dishonour on Thy name? [7] By offering on Mine altar polluted loaves. And do you say, How have we polluted them? When you said, The table of the Lord is polluted, you then caused no regard to be paid to that which was to be laid thereon. [8] Since [according to the law] if you offer the blind for sacrifices, it is not evil; and if you offer the lame or sickly, it is not evil.

Offer such now to thy governor, will he admit thee? Will he accept thy person? saith the Lord Almighty. [9] Now, then, do you conciliate the favour of your God when you supplicate Him? When such [offerings] are made by your hands, shall I for your sakes accept your persons? saith the Lord Almighty. [10] Since by you the doors will be shut, and a fire will not be kindled on Mine altar for nothing, I have no pleasure in you, saith the Lord Almighty; nor will I accept a sacrifice at your hands.

[11] For from the risings of the sun to its goings down My name hath been glorified among the nations; and in every place incense is offered to My name, and a pure sacrifice—since My name is great among the nations, saith the Lord Almighty, [12] and you profane it, by your saying, The table of the Lord is polluted; and

when no regard was paid to the offerings laid thereon—His meats — [13] you said, These are because of affliction. And though I rejected them, saith the Lord Almighty, yet you offered the torn, the lame and the sickly; if, then, you bring this sacrifice, shall I accept such at your hands? saith the Lord Almighty. [14] He is cursed who is of ability and who hath a male in his flock, and his vow upon him, and [yet] sacrificeth to the Lord a corrupted thing.

For I am a great King, saith the Lord Almighty, and My name is illustrious among the nations.

NOW therefore this command is for you, O priests. [2] If you will not hearken and if you will not lay it to heart to give glory to My name, saith the Lord Almighty, I will send that curse against you and curse your blessing. I will curse it, and disperse your blessing, and it shall not be among you because you do not lay this to heart. [3] Behold, I turn away from you, now I will scatter dung on your faces—[even] the offal of your festivals, and put you with it. [4] Now you must know, since I sent this command to you to be My covenant with the Levites, saith the Lord Almighty, [5] that My covenant of life and peace was with him; and I gave it to him that I might be greatly feared, and that he might be awed at My name. [6] The law of truth was in his mouth: and iniquity should not have been found in his lips. Walking uprightly with Me in peace, he indeed turned many from iniquity. [7] Because the lips of a priest were to keep knowledge, therefore law was to be sought from his mouth, since he is a messenger of the Lord Almighty. [8] But as for you, you have turned aside out of the way and weakened many by law. You have corrupted the covenant of Levi, saith the Lord Almighty, [9] therefore I have made you contemptible and outcasts among all the nations, because you did not keep My ways, but in law have had respect to persons.

[10] Have you not all one Father? Hath not one God created you? Why then have you forsaken everyone his brother? For profaning the covenant of your fathers, [11] Juda was forsaken. There was indeed abomination in Israel and in Jerusalem, because Juda profaned the holy things of the Lord in which He delighted and studiously went after strange gods. [12] The Lord will cut off the man who doth such things until he be humbled from the

dwellings of Jacob and from among them who offer a sacrifice to the Lord Almighty.

[13] Moreover, you have done those things which I hate. You have covered the altar of the Lord with tears. And amidst lamentations and groans for oppression is it still proper to look upon a sacrifice, or receive it acceptably at your hands? [14] And do you say, Why not? Because God was a witness between thee and the wife of thy youth, whom thou hast forsaken though she was thy companion and the wife of thy covenant. [15] Now did not He do right? and there was the residue of His Spirit. Yet you have said, What else but a seed [to carry on His people] doth God require? But keep this in your mind: Thou must not forsake the wife of thy youth. [16] But if thou having hated [her] shalt put [her] away—saith the Lord God of Israel, then will impiety, saith the Lord Almighty, put a cloak over thy lusts. Therefore keep this in your mind: You must not forsake.

[17] You have provoked God with your sayings. And do you ask, By what have we provoked Him? By your saying, Every one doing evil doth that which is good in the sight of the Lord. Now were He well pleased with such, where then is the God of Righteousness?

* CHAPTER III *

BEHOLD I am about to send My messenger and he will examine the way before Me. And the lord whom ye seek—even the angel of the covenant whom you desire, will come suddenly to his temple. Behold he is coming, saith the Lord Almighty. [2] And who can abide the day of his coming? Or who can stand his appearance? Since he is coming like the fire of a refiner's furnace, and like the soap of the fullers. [3] He will sit refining and purifying, and will purify the sons of Levi like the silver and gold, and melt them like the gold and silver.

[4] Then shall they offer to the Lord a sacrifice in righteousness, and the sacrifice of Juda and Jerusalem will please the Lord as in the days of old and as in former years. [5] And I will bring to judgment before you and be a swift witness against sorcerers, and against adulteresses, and against them who swear by My name to a falsehood, and against them who deprive the hireling of his wages, and them who oppress the widow, and them who buffet the fatherless, and them who turn aside the cause of the stranger, and them who do not fear Me, saith the Lord Almighty. [6] Because I

the Lord am your God and change not; but you the sons of Jacob do not abstain [7] from the iniquities of your fathers—you have turned aside My statutes and have not kept them. Turn to Me and I will turn to you, saith the Lord Almighty. Do you say, Wherein shall we turn?

[8] Will a man rob God? For you rob Me: and will you say, wherein have we robbed Thee? Because the tithes and the first fruits are with you, [9] and you look away [from Me] again and again, and rob Me.

The year is ended, and you have carried the products into your stores. [10] Now let that which hath been plundered from Him be in His house. Turn now in this respect, saith the Lord Almighty: (see) if I will not open for you the flood-gates of heaven and pour My blessing upon you, until there is enough; [11] and send you it for food, and no more destroy the fruit of your land, so that your vine shall no more be sickly in the field, saith the Lord Almighty; [12] and all the nations will hail you blessed, for you will be a beloved land, saith the Lord Almighty.

[13] You have brought heavy accusations against Me, saith the Lord.

Do you say, in what instance have we spoken against Thee? [14] You say, Vain is he who serveth God: and what advantage is it, that we have kept His charges. For though we have walked as supplicants before the Lord Almighty, [15] yet we now call strangers blessed; and all that do unlawful things are built up. Though they opposed God, yet they are saved.

[16] Against these things they who feared the Lord spoke to one another; and the Lord hearkened and heard, and wrote a book of remembrance before Him for them who fear the Lord and revere His name.

[17] And they shall be, saith the Lord Almighty, an acquisition for Me, on the day which I make; and I will make choice of them, as a man maketh choice of a son who serveth him. [18] And when you shall be converted, you shall see the difference between a righteous man and one who is unrighteous; and between him who serveth God and him who serveth not.

* CHAPTER IV *

FOR behold a day is coming, heated like an oven, which shall set them on fire. And all aliens and all workers of iniquity shall be

like stubble. The day which is coming shall blaze upon them, saith the Lord Almighty, and of them neither root nor branch shall be left. [2] But to you who fear My name the Sun of righteousness will arise with healing in his wings; and you shall go forth and leap for joy like young bullocks loosed from yokes. [3] And you shall trample down the wicked, for they will be like ashes under your feet on the day which I make, saith the Lord Almighty.

[5] Now behold, I will send you Elias the Thesbite before that great and awful day of the Lord cometh; [6] who will turn again the heart of father to the son and the heart of one man to another that I may not come and smite the land with utter destruction.

[4] Remember the law of Moses, My servant, for I gave him in charge at Choreb statutes and rules of rectitude for all Israel.

✦ THE END OF THE OLD TESTAMENT ✦